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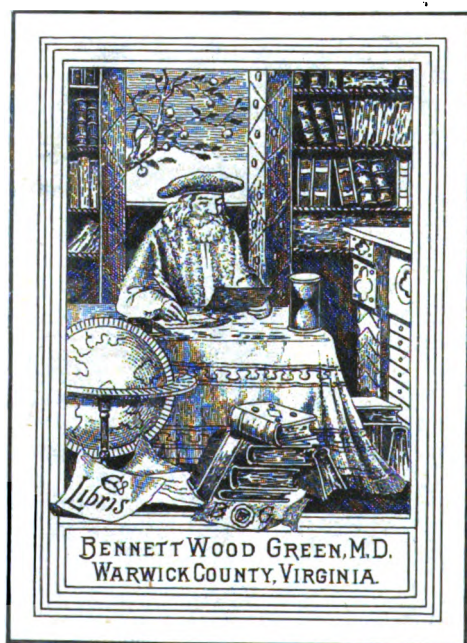
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# NOTES AND QUERIES:

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

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"When found, make a note of"—CAPTAIN CUTLER.

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*Whole vol. 1109*  
TENTH SERIES.—VOLUME II.

JULY—DECEMBER, 1904.

LONDON:

PUBLISHED AT THE

OFFICE, BREAM'S BUILDINGS, CHANCERY LANE, E.C.

By JOHN C. FRANCIS.

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# NOTES AND QUERIES:

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No. 27. [TENTH  
SERIES.]

SATURDAY, JULY 2, 1904.

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LONDON, SATURDAY, JULY 2, 1904.

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LETTERS OF WILLIAM COWPER.

THE following letters are copied from quarto manuscript books long in the possession of Charlotte, younger daughter of Joseph Stephen Pratt, LL.B. of Trinity Hall, 1805, collated to the fourth stall of Peterborough Cathedral, 28 March, 1808, who died 3 April, 1838, *æt.* 77. She married, 5 October, 1813, in the parish church of South Collingham, Notts, my uncle Joseph Mayor, Fellow of St. John's College, Cambridge, who held the rectory of South Collingham to his death, 49 April, 1860. His widow died 21 October, 1871.

The volume from which the present instalment is taken is bound in half-calf, and has on the fly-leaf the following notes: "Charlotte Mayor." "The contents of this book to Page 181, were copied from a Manuscript Book by Mrs. Judith Madan."

On p. 1 we read:—

"As so many months, my dear Maria, are to pass, before I can hope to converse with you, I have a sudden thought, very pleasing to me, to throw together my thoughts, and those of others, as they occur, on any *interesting and important* subject, without *formality or disguise*: and I am persuaded, should it please God to take me into eternity before

your return, you will value the faithful transcript of a heart that *loves and esteems* you. If my life is prolonged, it will serve as a testimony that I am ever mindful of you, and with the greatest truth, and most tender affection, my dear Maria's\* faithful friend, as well as affectionate mother.

"J. MADAN."

On pp. 182-3 we read:—

"(The following was written by Mrs. Cowper, on a loose bit of paper, in Mrs. Madan's MS. book, from which all in this book, *so far*, has been copied.)"

"The angel writer of this precious manuscript is (as she has in the former part mentioned concerning a pious man) 'translated to that kingdom, where, after a most exemplary life, she, by an easy transition from what she has been on earth, shines forth, I doubt not, as an angel of light.' She entered into glory this year 1781, Decr 7th. Her honoured remains now rest in St. George's Burying ground, Mount Street, Grosvenor Square. The following significant and valuable text I added under her name, etc., upon her gravestone. 'Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season,' Job v. 26.

"How am I indebted to God for such a parent, What thanks I owe for his vouchsafement of her so long! He hath now taken her into his rest, and given her that glorious inheritance purchased for believers, by the Redeemer of the world. Praised be His Name! And how can I sufficiently acknowledge the Lord's goodness, for the consolations she has been permitted to leave me, in her inimitably pious manuscripts! O rich bequest! My soul, thou art largely and liberally supplied with spiritual food, pray that it may be duly sanctified, leading thee on in the paths of righteousness, till thou arrive at the gate of glory, and meet with her again."

I am happy to add that Mrs. Cowper, following in her mother's steps, bequeathed to her family at least five quarto note-books in her own hand, full of letters from John Newton, Cowper, the Countess of Huntingdon, &c., poems by her "Sister Maitland." They have been honoured in the third and fourth generation of owners, by careful and loving perusal, and three of the five have been placed in my hands. The first instalment of Cowper letters is valuable as being written from Huntingdon, and addressed to Martin Madan.

In pp. 147-53 is a copy of the letter written to Lady Hesketh, 12 July, 1765 (Wright's edition, i. 33-5). On collation with Wright's text I find (Wright, p. 33, four lines from beginning) "all that pleasure I proposed," where Wright has "which I proposed"; Wright, p. 34, l. 9, "closed the conference," MS. "closed *up* the conference"; Wright, p. 34, l. 10, "two considerations," MS. "three considerations"; Wright, p. 34, l. 13, "the three cardinal articles," MS. "these cardinal articles"; p. 34, l. 8 from foot, "Testaments,"

\* Note in later hand: "Her daughter Mrs. Cowper [Maria Frances Cecilia Cowper]."



MS. "Testament"; p. 35, l. 2, "that which," MS. "what"; p. 35, l. 4, "in having," MS. "for having"; p. 35, l. 5, "heart," MS. "mind." After "word of God," p. 35, l. 13, the manuscript supplies much that has been omitted in printed texts. Add:—

"How often have I wished, either that I could believe it in such a manner as to make it the animating principle of all my conduct, or that I could clearly and roundly get rid of it all, even to the last scruple and the least bias in its favour. But as I despaired of ever compassing the former, so the severe strokes that I felt upon my conscience, at particular intervals, when I reflected ever so slightly on the arguments it is built upon, have given me very sensible proofs, that I never should compass the latter. Three and thirty years of my life did I spend in this manner, balancing between faith and infidelity, and leaving the upshot of all, and the final destination of a being built for eternity, to be cleared up at the universal judgment, which yet, I hoped would never happen. What a terrible reference of my everlasting interests, to a period decisive, and without appeal! and at which every stain of unpardoned guilt must be pronounced a stain for ever. In this dreadful condition, while I was growing every day more insensible to my duty, tho' at the same time not less convinced of the truth of the Gospel, it pleased my all-merciful Maker to visit me with a chastisement, for which I will be ever thankful; and when the hour of discipline was past, and the scourge had done its work, he was likewise pleased to visit me with such clear apprehensions of the truth of his divine revelation, and such delightful assurances that all should be forgiven, and forgot, if I would but return to Him, as I trust will never forsake me. Nor let this appear strange to you, my dear Cousin, as it does to many, that my faith should be increased without any additional arguments to persuade me. It is called enthusiasm by many, but they forget this passage in St. Paul,\* 'We are saved by grace, through faith, and that not of ourselves, it is the gift of God.' The arguments indeed in favour of this glorious cause, are more than sufficient to prove the truth of it to any man; but the heart is so often engaged to vote on the other side, that they fail to produce conviction, till it pleases God to strike upon the rock, and melt it into a sense of its own corruption, and the necessity there is for an atonement. My dear Cousin, may these everlasting truths—"

Printed text begins again, "May this everlasting truth" P. 35, l. 14, "comfort," MS. "happiness"; l. 18, "that you can," MS. "you should." The postscript is omitted in the MS.

Pp. 145-7:—

Copy of a letter from W. C. soon after his removal from Dr. Cotton's at St. Alban's to Huntingdon. He was 7 months very ill at Dr. C.'s and 12, after his recovery, till he went to Huntingdon.

To M. M[adan].

Huntingdon, June 24, 1765.

MY DEAR MARTIN,—I have long had a desire to write to you, indeed ever since it pleased God to restore to me the perfect health both of my mind and body, and have with difficulty prevailed upon

myself to defer it, till I had left St. Alban's. I have suppressed my impatience to do it hitherto, in the full persuasion that a letter from me in a state of *enlargement*, would be more acceptable to you, than anything I could send from that *suspected* quarter. Blessed be God! I am indeed *enlarged*, and you, who know so well, the spiritual, as well as the ordinary import of *that* word, will easily apprehend how much I mean to crowd into it.

Martin, I have never forgot, nor ever shall forget, the instruction you gave me, at our interview in my chambers. It was the first lesson of the kind I had ever heard with attention, perhaps I may say, the first I ever heard at all. And notwithstanding the terrible disorder of mind I fell into soon after, not all the thousand deliriums that afflicted me, have been able to efface it. My Heavenly Father intended it should be to me an earnest of his love, which is the reason I have not lost it: but, by his blessing upon it, it has been a key to me, together with the assistance of his grace, to right understanding of the Scriptures ever since. I bless his holy name for every sigh, and every groan, and every tear I have shed in my illness. He woundeth and his hands make whole: they heal the wounds which he himself hath made for our chastisement, and those deeper wounds which by our sins we have inflicted upon ourselves.

You remember the poor wretch whose illness so much resembled mine, and you remember too, how he was seen "cloathed, and in his right mind, and sitting at the feet of Jesus."† I thank God I resemble him in my recovery, and in the blessed effects of it, as well as in my distemper. Pray for me, Martin, that I ever may, and believe me that I suppress much, lest I should alarm even you, by the warmth of my expressions; but you might read it in my eyes.

Give my love to all your family, and to your mother.

Yours, Martin, very thankfully,  
and very affectionately, W. C.

Pp. 153-7:—

W. C.'s answer to M. Madan.

MY DEAR MARTIN,—I am exceedingly obliged to you for the letter with which you was so kind to favour me. I know your continual employments, and how difficult it must be for you to find opportunities of writing, but when you happen to meet with one which you can bestow upon me, without prejudice to anybody else, you will contribute much to my happiness by making that use of it. I have more than once been witness to your indefatigable labour with those who receive not the Truth, and I flatter myself, you will not think a small share of your pains thrown away on one who, blessed be God! has already received it. A line from one whom I know to be a real Christian, in the sterling sense of that appellation, is of more value to me now, than all the eloquence of all the orators, that ever spoke. Indeed I have much to be thankful for, so much, that I am continually apt to suspect myself of ingratitude, and how is it possible for a human heart to be sufficiently grateful for the blessings I have received? Blessings which I have forfeited all possible pretensions to, as many times as I have hairs upon my head. A life of three and thirty years, spent without God in the world, passing

\* Ephesians ii. 8.

\* Job v. 18.

† Luke viii. 35.

upon others, and upon myself too, for a Christian, with immoralities enough to stain me as black and sink me as deep, as ever sinner fell, were circumstances which might well drive me to that despair in which you saw me, when once it had pleased God to let loose my conscience upon me, and to make me sensible of my wickedness. Eight months did I continue in that terrible condition, expecting day and night when the thunderbolt should fall that was to be my last and final visitation from the Almighty. And whatever mixture of insanity there might be in these apprehensions (and doubtless there was much of that) still there was this mixture of reason in them, that I certainly apprehended no more, than my soundest judgment must acknowledge I had deserved. At the end of that period, it pleased God, at once, and as it were by a touch, to restore me to the use of my reason, and to accompany that blessing with two others of inestimable value, and which I trust in his great mercy he will not suffer me to forfeit hereafter, even faith in his dear Son, and a most intimate and comfortable assurance of complete forgiveness. Oh, who can express my joy at this happy time! that harmony and peace of heart, which a perfect reconciliation with our Heavenly Father alone can give, dissolved me into tears of joy, and the delightful sense of it still dwells with me!

I have thought myself happy often in the gratification of my wretched passions and affections, but I now felt how much I had been mistaken, and that I had disgraced the name of happiness by such a foolish misapplication of it, nor would I exchange one hour of my present comfort, for ten thousand years of the utmost felicity I ever enjoyed before. The book you recommend to me, I read at St. Alban's, and with great pleasure, and with great conviction. I plead guilty to the doctrine of original corruption, derived to me from my great progenitor, for in my heart I feel the evidences of it, that will not be disputed. I rejoice in the doctrine of imputed righteousness, for without it, how should I be justified? My own righteousness is a rag, a feeble, defective attempt, insufficient of itself to obtain the pardon of the least of my offences, much more my justification from them all. My dear Martin, 'tis *pride* that makes these truths unpalatable, but *pride* has no business in the heart of a Christian. I borrowed the book at St. Alban's but intend to buy it. I read there likewise Doddridge's Sermons on Regeneration, and his Rise and Progress of Religion in the Soul, and was highly delighted with them both. I love these subjects, next to the Word itself, they are my daily bread, and I beg you would mention to me any other books of that kind you think may be of use to me. I always loved reading, but I never loved it so much, for these topics had no charms for me once, and now all others are insipid.

Yours, my dear Martin,

with my affectionate respects to Mrs. M.

July 19, 1766, Huntingdon.

Pp. 160-1 :—

Part of a letter from Wm. Cowper to my son M. Madan.

Febr<sup>y</sup> 10th, 1766.

Unwin has furnished me with your Collection of Hymns, and bespoke the music for them. Mrs. Unwin plays well on the harpsichord, and, I doubt not, those songs of Zion will sound sweetly in the ears of one, so lately escaped from the thunders of

Sinai: — The time past suffices me,\* to have lived the life of the Gentiles; I can lay my hand on my heart, and say with the Apostle:† "the life I live, I live by the faith of the Son of God"; thought, word, and deed, devoted to his service, and may they be so for ever. I mention not this, in the spirit of boasting, God forbid! but that you, together with me, may give praise to the glory of his grace, who has interposed, by such wonderful means, for the salvation of so vile a sinner. Perhaps I have many friends who pity me ruined in my profession, stript of my preferment, and banished from all my old acquaintance. They wonder I can sustain myself under these evils, and expect that I should die broken hearted; and if myself were all I had to trust to, so perhaps I might; nay, I believe, certainly should, but the disciples of Christ have bread to eat which the world knows not of.‡ The hope of Israel "fainteth not, neither is weary";§ and peace, and joy in the Holy Spirit, are effectual preservatives against worldly sorrow. I have lost indeed a good deal of that dung|| the Apostle speaks of, but the treasure hid in the field is an infinite compensation for such losses.

I hope to go through the commonplace books, extract all that is new of Cowper's, and calendar the rest.

JOHN E. B. MAYOR.

Cambridge.

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\* 1 Peter iv. 3.

† Galatians ii. 20.

‡ Cf. John iv. 32.

§ Isaiah xl. 28.

|| Philippians iii. 8.

- evening, January 10, 1849. Specially reported. Manchester, Chas. Chorlton. 8vo, pp. 12.
- Speeches of Richard Cobden, Esq., M.P., on Peace, Financial Reform, Colonial Reform, and other subjects, delivered during 1849. Printed by permission of, and kindly revised by, Mr. Cobden. London, Charles Gilpin. Liverpool, G. Philip & Son. 8vo, pp. xii, 252.—The colophon is, "Liverpool: J. R. Williams, Printer, Whitechapel," and the preface, dated 31 December, 1849, is signed J. R. W. The speeches included are: Defence of the National Budget (Manchester, January 10); Reduction in National Expenditure (House of Commons, February 26); Burdens of Real Property (House of Commons, March 8); Vindication of Free Trade, Financial Reform, &c. (Wakefield, April 11); Financial Reform (Leeds, April 12); International Arbitration (House of Commons, June 12); Ordinance Estimates (House of Commons, July 18); Russian Intervention in Hungary (London, July 23); Two Speeches at Paris Peace Congress (August 23 and 24); Austrian Loan (London, October 8); London Peace Meeting (October 30); Forty-Shilling Freehold Franchise (Birmingham, November 13, also London, November 26); Revival of Protection, Special Burdens on Land, Financial and Parliamentary Reform, Extension of the Suffrage, and Forty-Shilling Freeholds (December 18); Colonial Reform, Extension of the Suffrage, and Forty-Shilling Freeholds (December 20). Letter (December 18, 1848) to the Liverpool Financial Reform Association.
- 1850.
- Speech on the Russian Loan, delivered at the London Tavern, January 18. London, 1850. 8vo. 8223. a. 13.
- 1851.
- National Parliamentary and National Reform Association. National Reform Tracts Nos. 21, 22, 23, 24. Proceedings at the Fourth Monthly Soirée of National Reform Association, with the Speeches of Sir J. Walmsley and Richard Cobden. London [1851]. 8vo. 8138. df. 5. (1.)
- Speech at the Fourth Monthly Soirée of the National Parliamentary and Financial Reform Association, May 26, 1851. London [1851]. 8vo. M.F.L.
- 1853.
- How Wars are got up in India. The Origin of the Burmese War. Fourth edition. London, William & Frederick G. Cash, 1853. 8vo, pp. 59. 8022. c. 15.
- Report of the Proceedings of the Peace Conference at Edinburgh, October, 1853. With the Speeches of Richard Cobden. London. 8vo. 8425. c. 52.
- 1793 and 1853, in three letters. Second edition. London, James Ridgway, 1853. 8vo, pp. 140. 8138. c.
- New edition, revised, with a preface. London, Farringdon [printed], 1853. 8vo. 8138. c.
- Fourth edition. London, 1853. 8vo. 8026. ee. 8. (3.)
- Address to the Mechanics' Institution at Barnsley on the Re-opening of the New Lecture Hall, October 25, 1853. In 'British Eloquence of the Nineteenth Century. Literary Addresses. Second Series,' London, 1855 [1854]. 8vo. 1205. b. 12.—There does not appear to have been a pamphlet edition, but it is printed in the 'Annals of Barnsley.'
- 1856.
- What Next and Next? London, 1856. 8vo. 8028. b.
- Fifth edition. Pp. 50. London, J. Ridgway, 1856. 8vo. 8026. d. 12. (4.)
- Remarks on the Law of Partnership and Limited Liability. By W[illiam] S[haw] Lindsay, Esq., M.P., and Richard Cobden, Esq., M.P. London, 1856. 8vo, pp. 28.—Contains two letters by Cobden. 6376. b. 15.
- 1859.
- On the Probable Fall in the Value of Gold. By Michael Chevalier. Translated from the French, with a preface by Richard Cobden. Manchester, Alexander Ireland & Co., 1859. 8vo, pp. xvi-196. 8223. b. 53.
- Third edition. Manchester, 1859. 8vo, pp. xvi-196. M.F.L.
- 1860.
- Letter from R. Cobden, Esq., M.P., to Mr. Alderman Healey, Chairman of the Constitutional Defence Association, Rochdale. Paris, June 4, 1860. Rochdale, Robert Lawton. Crown folio, fly-sheet.—This is preserved in an election scrap-book in the Rochdale Free Library.
- 1862.
- Letter from Mr. Cobden, M.P., to Henry Ashworth, Esq., upon the Present State of International Maritime Law as affecting the Rights of Belligerents and Neutrals. Manchester, Alex. Ireland & Co., 1862. 8vo, pp. 16. M.F.L.
- Maritime Law and Belligerent Rights. Speech of Richard Cobden advocating a reform of International Maritime Law, delivered to the Manchester Chamber of Commerce, October 25, 1862. Revised and corrected by the Author. Manchester, A. Ireland & Co. [1862.] 8vo, pp. 33. 6955. bb.
- For speech on the Cotton Famine Relief see under 1867.
- Cobden (R.). The Three Panics, an Historical Episode. Second edition. London, 1862. 8vo, pp. 152. M.F.L.
- Third edition. London, Ward & Co., 1862. 8vo, pp. 152. 8026. c. 23.
- Fifth edition. London, 1862. 8vo. 8138. e.
- Sixth edition. London, 1862.
- Les Trois Paniques, Episodes de l'Histoire Contemporaine. Traduit de l'Anglais, par Xavier Raymond. Paris, 1862. 8vo. 8138. h.
- 1863.
- Speech of Mr. Cobden, on the "Foreign Enlistment Act," in the House of Commons, April 24, 1863. London, 1863. 8vo. 8138. cc.
- Second edition. London, 1863. 8vo. 8138. b.
- Third edition. London, 1863. 8vo. 8138. b.
- 1864.
- Mr. Cobden and the *Times*, Correspondence between Mr. Cobden..... and Mr. Delane, Editor of the *Times*, with a Supplementary Correspondence between Mr. Cobden and [Thornton Hunt, writing on behalf of] the Editor of the *Daily Telegraph*. Manchester, Alex. Ireland & Co., 1864. 8vo, pp. 35. 8138. cc.
- For Speech on Government Manufacturing Establishments see under 1869.
- For Letter on Land Question, January 22, 1864, see under 1873.

1867.  
 Waugh (Edwin). *Home Life of the Lancashire Factory Folk during the Cotton Famine*. London, Manchester printed, 1867. 8vo.—Includes Mr. Cobden's speech on the formation of the Relief Committee, April 29, 1862.

1868.  
 Une Solution Prompte! Congrès ou Guerre: précédé d'une lettre de Richard Cobden. Paris, 1868. 8vo. 802s. g.

1869.  
 Government Manufacturing Establishments. Speech of Richard Cobden in the House of Commons, July 22, 1864, &c. London, 1869. 8vo. 824s. ee. 4.

1872.  
 Bishop Berkeley on Money. Being Extracts from his celebrated *Querist*, to which is added Sir John Sinclair on the Return to Cash Payments in 1819, and Mr. Cobden on the Evils of Fluctuation in the Rate of Discount. By James Harvey, Liverpool. London, 1872. 8vo, pp. 40.—This contains at p. 38 Cobden's statement before the Parliamentary Committee on Banks of Issue in 1840.

1873.  
 Mr. Cobden on the Land Question. London, 1873. 8vo. C. T. 355. (7).—Written by Cobden, January 22, 1864, and published in the *Morning Star* under the signature of R. S. T. See also the next entry.

Ouvry (Henry Aimé). *Stein and his Reforms in Prussia, with reference to the Land Question in England, and an Appendix containing the views of Richard Cobden, and J. S. Mill's Advice to Land Reformers*. London, 1873. 8vo, pp. xii-195. 8277. b. 66.—This contains the above letter, which was republished in the *Daily News* and in the *Times* (January 7, 1873). It deals with the question of primogeniture and the division of the land.

1876.  
 Facts for the Present Crisis. Richard Cobden on Russia. Reprinted from the original Pamphlet published in 1836 under the name of "A Manchester Manufacturer." Third edition. Manchester, 1876. 8vo. 8094. g. 6. (9.)

WILLIAM E. A. AXON.

(To be continued.)

### BLACK DOG ALLEY, WESTMINSTER.

THIS insignificant, but ancient thoroughfare has been lately forced into something like notoriety. It is truly so insignificant that very few Westminster people have heard of it, and of those who have done so fewer still could say offhand in what part of the city it was situated. It was, as its name states, an alley or court, shaped like the letter L, one end branching from Great College Street, and the other portion leading into that part of Tufton Street which had been until 1869 known as Bowling Street, but of which a still earlier name had been Bowling Alley, which Walcott tells us was "erected upon the green where the members of the convent amused themselves at the

game of bowls." Mr. J. E. Smith, in his 'St. John the Evangelist, Westminster: Parochial Memorials,' 1892, suggests that the change was brought about "when the term 'alley' began to have a depreciative meaning." Neither of the authorities just quoted affords any clue to the origin of Black Dog Alley or the date when it was formed, but doubtless it was of a very respectable antiquity, and Walcott notes that the site of it was "Abbot Benson's small garden." When mentioning this fact, he says further that the "hostelry garden, where the visitors of the monastery were entertained, extended over the ground which lay between the bowling green and the river-bank." Stanley, in his 'Memorials of Westminster Abbey,' reminds us that gardens abounded about this spot, for at p. 358 he says that "in the adjacent fields were the orchard, the vineyard, and the bowling alley, which have left their traces in Orchard Street, Vine Street, and Bowling Street"; and further still were the abbot's gardens and the monastery gardens, reaching down to the river.

Dean Benson ruled at the Abbey, as the last of the Abbots and first of the Deans, from 1539 to 1541; but that date cannot be taken as a guarantee of the age of this little court. I have looked at many maps to try to find some particulars about it; but most of them are on so small a scale that it is not shown at all, including a 'New Pocket Map of London,' published by Sayer & Bennet, 1783; Sayer's 'London, Westminster, and Southwark,' 1791; Laurie & Whittle's 'Pocket Map,' 1792; 'An Entire New Plan of the Cities of London and Westminster,' July 17, 1817; 'London and Westminster,' published by Faden, of Charing Cross, January, 1818; a map published by Belch, 1820; one by Moggs, 1842; 'The British Metropolis,' by Davies, 1842; and Laurie's 'Plan of London, Westminster, and Southwark,' 1843.

Sir Walter Besant, in 'Westminster,' 1895, at p. 264, tells us that the "excellent map of Richard Newcourt, dated 1658," shows "Great College Street as having no houses," of course, on the side opposite to the wall enclosing the Abbey buildings; therefore it seems safe to assume that Black Dog Alley could not have been in existence at that time, and may probably have been formed when Barton and Cowley Streets, its close neighbours, were projected and built by Barton Booth, the actor (1681-1733), with the growth of "seventeenth and eighteenth century respectability," as the same authority sets forth.

In that portion of the alley leading out of Great College Street there was probably a "right of way," as it is not unlikely some of the houses in Barton Street had an outlet at the rear into it.

There is a very fine map of London in the Westminster City Library, Great Smith Street, described as a "Plan of London and Westminster, with the Boro' of Southwark, including the adjacent Suburbs, on which every Dwelling-house is described and numbered. Surveyed and first published by Richard Horwood, 1799." In the edition for 1817 Black Dog Alley is clearly shown as a thoroughfare, as fronting on it are three cottages at the rear of Nos. 5, 6, and 7, Bowling Street, now Tufton Street, and also a building hard by No. 4. The opening is shown on this plan as between Nos. 1 and 2, College Street, and the portion at right angles with this part entered Bowling Street between the houses numbered 4 and 5; but in the case of Great College Street it is known that the numbering of the houses has been changed since that time, as No. 1 has long been at the Millbank end, and it is not unlikely that a change may have been made in the other street—indeed, it must have been so, for this map shows two lots of houses, both starting at No. 1, one continuing to 7, and the other to 10. In Mr. J. E. Smith's 'Memorials of St. John's,' to which reference has been made, there is a very precise (albeit small) map of the parish, in which Black Dog Alley is marked, though unfortunately the name has been omitted; but it is well that so useful a book has preserved it for future inquirers.

There was at the end facing Great College Street, and behind the Barton Street houses, a small building which in its time had played many parts. It was entered up two steps through a door in the wall, and had been the home of a singing class, a dancing academy (kept, years ago, by Mr. Northover, who lived at the corner of Great and Little Smith Streets), and afterwards a volunteer drill hall. Still later it was a printing office, where the type-setting was done by female labour.

While the section of Black Dog Alley entered from Great College Street was open to the sky, the entrance from Tufton Street was by an archway on the ground level of the houses, and closed by a gate, as may be seen by an illustration at p. 289 of Sir Walter Besant's 'Westminster.' The fact that one end was closed by a gate (which I remember being so for many years) would seem to militate against there having been a

right of way through its entire length, for, so far as my memory serves, it was a very rare occurrence to find the gate open, and, as a rule, it was not only shut, but locked.

A notice, dated 21 December, 1903, signed by "A. W. Mills, of 4, Chancery Lane, London, solicitor for the applicants" (the Governors of Westminster School), was, on or about that date, affixed to both ends of the alley, to the effect that on

"the 12th day of January next, at 11.15 of the clock in the forenoon, application will be made to His Majesty's Justices of the Peace, acting in and for the St. Margaret's Division in the County of London, at a Special Session to be holden at Caxton Hall, Caxton Street, in the City of Westminster, in the said county, for an order for discontinuing and stopping up a certain Court, Alley or Place, in the parish of St. John the Evangelist, leading from Great College Street to Tufton Street, and known as Black Dog Alley."

No opposition was offered at the meeting before the Justices, and the desired permission was granted; but it is only within the last month or two that the place was closed and its existence was terminated. The work of erecting additional buildings for Westminster School is now being pushed forward at this spot, as was stated 10<sup>th</sup> S. i. 302. In passing, I may say that the other portion of Black Dog Alley, leading from Tufton Street, had been closed and in part demolished some years ago, as it had become a veritable slum and the scene of much that was, in every way, objectionable.

W. E. HARLAND-OXLEY.

Westminster.

#### DESCENDANTS OF MARY, QUEEN OF SCOTS.

—It may be of interest to note that the descendants of Mary Stuart, who, living three centuries ago, left but one child, are now to be found in, I believe, every Court in Europe with the exception of Turkey and Servia: in England the King, Queen, and Prince and Princess of Wales; Russia, the Emperor, Empress, and Empress-mother; the German Emperor and Empress; the Austrian Emperor and heir-apparent; the exiled French royal family; the King and heir-apparent of the Belgians; the Queen and Queen-mother of Holland; the Queen, Crown Prince, and Crown Princess of Sweden; the King, Crown Prince, and Crown Princess of Denmark; the King, Queen, and Queen-mother of Portugal; Queen Isabella of Spain, Queen Christina, and Alfonso XIII.; the King and Queen-Dowager of Italy; the Queen of Naples; the King, Queen, Crown Prince, and Crown Princess of Greece; the Queen of Roumania; the wife of the heir-apparent of

Montenegro; the King of Bavaria, and the future Queen, whom the Order of the White Rose consider our English sovereign, Mary IV.; the King and Queen of Württemberg; the King of Saxony; and, with hardly an exception, the minor German houses.

From Queen Mary have descended fourteen sovereigns of England, and two queens-consort; six kings, two queens, and an empress of France; six emperors of Austria, and at least two empresses; five kings of Prussia, two queens, three German emperors, and two empresses; an emperor and empress of Brazil; an empress of Mexico; three emperors and three empresses of Russia; three kings and four queens of Denmark; two kings and three queens of Holland; one king and two queens of the Belgians; five kings and seven queens of Spain; besides kings and consorts of Sardinia, Naples, Bavaria, Württemberg, and Saxony. Could Queen Elizabeth's shade be cognizant of this record, she might even more bitterly than before feel the contrast between herself—a "barren stock"—and the fair and ill-fated progenitrix of the greatest sovereigns of Europe for the last three centuries. If we exclude morganatic and illegitimate descents—which would swell the list to thousands—the royal descendants of Mary Stuart at the present time still number something like four hundred persons. When we consider how many large families utterly disappear in a few generations, these facts seem remarkable.

HELGA.

CARDINAL BARTOLOMMEO GIUDICIONI.—Moroni, in his "Dizionario Ecclesiastico," makes a mistake as to his cardinalial title. He was Cardinal-deacon of the title of S. Cesareo from 28 January, 1540, to 24 September, 1542, and Cardinal-priest of the title of S. Prisca from 24 September, 1542, to his death on 28 August, 1549. His tomb in the north transept of Lucca Cathedral has the utterly un-Christian motto:—

Θάνατος ἀθάνατος, τὰ λοιπὰ θνητά.

This looks like a reminiscence of the quotation from the *Γυναικοκρατία* of Amphis preserved in Athenæus, viii. 336 c. (reading Porson's emendation in the second line):—

πίνε, παῖζε' θνητὸν ὁ βίος, ὀλιγὸς οὐπὶ γῆ χρόνος·  
ὁ θάνατος δ' ἀθάνατός ἐστιν, ἂν ἀπαξ τις  
ἀποθάγη.

JOHN B. WAINEWRIGHT.

TWEEDLE-DUM AND TWEEDLE-DEE.—Lecky in his "History of England" says that the rivalry between Handel and Bononcini divided society into factions almost like

those of the Byzantine empire; and the conflicting claims of the two composers were celebrated in a well-known epigram, "which has been commonly attributed to Swift, but which was in reality written by Byrom" (vol. i. p. 532). He then in a note quotes it thus:—

Some say that Signor Bononcini  
Compared to Handel is a ninny;  
Others aver that to him Handel  
Is scarcely fit to hold a candle.  
Strange that such difference should be  
'Twixt tweedledum and tweedledee.

This is inaccurate. What John Byrom wrote in his "Miscellaneous Poems," vol. i. p. 343, is as follows:—

Some say, compar'd to Bononcini,  
That Mynheer Handel's but a Ninny;  
Others aver, that he to Handel  
Is scarcely fit to hold a Candle:  
Strange all this Difference should be,  
'Twixt Tweedle-dum and Tweedle-dee!

It is certainly strange that so accurate a writer as Lecky did not verify his quotation.

HARRY B. POLAND.

Inner Temple.

'THE MOST IMPUDENT MAN LIVING.'—According to Lowndes, David Mallet was the writer of the pamphlet which assigned supremacy in shamelessness to Bishop Warburton. On the other hand, the production was freely attributed to Bolingbroke by his contemporaries, and it is still sometimes said to be his. In the monograph on Pope which he contributed to "English Men of Letters," Sir Leslie Stephen, curiously enough, credits both writers with the critical assault. Speaking of Warburton, chap. vii. p. 177, he says that his multifarious reading made him conspicuous, "helped by great energy, and by a quality which gave some plausibility to the title bestowed on him by Mallet, 'the most impudent man living.'" Again, on the subject of the dispute regarding the publication of "The Patriot King," chap. ix. p. 209, Stephen writes, "A savage controversy followed, which survives only in the title of one of Bolingbroke's pamphlets, 'A Familiar Epistle to the Most Impudent Man Living,' a transparent paraphrase for Warburton." It may be, of course, that Mallet invented the descriptive nickname, and that Bolingbroke found it serviceable for his controversial purpose.

THOMAS BAYNE.

"THE BEATIFIC VISION." (See 9<sup>th</sup> S. ix. 509; x. 95, 177, 355, 436; xi. 236.)—I believe that the true genesis of this phrase is to be found in Plato, "Phædrus," 250 B, where Socrates says: *Κάλλος δὲ τοῦ ἦν ἰδεῖν λαμπρόν, ὅτε σὺν εὐδαίμονι χορῶ μακαρίαν ὄψιν τε καὶ θίαν,*

ἐπόμενοι μετὰ μὲν Διὸς ἡμεῖς, ἄλλοι δὲ μετ' ἄλλου θεῶν, εἰδόν τε καὶ ἐτελούντο τῶν τελετῶν ἣν θέμις λέγειν μακαριωτάτην, κ.τ.λ. "And then we beheld the beatific vision" is Jowett's appropriate rendering. ALEX. LEEPER.

Trinity College, Melbourne University.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"GO ANYWHERE AND DO ANYTHING."—If my memory serve me truly, this phrase was made somewhat famous by its application to the Flying Squadron a few years ago, and I then supposed it to be a somewhat happy phrase coined for the occasion by Mr. Goschen. I find the same words in Froude's 'Cæsar,' chap. vii., where, speaking of the Roman soldiers, he says, "They were ready to go anywhere and do anything for Sylla." There are the same words in Younghusband's 'Heart of a Continent,' chap. i.: "The magnificent health and strength which came therewith inspired the feeling of being able to go anywhere and do anything that it was in the power of man to do." Froude's work was published in 1879, Younghusband's some years later. Neither author uses quotation marks. Are the words a quotation? or can they be found in any earlier writers?

LUCIS.

[S. R. Gardiner says in chap. liv. of his 'Student's History': "In 1814 a large number of the soldiers from the late Peninsular army—an army which, according to Wellington, could go anywhere and do anything—were sent out to America." A quotation in the *Athenæum* of 25 June from Gleig's 'Personal Reminiscences of the Duke of Wellington' is to the effect that Wellington "stated in his evidence before a Parliamentary Committee that it [his army] was the most perfect machine ever put together, and that with it he could go anywhere and do anything."]

SWETT FAMILY.—John Swett was a considerable landowner in Salem, Massachusetts, in 1630, and his descendants now live in Washington. I desire, if possible, to trace the connexion between him and the well-known family of the same name in Devonshire. Richard Swett was bailiff of Exeter in 1590, and may have been father or uncle of the John Swett of Salem. Any information as to the origin, or English ancestry, of John will much oblige.

D. OSWALD HUNTER-BLAIR.

Oxford.

CROQUET OR TRICQUET.—In the exhibition of "Les Primitifs Français," now open in the Pavillon de Marsan in the Louvre, there is a tapestry of the sixteenth century representing, according to the Catalogue, "le jeu de Tricquet." Two women, in short skirts, and two men stand in an oblong court, enclosed on two sides by a wattled fence. The players have clubs with heads on one side only of the handle. One player is in the act of setting a peg on the ground. There is one hoop, in shape like the hoops of the sixties, but made of wood. There is a photographic reproduction of the tapestry in the General Catalogue of the Exhibition, where it is numbered 286, and is entered as "Tenture de Gombaut et Macée. Atelier de Tours. Appartient à M. Fenaille." I should be glad of information about the game "tricquet," or—the word is not in Littré—is "tricquet" a misprint? F. R. P.

[Cf. in Littré 'Triquet'.]

'PAISLEY ANNUAL MISCELLANY.'—Can any one give me information about the 'Paisley Annual Miscellany,' 1612? It is referred to by Eyre-Todd in his 'Scottish Poetry of the Seventeenth Century.' J. S.

Chicago.

KING OF SWEDEN ON THE BALANCE OF POWER.—In John Wesley's 'Journal' (20 Sept., 1790) is this remark:—

"I read over the King of Sweden's tract upon the Balance of Power in Europe. If it be really his, he is certainly one of the most sensible, as well as one of the bravest, Princes in Europe; and if his account be true, what a woman is the Czarina!" I should be glad to have the correct title of this tract. If not by the King of Sweden, who is supposed to have been the author of it? Has it been translated into English? Where can it be found? F. M. J.

"BIRDS OF A FEATHER FLOCK TOGETHER."—Can any one give the first use of this proverb in English? D. M.

[Minsheu, 1599, has: "Birdes of a feather will focke together" ('N.E.D., s.v. 'Feather').]

'THE GOSPEL OF GOD'S ANOINTED.'—I am very desirous of any aid that could kindly be given me to learn something about the author of a remarkably intelligent translation of the New Testament, entitled 'The Gospel of God's Anointed' &c. Darling assigns the authorship to Alexander Greaves, whose name appears as that of the publisher.

CHARLES H. GROVES, M.D.

36, Inverleith Row, Edinburgh.

QUOTATION IN RUSKIN.—Can any of your readers tell me to whom Ruskin refers in the



following passage ('Modern Painters,' part iv. chap. xii.)?—

"I forget who it is who represents a man in despair desiring that his body may be cast into the sea,

Whose changing mound and foam that passed away  
Might mock the eye that questioned where I lay."

Who wrote this couplet? J. C. C.

GERMAN-ENGLISH DICTIONARY.—What is the most complete and up-to-date German-English dictionary? KOM OMBO.

[We find most complete the Flügel-Schmidt-Tanger 'Wörterbuch' (Asher & Co., and Westermann, Brunswick); the Muret-Sanders 'Encyclopædic Dictionary,' 2 vols. of which give the German-English portion (H. Grevel & Co., and Langenscheidtsche Verlagsbuchhandlung, Berlin); and the tenth edition of the Grieb-Schröer 'Wörterbuch' (Frowde, and Büchle, Stuttgart).]

BEER SOLD WITHOUT A LICENCE.—I have heard it said that until quite recent days in certain towns of England at fair times all the householders had a right by charter to sell beer without a licence. Is this true? and if so, which were they? EDWARD PEACOCK.

Kirton-in-Lindsey.

OWL AND ATHENIAN ADMIRAL.—In Keats's 'Endymion' (book ii. l. 22) is the following passage:—

What care, though owl did fly  
About the great Athenian admiral's mast?

I shall be obliged if any one can tell me of the incident to which reference is here made.

C. MCL. CAREY.

[See Plutarch's 'Themistocles,' xii. Langhorne's translation reads:—"While Themistocles [before Salamis] was thus maintaining his arguments upon deck, some tell us an owl was seen flying to the right of the fleet, which came and perched upon the shrouds. This omen determined the confederates to accede to his opinion, and to prepare for a sea fight."]

BLACKETT FAMILY.—Ann Blackett, cousin to Michael Blackett (qy. of Durham?), married a Mr. Parcabale (qy. spelling?), and was the mother of Elizabeth Parcabale (qy. spelling?), who, as daughter and co-heir of — Parcabale, and co-heir of Michael Blackett, married John Moule, living in 1790 in Great Swan Alley, Coleman Street, London, and earlier in Aldgate. Wanted any further information about the persons named. The said John Moule was great-grandfather of the present Bishop of Durham. CHAS. A. BERNAU.

Marwood, Crutchfield Road, Walton-on-Thames.

THE ST. HELENA MEDAL.—I should feel much obliged for information respecting the bronze medal known as the St. Helena Medal. It is one and a half inches in diameter, and

bears on the obverse the head of Napoleon, laureated, looking right, NAPOLEON . I . EMPEREUR; on the reverse, in an outer circle, the words, CAMPAGNES . DE . 1792 . A . 1815; and on the field the inscription, A . SES . COMPAGNONS . DE . GLOIRE . SA . DERNIERE . PENSEE . S<sup>te</sup> HELENE . 5 MAI . 1821. The medal is surmounted with an imperial crown, and is attached to a green ribbon, with red perpendicular stripes. The name of the artist is not given, but the execution is good, and worthy of Denon.

In Napoleon's will and in the codicils thereto no sum of money is set apart for meeting the cost of the medal, though gratuities are left out of his private purse to different individuals of his household; and I find no allusion to any such "last thought" in Bourrienne's 'Memoirs,' in O'Meara's 'Napoleon at St. Helena,' or in 'Mémorial de Sainte Hélène,' by the Count de Las Cases. I should much like to know when, where, and by whose directions this medal was struck—presumably by the members of his family or his partisans, with the view of completing the medallic history of Napoleon. Was it ever distributed? JAMES WATSON.

Folkestone.

RUNEBERG, FINNISH POET.—Have the works of the Finnish poet Runeberg been translated into English, especially his 'Fänrik ståls sägner'? If so, by whom, and where published? SUOMI.

BENNETT FAMILY OF LINCOLN.—I shall feel greatly obliged for any information relative to the descendants of Charles Bennett, of Lincoln, who married Dorothy, daughter of Ralph Watson, of H.M. Customs, Newcastle-upon-Tyne, sometime lieutenant in the Northumberland Militia, and sister and co-heiress of Richard Pringle Watson, of the same city. Their eldest son Charles Watson Bennett married in May, 1843, Ellen, daughter of Thomas Henderson, of Newcastle.

H. R. LEIGHTON.

East Boldon, R.S.O. co. Durham.

"KOLLIWEST."—Can any reader tell me how this word came to be used in Mid-Cheshire for "contrary" and "opposite"? It is not in 'An Attempt at a Glossary of some Words used in Cheshire,' by Roger Wilbraham, Esq., F.R.S. and S.A., 1817. C. L. POOLE.

Alsager.

[The 'E.D.D.' refers under 'Collyweston' to 'N. & Q.,' 6<sup>th</sup> S. ii. 212. Cf. 'Connywest.']

FEMALE INCENDIARY.—I should be much obliged for any particulars—especially time and place—of the following case. I think it

must have occurred in some part of Germany. A lady, falsely accused of setting fire to her town, was publicly tortured and finally burnt alive. Thenceforth her supposed crime was made the subject of a yearly sermon. I think it must have been between 1884 and 1888 that her innocence was established.

F. R. J. H.

LANCASHIRE TOAST.—Who is the author of the following, which appeared in the *Literary World* on 23 January, 1903?—

Here's to thee an' me an' aw on us.  
May we ne'er want nowt, noan on us,  
Noather thee nor me nor onybody else,  
Aw on us; noan on us.

ROBERT MURDOCH LAWRENCE.

71, Bon-Accord Street, Aberdeen.

### Replies.

THE FIRST WIFE OF WARREN HASTINGS.  
(10th S. i. 426, 494.)

ANXIOUS to economize space, I neglected to recapitulate in my former communication the evidence (which first appeared in the *Proceedings* of the Asiatic Society of Bengal for July, 1899, and was cited by me in an article in *Blackwood's Magazine* for April, 1904) leading indubitably to the startling conclusion that all the biographers of Warren Hastings have been wrong in their identification of his first wife. As the omission has led to a fresh enunciation of the old fallacy by two of the correspondents who kindly referred to my query, I will summarize the case as briefly as possible.

In my novel 'Like Another Helen,' published in 1899, in which Hastings appeared as one of the subsidiary characters, I pointed out that either the date (1756) usually assigned to his first marriage by his biographers, or their identification of the bride as the widow of Capt. Dougald Campbell, accidentally killed at the capture of Baj-baj, must be wrong, since Baj-baj was not captured until 30 or 31 Dec., 1756. My suggestion was that the marriage took place in the spring of 1757; but a correspondent, personally unknown to me, writing from Calcutta, pointed out that the error lay in the other direction, and forwarded a copy of the *Proceedings* mentioned above. At the monthly general meeting of the society there reported a paper was read by the Rev. H. B. Hyde, M.A., on 'The First Marriage of Warren Hastings,' in which he records his accidental discovery, in a miscellaneous bundle of old Calcutta Mayor's Court records, of a "Petition of Warren Hastings

of Cossimbazaar, Gentleman, in behalf of his wife Mary Hastings, relict to John Buchanan, late of Calcutta," asking for letters of administration to the estate of the said "Captain John Buchanan, late of Calcutta, Gentleman," who had died intestate. We know from Holwell that Buchanan was the only one of the senior military officers who showed any capacity, or even courage, in the disasters of June, 1756, and that he was one of the victims of the Black Hole. I may mention that there are few things more strange than the utter absence of any mention of Hastings's first marriage in the vast mass of his papers which I have gone through at the British Museum; a few words of perfunctory condolence from Scrafton on "y<sup>r</sup> Domestick Misfortunes" are the only trace. It may, of course, be different with the papers still in private hands; but it is worth noticing that Gleig, to whom large quantities of these were entrusted for the purposes of his biography (as shown by a list made by Mrs. Hastings the second), gave currency to the mistake which has so long held sway. I can only suggest that during Hastings's long married life with his second wife she discouraged so studiously any reference to her predecessor that even her name was lost, and that Gleig, in collecting his materials, followed some incorrect tradition, supported by the fact of Capt. Campbell's death near the time of the marriage.

With regard to the tombstone at Barham-pur (Malleson) or Kasimbazar—according to Mr. Hyde (in the paper cited above), MR. JAMES WATSON, and F. DE H. L.—Malleson points out that the month of the lady's death is wrong, and Mr. Hyde that her husband does not seem to have known her exact age, since the figure now reads merely "2—," adding that the remainder may have been obliterated when the Bengal Government restored the whole some years ago. Morad-bagh was the suburb or quarter of Murshidabad in which Hastings lived as Resident at the Nawab's Court, and from which all his letters are dated. With regard to his only son George, it is interesting to note that when he was sent to England he was placed in the charge of the Rev. George Austen, of Steventon, and his wife, the parents of Jane Austen—a fact which certainly goes to support that connexion between the first Mrs. Hastings and the Austen family which I am trying to establish.

Stronger evidence than Mr. Hyde's as to the identity of Mary (Buchanan) Hastings can hardly be required, but corroborative

testimony is supplied in the Hastings correspondence by Hastings's care for Buchanan's daughter, who was, of course, his own step-daughter. The girl was sent home for education, and apparently placed in the charge of Mrs. Forde, wife of one of the Supervisors appointed with Vansittart. This lady writes in 1773 that Miss Buchanan was apprenticed, but ran away from her place three months before her time was up. Her guardian then took her home, and engaged dancing-masters for her, to qualify her for returning to India; but she tired quickly of gentility, and at her own wish was sent to the care of her grandmother and aunt at Arklow, where she crowned her misdeeds by running off with a corporal. After this there is a long blank in her history; but in 1797-8 she reappears in the correspondence, a shameless and persistent beggar, as Elizabeth Finley or Findley. Hastings made her an allowance of 20*l.* a year through his brother-in-law Woodman, and she makes perpetual efforts to anticipate it or get it increased.

Having cleared up this matter as fully as is at present in my power, may I venture to repeat my request for fresh information to any reader who can throw light on the marriage of Capt. (or Lieut.) John Buchanan, of Craigieven, and thus establish the identity of the first Mrs. Hastings?

SYDNEY C. GRIER.

**BIBLIOGRAPHY OF PUBLISHING AND BOOK-SELLING** (10<sup>th</sup> S. i. 81, 142, 184, 242, 304, 342).—I venture to send some notes of omissions in the above which readily occur to mind, others to follow when you have space. All, I think, will form useful additions to a great store of material awaiting the deft hand of an Edmund Gosse to weave it into a history of a very complex trade.

Publishing and bookselling alone confine one to a somewhat narrow, if not mercenary, outlook upon a business of great antiquity and vast ramifications, although I admit the mere production and vending of books cannot fail to be of interest to many inside and outside the trade.

The subject seems shorn of half its romance if you purposely exclude authorship, printing, actions at law, formation of libraries, adventures of rare books and manuscripts, and all the other inextricable bypaths of literature. Why not make the scheme broad and comprehensive?

Baxter, J.—*The Sister Arts: Paper Making, Printing, Bookbinding*. Lewes, 1809. Plates. Crown 8vo.

Blackburn, Charles F.—*Classified Catalogue.....of General Educational Works in use in the United*

Kingdom and its Dependencies in 1876, so arranged as to show at a glance what works are available in any given branch of Education. 1876. 8vo.

Rambles in Books. 1893. Portrait. Crown 8vo. 500 copies printed.

Book and News Trade Gazette. Edited by Kendall Robinson. 1894-5. 4to.—Came to an end after seventy-three numbers had been issued.

Book Auctions.—*Vide Book Queries*, articles under heading 'At the Rooms.'

Bookbinder. (Periodical.) Consult indices.

Bookmart: a Magazine of Literary and Library Intelligence. Pittsburgh, U.S., 1884 and on. (Periodical.) Royal 8vo.

Book Queries: a Trade Medium for Books, Prints, Manuscripts, Book-plates, Autographs, &c. (Periodical, edited by Wm. Jaggard.) Liverpool, 1894-1902. 4to and royal 8vo. Consult indices.

Bowen, H. C.—*Descriptive Catalogue of Historical Novels and Tales*. 1882. 8vo.

Bowes, Robert.—*The Cambridge University Press, 1701-7*. *Vide Camb. Antiq. Soc.* ('Comm.' vol. vi. p. 362).

Brassington, W. Salt.—*History of the Art of Book-binding*. 1894. Illustrated. 4to.

British Bookmaker. (Periodical.) A journal of the book-making crafts. Illustrated. Consult indices.

Brown and Watt.—*Catalogue of Books illustrating the History of Alchemy and Early Chemistry*. Liverpool, 1890. Crown 8vo. Privately printed.

Bullock, C. F.—*Life of George Baxter, Engraver, Artist, and Colour Printer*. 1901. Illustrated. 8vo.

Chambers's Cyclopædia of English Literature, edited by David Patrick. 1903. Illustrated. 3 vols. royal 8vo.

Clegg, J.—*Bookmen: Members of Learned, Anti-quarian, and Literary Societies in the United Kingdom*. Rochdale, 1896. Crown 8vo.

Dickson and Edmond.—*Annals of Scottish Printing*. Cambridge, 1890. Illustrated. 4to.

Directory of Second-hand Booksellers. Edited by Arthur Gyles. Nottingham, 1886. Crown 8vo.

Ditto, edited by J. Clegg. Rochdale, 1898, 1891, 1894. Crown 8vo.—As each issue differs materially it is advisable to consult all.

Downing, William.—*Free Public Libraries from a Bookseller's Point of View*. Birmingham, 1886. Crown 8vo. Privately printed.

Duff, E. Gordon.—*Early Printed Books*. 1893. Illustrated. 8vo.

English Printing on Vellum to the Year 1600. Privately printed. 1902. 4to.

Garnett and Gosse.—*History of English Literature*. 1903. Illustrated. 4 vols. royal 8vo.

Hearne.—*Bibliotheca Hearniana: Excerpts from the Library of Thomas Hearne*. 1848. Portrait. 4to. 75 copies only printed (for private distribution).

International Book Finder. (Periodical, edited by Henry Kimpton.) 1890-3. Afterwards amalgamated with *Book Queries*, which see.

Jaggard, William, Elizabethan publisher.—A Catalogue of such English Books as lately have been, or now are, in printing for publication. 1618. 4to.

Jaggard, William.—*Bibliography of Engineering Works* (in Donaldson's 'Engineers' Annual'). 1904. Crown 8vo.

- Bookshop Echoes. Consult *Book Queries* indices.
- Familiar Names: a Legion of Honour (Makers, Vendors, and Collectors of Books). Consult *Book Queries* indices.
- Index to the First Ten Volumes of 'Book-Prices Current.' 1901. 8vo. (The date 1897, quoted 10th S. i. 83 is incorrect.)
- Jaggard Press. (A temporary list of the publications of Shakespeare's printers.) *Vide Athenæum*, 18 Jan., 1 Feb., 15 Feb., 1902, and 24 Jan., 1903.
- Notable Bookmakers. Consult *Book Queries* indices.
- Salvation of Shakespeare. *Vide Liverpool Daily Post*, 9 Feb., 1903.
- Knight, Charles.—William Caxton: the First English Printer. 1844. Illustrated. Crown 8vo.
- William Caxton. 1877. Illustrated. Crown 8vo.
- Leland, Charles Godfrey.—Memoirs. 1893. Portrait. 2 vols. 8vo.
- Lemoine, Henry.—Typographical Antiquities: History, Origin and Progress of the Art of Printing.....Lives of Eminent Printers.....History of the Walpolean Press.....Dissertation on Paper.....Woodcutting.....Engraving on Copper.....Adjudication of Literary Property.....Catalogue of Remarkable Bibles.....&c. 1797. 8vo.
- Library, The: a Magazine of Bibliography and Library Literature. Edited by J. Y. W. MacAlister. (Monthly periodical.) Royal 8vo.—For several years prior to 1898 this was the official organ of the Library Association, but ceased to be so in December, 1898. In January, 1899, the society's organ appeared under the title of the *Library Association Record*, and until March, 1899, the two periodicals were issued concurrently. After this date the *Library* was issued as a quarterly, under the editorship of Mr. MacAlister, and quite independent of the Library Association.
- Library Association Record. (Monthly organ of the Incorporated Association of Librarians.) Consult indices.
- Library World: a Medium.....for Librarians. 1898. (Monthly periodical.) Royal 8vo.
- Literary Year-Book. (Annual.) Consult indices.
- Loftie, W. J.—A Century of Bibles, from 1611 to 1711.....with Risburne's Tract on Dangerous Errors. 1872. 8vo.
- Lowndes, W. T., and Bohn, H. G.—Bibliographer's Manual. 1861. 11 vols.—Scattered throughout this invaluable work are notes which throw considerable light on the bookselling of earlier days.
- New Book List for Bookbuyers, Librarians, and Booksellers. Compiled by C. Chivers. 1897-8. Royal 8vo.—Ceased publication after a brief existence.
- Quaritch, B.—Contributions towards a Dictionary of English Book Collectors, as also of some Foreign Collectors whose Libraries were incorporated with English Collectors or whose Books are chiefly met with in England. 1892-9. 13 parts. Royal 8vo.
- Roberts, W.—Printers' Marks. 1893. Illustrated. 8vo.
- Second-hand Bookseller: a Medium for buying and selling all.....Books for Cash. 1902. Royal 8vo.—A monthly which existed for a few issues only.
- Slater, J. Herbert.—Book-Prices Current. See 'Book-Prices Current,' 10th S. i. 83.
- Library Manual. 1883. 8vo.
- Library Manual. Third edition. 1891. 8vo. Round and about the Bookstalls. 1891. crown 8vo.
- Stevens, Henry.—Recollections of James Lenox, of New York, and the Formation of his Library. 1886. Portraits. Crown 8vo.
- Taylor, Isaac.—History of the Transmission of Ancient Books to Modern Times. 1827. 8vo.
- Universal Book Exchange for Town and Country, Home and Abroad. 1890. Royal 8vo.—A very short-lived periodical.
- Walford, Cornelius.—Destruction of Libraries by Fire. 1890. Crown 8vo. Privately printed. Gives particulars of various booksellers' and publishers' losses in bygone and recent times.
- Some Points in the Preparation of a General Catalogue of English Literature. 1879. Crown 8vo. Privately printed.
- Walker, C. C.—John Heminge and Henry Condell. 1896. Illustrated. Fcap. 4to. Privately printed.
- Watt, Robt.—Bibliotheca Britannica. Edinburgh, 1824. 4 vols. 4to.
- What to Read: a Guide to the best.....in Literature. 1902. 4to.—A weekly which seems to have ended with the first number.
- Wheatley, H. B.—How to form a Library. 1902. Crown 8vo.
- How to make an index. 1902. Crown 8vo.
- Willis, William.—Shakespeare-Bacon Controversy: a Report of the Trial of an Issue. 1902. 4to.
- WM. JAGGARD.
- 139, Canning Street, Liverpool.
- The following articles on Huntingdonshire printers, by Mr. Herbert E. Norris, of Cirencester, may be worth including in the above:
- Saint Ives and the Printing Press.—*St. Ives*, 1889. 16mo and 8vo. Reprinted from the *Hunts County Guardian*.
- The *St. Ives Mercury*.—*Fenland N. & Q.*, Art. 57. 1889.
- History of *St. Ives*.—*St. Ives*, 1889. 4to.
- Notes on *St. Neots* Printers (Past and Present).—*St. Neots*, 1901. 16mo. Reprinted from the *St. Neots Advertiser*, 4 May, 1901.
- Letter on 'Notes on *St. Neots* Printers.'—The *St. Neots Advertiser*, 29 June, 1901.
- A Few Additional Notes on *St. Neots* Printers.—The *St. Neots Advertiser*, Sept., 1903.
- The First Huntingdonshire Newspaper.—The *Hunts County News*, 8 Nov., 1902.
- The First Issue of the *Northampton Mercury*.—The *Northampton Mercury*, 19 July, 1901.
- The First Huntingdon Printer: John Jenkinson, 1768-1807.—The *Hunts County News*, 14 Feb., 1903. Reprinted in the *Hunts Post*, 29 August, 1903.
- Ramsey Printers.—*Ramsey Herald*, 20 April, 1904, and the *Hunts County News*, 23 April, 1904.
- N.
- "RAMIE" (10th S. i. 489).—The china-grass fibre known as ramie is made from the Chinese nettle. (? *Urtica*) *tenacissima* or *utilis*. It was in 1882 that it was foreseen how ramie would be introduced into all branches of the textile industry, and I strongly suspect that we

sometimes to-day wear more ramie on our backs than was bargained for with our tailors. In 1884 it was being used the world over, both Indian ramie and China ramie, in the manufacture of textile fabrics. Writing in the *Economiste Français* in the beginning of 1884, M. Gaston Sancier notes its introduction in the south of France, and describes it as

"a lively plant which may be cut several times in a year, and which it is asserted may attain the age of a hundred years. The textile fibre of it constitutes the bark of the plant, and is impregnated with a viscous matter tolerably abundant in it. While cutting it twice a year, we are told, the Algerian climate will furnish 80 tons of green stalks from a hectare (2½ acres). Half of this amount consists of leaves used as fodder for cattle and material for paper pulp. The remaining 40 tons consists of the leafless stalk, and contains 10 per cent., i.e., four tons, of raw fibrous matter. The removal of the germ in it and cleaning take away another half, so that the hectare nets two tons of available textile. It takes three years ere a ramie plantation is in full bearing. It may be propagated by seed, sprigs, &c., but the best way is to cut up the root and plant the fragments.....In 1870 the Government of British India offered to the inventor of the best machine for decorticating green ramie a premium of 5,000*l.*, but no inventor obtained the prize."

See also *La Ramie*, 1 January, 1884; the *Boletín del Departamento de Agricultura* of Buenos Ayres (an article on 'Ramie in the Argentine Republic,' by Don Luis Maria Utor, January or February, 1884); a lecture delivered at the Society of Arts by Dr. Forbes Watson on 'The Rhea Fibre' on 12 Dec., 1883 (William Trousce, 10, Gough Square, Fleet Street); and *Wool and Textile Fabrics*, 12 Jan., 2 and 16 Feb., and 8 March, 1884. The etymology of "rhea" is desirable.

J. HOLDEN MACMICHAEL.

This word is not provincial, neither does it belong to Lancashire. It is duly entered in the 'N.E.D.' There is an account of it in 'Chambers's Encyclopædia' under 'Bohmeria.'

W. C. B.

This is the name, in various Eastern languages, of a kind of nettle, the bark of which furnishes a fine and strong thread, now used as a substitute for flax. In Malay and Javanese it is pronounced *rami*, in Sundanese *rameh*. Crawford's 'Malay Dictionary,' 1852, defines it as "a nettle of which cordage is made."

JAMES PLATT, Jun.

Ramie is rhea fibre, the produce of *Bohmeria nivea*. See Watt's 'Dictionary of the Economic Products of India,' vol. i. p. 468.

I. B. B.

[DR. FORSHAW, I. C. G., MR. WALTER B. KINGSFORD, the REV. C. S. WARD, and other correspondents are thanked for replies.]

A WELL-KNOWN EPITAPH (10th S. i. 444).—The Roman inscription quoted is given in facsimile in Hübner's 'Exempla Scripturæ Epigraphicæ,' § 1130, p. 404. The peculiarity of this inscription is that "vobiscum" is spelt "voviscum," as given by MR. HORTON SMITH. HERBERT A. STRONG.

"ALIAS" IN THE SIXTEENTH AND SEVENTEENTH CENTURIES (9th S. xii. 190, 277).—BEACON may be interested in the following case of double surnames occurring in the parish registers and wills of a family in Guildford to whom my ancestors were related. In 1560, in the parish register of Holy Trinity, is to be seen the entry "John Gilbertsonne *alias* Derricke"; and as the family remained in Guildford there are seventy entries in this one parish register of the Gilbertsonne *alias* Derricke family. The last entry written in this way was in 1685. The wills of the various members of the family from 1563 to 1680 are also carefully made in the same form. The use of this double surname might be understood by some intermarriage with a foreign family, such as a Flemish immigrant of the name of Derricke; but why it was so carefully continued for 120 years is not easy to comprehend. DAVID WILLIAMSON.

WHITE TURBARY (10th S. i. 310).—As no one has answered the query of W. E. S., I should advise him to submit a characteristic specimen of the plant to some botanist of his acquaintance, who would give him its scientific name. Or if he will send me such a specimen to the address given below, I will get it identified for him. I see that the name *dewon* is among a list of words given in Wright's 'Dialect Dictionary' respecting which information is desired.

JOSEPH A. MARTINDALE.

Staveley, Kendal.

FRANCE AND CIVILIZATION (10th S. i. 448).—I may mention two curious plates or tablets on the stairs of the Museum at Boulogne-sur-Mer, dated 1572, one recording that "England and France together can conquer the world, and the other "That England and France have more common sense than all the world," written no doubt by some enthusiastic Englishman during a temporary peace between the many wars of that period.

J. DUNNINGTON JEFFERSON.

BUNNEY (10th S. i. 489).—Duly given in the 'Eng. Dial. Dict.,' but without an etymology. It not only means a chine, but a culvert, or conduit for water. The final -y in such words often arises from the French suffix -é. The

word seems to me to be precisely the O.F. *bourne*, "tuyau, canal" (Roquefort); from O.F. *borne*, "borne" (Roquefort); probably a misprint or misspelling for *bonne*. In Picard and Normandy and in the Rouchi dialect the E. word *bourne*, a boundary, limit, F. *borne*, appears as *bonne*; see Moisy and Hécart. As to the sense, the gully or chine is a *bonne*—i.e., is bounded or limited by its two sides or edges; hence the senses of channel, canal, aqueduct, culvert, and the like.

WALTER W. SKEAT.

In the 'Evidence before the Hull Dock Committee,' 1840, p. 146, mention is made of timber being taken into a pond by a "bunney." The 'N.E.D.' quotes only from Blackmore, in 1873.

W. C. B.

Annandale in his 'Imperial Dictionary' says that in tin and copper mines a great collection of ore without any vein coming into or going out from it is so called.

I have also heard it applied to the stone slab or rough stone arch thrown over a narrow watercourse, such as a ditch or land drain, where it has to be crossed by a foot-way or by-road.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"THERE'S NOT A CRIME," &c. (10th S. i. 508).—These lines are in the Third Book of Mrs. Browning's 'Aurora Leigh.'

WALTER B. KINGSFORD.

United University Club.

COLD HARBOUR (10th S. i. 341, 413, 496).—The balance of opinion is certainly in favour of the explanation "cold harbour," but this is very far from meeting all the circumstances, and to my mind is far from satisfactory. Quite certainly Cold Harbours are by no means always on Roman or important highways, and there is, I believe, no direct evidence of the existence of such harbourages, though they are certainly not impossible.

There is another suggested derivation, from *Collis Arborum*, the hill of trees, that has suffered from its appearing too simple to be true. A little while ago I saw reference, I think in an account of a motor race, to a place in France called Col d'Arbres. If this be a genuine old name, it would seem to settle the question, as the German or Flemish "kalt herbergh" might very well be a perversion of the Roman word.

I suppose that a French gazetteer would give references to the name, and the matter is certainly worth investigation. Any one with an eye for landscape knows that a wooded hill is by no means a frequent

object; indeed, clumps of trees are among the best-known landmarks. The Romans, who introduced so many trees, might very well have planted them as landmarks, or even for the purpose of growing timber.

RALPH NEVILL, F.S.A.

Guildford.

FLAYING ALIVE (9th S. xii. 429, 489; 10th S. i. 15, 73, 155, 352).—One of the most notable cases of flaying alive was that of Marcantonio Bragadino, who with Astorre Baglione commanded the garrison of Famagusta, and withstood the Turks for a year. Compelled by famine and fatigue, the generals capitulated on favourable terms—*inter alia*, that the garrison should march out with all the military honours, and be supplied with proper vessels to transport them to Crete.

Mustapha Pasha, however, broke his word. Baglione and others were murdered. Bragadino was reserved for special torture and death. Here is one account of his sufferings:—

"His nose and ears being cut off, he was rolled together like a ball, and crammed into a hole, scarce wide enough to hold him in that painful attitude; then he was taken out that he might not expire too soon, and forced to kiss the ground upon which the ruffian Pasha trod: They afterwards tied him naked to the yard's arm of one of their gallies, that he might be exposed to the scoffs and ridicule of the spectators; and at last, when they found that he could not live much longer, he was hung up by one heel and fled alive. During the whole progress of these torments, he was never once seen to shrink: a circumstance which stung the brutal muskman to the soul. His skin was salted, stuffed, dried, and placed in the arsenal at Constantinople."—*Travels through different cities of Germany, Italy, Greece, and several parts of Asia*, by Alexander Drummond, Esq., His Majesty's Consul at Aleppo, London, 1754, Letter vi. or about.

I take the above from "Excerpta Cypria. Translated and transcribed by Claude Delaval Cobham. Nicosia, Herbert E. Clarke, 1895," p. 188 *et seq.*

In the same book (p. 97) is an account of the death of Bragadino, which differs a little from the above. It is from chap. xvi. of "Itinerarium Hierosolymitanum et Syriacum, Auctore Ioanne Cotovico," published at Antwerp "Apud Hieronymum Verdussium MDCXIX.," translated by Mr. Cobham. Van Kootwyck (otherwise Cotovicius) omits the rolling up like a ball, the cramming into the hole, the forcing to kiss the ground, the tying to the yardarm, and the hanging up by the heel, but adds that Mustapha ordered the skin to be stuffed with straw, hung on a mast, and so taken to Constantinople.

"After many years had passed his brother and sons bought it for a great price, carried it to

Venice, and saw it laid in a marble urn in the church of SS. Giovanni e Paolo, with this inscription to the memory of a most fond father, and a leader of undying fame.

D. O. P.

M. ANTONII BRAGADENI DUM PRO FIDE ET PATRIA  
BELLO CYPRIO SALAMINÆ CONTRA TURCAS  
CONSTANTER

FORTITERQ. CURAM PRINCIPEM SUSTINERET LONGA  
OBSEDIONE VICTI A PERFIDA HOSTIS MANU IP SO  
VIVO AC

INTREPIDE SUPERFENTE DETRACTA  
PELLIS

ANN. SAL. CIO. IC. LXXI. XV. KAL. SEPT.

ANTON. FRATRIS  
OPERA ET IMPENSA BYZANTIO HUC  
ADVECTA

ATQUE HIC A MARCO HERMOLAO ANTONIOQUE FILIIS  
PIENTISSIMIS AD SUMMI DEI PATRIÆ PATERNIQUE  
NOMINIS  
GLORIAM SEMPTERNAM  
POSITA

ANN. SAL. CIO. IC. LXXXXVI. VIXIT ANN. XLVI.

In the south transept of the Milan Cathedral is the remarkable statue of St. Bartholomew by Marco Agrate. The saint is represented flayed, with his skin on his shoulder. The statue has the following inscription:—

Non me Praxiteles sed Marcus finxit Agrates.

ROBERT PIERPOINT.

KENTISH CUSTOM ON EASTER DAY (10<sup>th</sup> S. i. 324, 391).—With regard to MR. HUSSEY's valued note as to the non-existence of the Biddenden maids named Chulkhurst, the whole story is discredited by competent antiquaries. Hasted, in his 'History of Kent,' states that the print on the cakes is of modern origin, and considers the land to have been given by two maidens named Preston. The place was formerly called Benenden (see Dugdale's 'British Traveller'). This would be pronounced Binden, probably, and hence a notion that Binden was a corruption of Biddenden. Would it not be worth while examining the index of wills for the name of Preston?

J. HOLDEN MACMICHAEL.

THE LOBISHOME (10<sup>th</sup> S. i. 327, 417, 472).—In Murray's 'Handbook for Portugal,' 1864 edition, with reference to the province of Traz os Montes (p. 186), among other superstitions, the writer says:—

"Here also the belief in *bentas* is in full force; they correspond very nearly to the possessors of the power of second sight in Scotland."

Then follows verbatim (save for some half-dozen words) the passage quoted at the first reference by N. M. & A. Did the Rev. J. Mason Neale edit the 'Handbook'?

Lord Carnarvon, when en route from Mertola to Beja, stopped at an inn ('Portugal and Galicia,' third edit., 1848, p. 268):—

"Here I observed a man of singular appearance, sitting apart, not speaking himself, or spoken to by others. His face was pale and haggard, his eyes deep sunk, and his hairs were prematurely grey. The Borderer whispered in my ear that he was one of the dreadful Lobishomens, a devoted race, held in mingled horror and commiseration, and never mentioned without emotion by the Portuguese peasantry. They believe that, if a woman be delivered of seven male infants successively, the seventh, by an inexplicable fatality, becomes subject to the powers of darkness, and is compelled on every Saturday evening to assume the likeness of an ass.\* So changed, and followed by a horrid train of dogs, he is forced to run an impious race over the moors, and through the villages, nor is allowed an interval of rest till the dawning Sabbath terminates his sufferings, and restores him to his human shape. ....A wound inflicted upon the poor victim.....can alone release him from this accursed bondage."

In 'Travels in Portugal,' by John Latouche (Oswald J. F. Crawford), published 1875, I find on p. 329:—

"The wehr-wolf belief is almost universal in Northern and Western Portugal, and the existence of witches and warlocks and *revenants* of every kind is established on evidence more than sufficient to convince Mr. Wallace of spiritualistic celebrity."

Mr. Crawford attributes (p. 26) this superstition to the influence of the Romans, further observing that the language "is nearer to Latin than any other known tongue," and that the cultivation of the soil, "to this day, is done in accordance with the precepts of Cato and Columella."

"The type of Latin legend to which I refer is that well-known and most grisly and hideous of all ghost stories, the tale of the soldier in Petronius Arbiter."

He then narrates a gruesome story illustrating this weird belief, told to him by a farmer who was an actor in the events, some twenty years earlier.

Is not the root of this belief to be found in cases of children, lost or abandoned in wild places, who have survived, like Caspar the German boy, or Mowgli in Rudyard Kipling's 'In the Rukh'? Müller, the head of the woods and forests in India, speaking to Gisborne, says:—

"Now I tell you dot only once in my service, and dot is thirty years, haf I met a boy dot began as this man began. Und he died. Sometimes you hear of dem in der census reports, but dey all die. Dis man [Mowgli] haf lived, and he is an anachronism, for he is before der Iron Age, and der Stone Age."

I have read a story (by Rudyard Kipling?) of the capture of a wild boy, who dies from the effects of confinement and change of diet; he could not speak when caught, but utters before his death two or three words, vaguely remembered from infancy.

R. W. B.

\* Did not the author mean to write a wolf?



**TITULADOES** (10<sup>th</sup> S. i. 449).—It has already been explained at 5<sup>th</sup> S. viii. 238 that they were persons who were found in possession of lands in Ireland about 1659, and who might be supposed to have a presumptive *title* to them. In fact, the Census would appear to give a list of the Cromwellian proprietors before the settlement of the Court of Claims after the restoration of Charles II.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"Tituladores" is a very late Anglo-Saxon way of writing Castilian *titulados*—"titled people" or "men of quality." Another proof of the influence of Spain upon Ireland is the fact that the English "sixpence" is still called in the Gaelic of Kerry, as I was there told in 1897, a *real*, the name of a Spanish coin, now worth only 25 centimos, but formerly more.

E. S. DODGSON.

This word is doubtless the Spanish *titulado*, a person having a title. The so-called Census of Ireland of 1659 appears to have been compiled in connexion with "An Ordinance for the speedy raising of moneys towards the supply of the Army and for defraying of other Publick Charges," which was made by the General Convention of Ireland in 1660, a few weeks before the Restoration. This ordinance, after mentioning the vexatious oppressions which had been occasioned by the unequal levying of public assessments, provides for the imposition of a capitation tax on every person of either sex over fifteen years of age. It orders that those under the rank of a yeoman or farmer should pay 12*d.*, of a gentleman 2*s.*, of an esquire 4*s.*, of a knight 10*s.*, of a baronet 20*s.*, of a baron 30*s.*, of a viscount 4*l.*, of an earl 5*l.*, and of a marquis 6*l.*, and that a marquis should pay 8*l.* The tituladores would therefore appear to have been the persons who were to be assessed at a higher rate than the populace, and the supposition that only those over fifteen years of age were included in the enumeration would show that the population was not then so extraordinarily small as the figures in the Census indicate.

F. ELBRINGTON BALL.

Dublin.

**TRIAL OF QUEEN CAROLINE** (10<sup>th</sup> S. i. 127, 174).—See "Minutes of Evidence taken on the Second Reading of the Bill intituled 'An Act to deprive Her Majesty Caroline Amelia Elizabeth of the Title, Prerogatives, Rights, Privileges, and Exemptions of Queen Consort of this Realm, and to dissolve the Marriage between His Majesty and the said Caroline Amelia Elizabeth,'" which were

"Ordered to be printed 21st August, 1820." They are 'Lords' Paper' 105 of 1820. My copy is bound up with "Communications on the part of the Queen with His Majesty's Government. Laid before both Houses of Parliament, June, 1820. London: Printed by R. G. Clarke, at the London Gazette Office," also the Bill and a few newspaper extracts. One of the last gives a list of the "peers who voted for the Queen on the third reading," with three columns of figures headed respectively 'Their Wives,' 'Daughters above 18 years,' 'Mothers, Sisters, and Aunts.' Thus the first in the list, Arden, is given as having one wife, three daughters above 18 years, and three of the last category. The totals are 74 wives, 68 daughters above 18, and 220 mothers, sisters, and aunts. Then follows: "Grand Total of Females 362!!! The above is an accurate statement of the female connexions of the Peers who opposed the third reading of the Queen's" (I suppose that "divorce bill" would complete the sentence). It is no doubt intended to be implied that petticoat influence defeated the Bill. The extract is without name or date.

There is a book called "The Royal Exile; or, Memoirs of the Public and Private Life of Her Majesty, Caroline, Queen Consort of Great Britain.....by J. H. Adolphus. London, 1821," two volumes. My copy, which has many coloured portraits, &c., has at the end of vol. ii. "The Death-Bed Confessions of the late Countess of Guernsey to Lady Anne H....." thirty-first edition, with a coloured frontispiece.

ROBERT PIERPOINT.

**PHOEBE HESSEL, THE STEPNEY AMAZON** (10<sup>th</sup> S. i. 406).—I think, if one may credit the *Admiralty and Horse Guards Gazette* of some few years back, that Phoebe Hessel's monument in Brighton churchyard gives her birthplace as Chelsea, not Stepney. She served for many years, according to the account alluded to, in the 5th Foot, but Kirke's Lambs were, I believe, the 2nd Foot. Living at Brighton, she became known to George IV., then Prince Regent, who sent to ask what sum of money would make her comfortable. "Half-a-guinea a week," replied old Phoebe, "will make me as happy as a princess." This was paid her till 21 December, 1821, when she died, aged 108 years.

J. HOLDEN MACMICHAEL.

"THE BETTER THE DAY THE BETTER THE DEED" (10<sup>th</sup> S. i. 448).—In 4<sup>th</sup> S. v. 285 it was pointed out that this was an English rendering of a French proverb, "Bon jour, bonne œuvre," or, making the *meaning* clear enough, "Aux bons jours les bonnes œuvres." At

p. 548 there is the conclusion of a judgment by Chief Justice Holt (given in the 'Reports,' 1028), in which he says:—

"The Judges of the Common Pleas are of another opinion, but I cannot satisfy myself with their reasons. I think the better day, the better deed."

It is so given in his 'Dictionary of Quotations,' 1893, by the Rev. James Wood, who ascribes it to Walker.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The addition of "should be" is quite a departure from the usual proverbial brevity, and, to judge from the corresponding continental forms, incorrect. The French say, "Bon jour, bon œuvre," or rather "bonne œuvre"; the Spaniards, "En buen dia buenas obras"; and the Portuguese, "Em bons dias bons obras." Ray gives the Latin form as "Dicenda bonâ sunt bona verba die," and the English as "The better the day the better the deed."

J. HOLDEN MACMICHAEL.

TEA AS A MEAL (8th S. ix. 387; x. 244; 9th S. xii. 351; 10th S. i. 176, 209, 456).—Perhaps the following quotation from Fanny Kemble's 'Records of Later Days' may be of interest. Writing on 27 March, 1842, she says:—

"My first introduction to 'afternoon tea' took place during this visit to Belvoir, when I received on several occasions private and rather mysterious invitations to the Duchess of Bedford's room, and found her, with a 'small and select' circle of female guests of the castle, busily employed in brewing and drinking tea, with her grace's own private tea kettle. I do not believe that now universally honoured and observed institution of 'five o'clock tea' dates further back in the annals of English civilization than this very private and, I think, rather shamefaced practice of it."

EDWARD STEVENS.

Melbourne.

Note may be made of the belief of "a leading journal of Bordeaux," which (as recorded by Mr. Bodley in his introduction to the recently published translation of M. Emile Boutmy's study of the political psychology of the English people) last autumn observed that no midday meal in England was complete without its proper complement of "whisky, tea, and porter."

A. F. R.

POTTS FAMILY (10th S. i. 127, 434).—Pedigrees of this family are contained in the following works:—Burke's 'Extinct Baronetages,' p. 422; Burke's 'Landed Gentry,' eighth edition; and Blomefield's 'History of Norfolk,' vol. vi. p. 464. The first-mentioned authority states that this family, originally of the counties of Chester and Lancaster, removed into Norfolk in the sixteenth cen-

tury, and settled at Mannington. Sir John Potts, of Mannington, created a baronet in 1641, was, according to Burke, great-great-grandson of Sir William Pot, whose grandson in 1583 had arms granted him, Az., two bars; over all a bend sa. The title became extinct on the death of Sir Chas. Potts in 1731-2, æt. fifty-six.

The name occurs in the church or churchyard at Ellough, Suffolk (see 'Inscriptions,' by F. A. Crisp).

CHAS. H. CROUCH.

5, Grove Villas, Wanstead.

OUR OLDEST MILITARY OFFICER (10th S. i. 389).—According to Hart's 'Army List' for 1904, there was still living on 31 December, 1903, General Charles Algernon Lewis, of the North Staffordshire Regiment (64th Foot), whose first commission was dated 13 October, 1825, as well as General Henry Carr Tate, of the Royal Marine Artillery, whose dates from 30 June, 1829; but it is possible that even these are not the oldest surviving military officers. In regard to the senior service, the 'Royal Navy List' for April, 1904, gives Admiral Sir Erasmus Ommanney as having entered the navy in August, 1826; Admiral Sir Edward Gennys Fanshawe in September, 1828; and Admiral Sir Arthur Farquhar on 13 March, 1829; and of these Admiral Ommanney is specially to be noted as having taken part in the battle of Navarino in 1827.

Concerning the longest-service volunteer, as a kindred subject, it may be added that Lieut.-Col. R. Nunn wrote a few weeks ago to the *Volunteer Service Gazette*, pointing out that Col. Mitchell, C.B., now V.D., of Cannizaro, Wimbledon, was "sworn in" by him on 26 June, 1859, as a volunteer; he had commenced drill a fortnight previously, he has remained in the regiment from that time to the present, and he is now in active command of it. The regiment went away for its annual training in the autumn of 1859, and has continued to do so every year since, Col. Mitchell invariably accompanying it. He is, undoubtedly, the longest-service volunteer living to-day, and completed his forty-fourth year of uninterrupted service last June—a record unique.

ALFRED F. ROBBINS.

MOTHER SHIPTON (10th S. i. 408).—Like DR. FORSHAW, I have always been led to believe that Mother Shipton hailed from Yorkshire. The following interesting reference is taken from Fletcher's 'Picturesque History of Yorkshire' (1900):—

"With the Dropping Well at Knaresborough the name of Mother Shipton, the world-famous prophetess, wise woman, sibyl, witch, or fortune-

teller, is invariably associated. The neighbouring inn is called after her, and close to the well itself is a cave in which she is said to have spent a good deal of her time preparing spells and incantations, and consulting the stars and her familiar spirits. ....According to accepted tradition this woman's real name was Ursula Southill, and she was born at Knaresborough, in a cottage close to the Dropping Well, in July, 1488. She married one Tobias Shipton, of Shipton, near York, and appears to have lived at that place as well as Knaresborough. She died at Shipton in 1561, and was buried in the churchyard there, and the following lines were carved upon her tombstone:—

Here lies she who never lied;  
Whose skill often has been tried;  
Her prophecies shall still survive,  
And ever keep her name alive."

'Chambers's Encyclopædia,' giving as its authority 'N. & Q.' of April 26, 1873 (4th S. xi. 355), has the following paragraph:—

"A prophecy in doggerel verse under her name was put into circulation about 1862 by Charles Hindley, on his own confession. These wretched lines concluded with a prophecy that the world should come to an end in 1881, which caused great anxiety amongst a few very ignorant persons in corners of England."

JOHN T. PAGE.

West Haddon, Northamptonshire.

HERTFORD BOROUGH SEAL (10th S. i. 448).—Would not "R.D.G." be merely an abbreviation of "Rex Dei Gratia," in allusion to the granting of the charter of the Corporation?

J. HOLDEN MACMICHAEL.

DRYDEN PORTRAITS (10th S. i. 368, 435).—A miniature, said to be John Dryden, by S. Cooper, was included in the special exhibition of works of art at the South Kensington Museum in June, 1862. See revised catalogue by J. C. Robinson, January, 1863, p. 236.

CHAS. HALL CROUCH.

5, Grove Villas, Wanstead.

POEMS ON SHAKESPEARE (10th S. i. 409, 472).—It is true, as MR. JAGGARD points out, that I have been forestalled in my task of compiling a volume of tributes to our national poet; but whereas the book produced under the able editorship of Mr. C. E. Hughes contains both prose and verse, the one of which I have been appointed editor will contain verse only—in brief, 'Poems on Shakespeare.'

To the many readers of 'N. & Q.' who have most kindly referred me to poems on Shakespeare I return my most grateful thanks, and their courtesy will be recorded in my preface. Least any misunderstanding should arise, please allow me to add that the work edited by Mr. Hughes was not published when I sent my query to 'N. & Q.,' nor had I heard of it until my friend the Mayor of Stratford-on-Avon (to whom I am dedicating my

anthology) sent me a copy during the last week in May. CHAS. F. FORSHAW, LL.D.  
Bradford.

A DICTIONARY OF ENGLISH DIALECT SYNONYMS (9th S. xii. 444).—To all appearance, my suggestion has not excited sympathy; and I am sorry for the failure. I can hardly believe that no other reader of 'N. & Q.' has been troubled as I have been by lack of such a book of reference; and yet, if the treasure be in existence, I think I should have heard of it.

The following synonyms for *minnow* I found mentioned in the *Spectator's* review of Sir Herbert Maxwell's 'British Fresh-Water Fishes' (25 May): pink, baggie, baggit, banny, Jack Barrel, Jack Sharp, meaker, menot, minion, peer, shadbrid, minnin. Imagine the convenience of having all these names in sight at the same moment, instead of having to spend a week in picking them out of thousands of irrelevant words in the 'E.D.D.'! Time and eternity forbid, or I believe I should myself attempt to produce the compilation I long for. Before the 'E.D.D.' was undertaken material for this would have been most difficult to obtain; but now it is quite accessible. ST. SWITHIN.

LEGEND OF THE COUNCIL OF CONSTANCE (10th S. i. 8, 397).—When visiting lately Dr. H. Krebs, justly revered at Oxford and elsewhere for his kindness and courtesy to scholars, I saw among his library treasures a copy of Heine's essays 'Ueber Deutschland,' dealing with the history of religion and philosophy in Germany. Dr. Krebs had marked a reference (Erster Teil, p. 45) to the story of the nightingale interrupting the theological discourse, which Heine says happened at Basel in May, 1433. The Basel Council sat from 1431 to 1449, many years after the Council of Constance and the death of Hus. It appears, therefore, that A. N. Maikov based his poem on the Basel story, and referred it to the previous Council, as MR. WAINWRIGHT remarks. Heine's account of the ascetic attitude towards the powers and beauty of nature, considered as diabolical seductions from the paths of virtue, is very striking, and written by as great a master of prose as of poetry.

FRANCIS P. MARCHANT.

Brixton Hill.

AUDYN OR AUDIN FAMILY (10th S. i. 148, 495).—MR. G. A. AUDEN should write to H. I. R. Audain, Esq., Board of Trade, Bankruptcy Buildings, Carey Street, W.C.

FRANCIS KING.

PASTE (10<sup>th</sup> S. i. 447, 477, 510).—As some of your correspondents suggest that DR. MURRAY should communicate with Crosse & Blackwell, I may say that I wrote to that firm, and they suggested my writing to MESSRS. BURGESS & SON, whose reply, which would seem to be final, appears at the last reference.

J. C. F.

MAYOR'S SEAL FOR CONFIRMATION (10<sup>th</sup> S. i. 447).—The use of another's seal was fairly common. Perhaps the most notable instance is found in the 'Calendar of Patent Rolls, 1399-1401,' p. 326, where no less important a person than John de Bokyngham, Bishop of Lincoln, used the seal of the Prior of Christ Church, Canterbury, in addition to his own, because the latter was unknown to many.

R. C. F.

TYNTE BOOK-PLATE (10<sup>th</sup> S. i. 449).—The arms on the shield of pretence are those of the Bulkeley family, and the crest and the motto are those of the Worth family.

The owner of the book-plate, James Tynte, who was for many years a member of the Irish Parliament, and who was appointed a Privy Councillor, was a younger son of the Hon. William Worth, a baron of the Irish Exchequer from 1681 to 1689, by his second wife, Mabella, daughter of Sir Henry Tynte, of Ballycrenan, in the county Cork, and took the name of Tynte on succeeding to property belonging to his mother's family. He married Hester, daughter of John Bulkeley, and granddaughter of Sir Richard Bulkeley, the first baronet of the Irish creation, and through the death of his wife's uncle—the second baronet, who bore the same Christian name as his father—without issue, succeeded to the property derived from Archbishop Lancelot Bulkeley, the first of his name to settle in Ireland. Through his father Mr. Tynte was also connected with the Bulkeleys, for Baron Worth, who was married no less than four times, married, as his third wife, the widow of the first Sir Richard Bulkeley, and as his fourth the widow of the second Sir Richard Bulkeley.

The house in the county Dublin in which Mr. Tynte resided is still to be seen. It is called Old Bawn, and is situated near the village of Tallaght. It was built by the father of the first Sir Richard Bulkeley, Archdeacon William Bulkeley, who was a son of the archbishop, and is interesting as the only remaining example of several stately mansions which were built in the vicinity of Dublin while the Earl of Strafford held the position of Lord Deputy. A curious plaster chimney-piece (supposed to represent the

building of the walls of Jerusalem by Nehemiah) in the dining-room has attracted much attention, and the staircase and carved woodwork have been greatly admired.

F. ELRINGTON BALL.

Dublin.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Swimming.* By Ralph Thomas. (Sampson Low & Co.)

So far as regards bibliography, at least, the present, as students of our columns are aware, are days of arduous labour and scientific research. Few books in that favoured class can be, however, so conscientious and thorough as this of our contributor Mr. Ralph Thomas upon swimming. In its original form it appeared in a pseudo-anonymous shape in 1893 under the title "Swimming: a Bibliographical List of Works on Swimming. By the Author of the 'Handbook of Fictitious Names.'" What the author describes as a pamphlet has now expanded into a volume of close on five hundred pages, supplying a full list of books published on the subject in English, German, French, and other European languages. The work is, however, far more than a bibliography. It is an exhaustive treatise by an expert. Mr. Thomas is an honorary member of the executive committee of the Life-Saving Society. In addition to a history of swimming from Assyrian times until the present day, he supplies practical instructions in swimming, the value of which is not easily to be overrated. In his prefatory matter he offers an apology for the length of his criticisms and citations, urging, with perfect propriety, that "one man cannot judge for another what is trash." In the case of 'N. & Q.' nothing of the kind is necessary, since herein, at least, the value of thoroughness is acknowledged. Everything connected with the theory and practice of swimming and resuscitation is told, and notes are supplied on the progress of swimming during four centuries, upon the breast-stroke and side-stroke, the ancients as swimmers, the different forms of swimming in various countries, the method of Bernard, swimming on horseback, &c.; and such things as costume, cleanliness, and the like are not neglected. Almost the only matter of current interest of which we fail to find a complete account is the question, recently brought into notice, of bathing-machines and the difference between the French *cabane* and the abomination so long in fashion in England. Tent bathing is a thing of recent growth, and bids fair to revolutionize public bathing. Mr. Thomas doubtless remembers, as do we ourselves, the period when not only in remote Welsh or Scottish districts, but in such English watering-places as the Isle of Thanet and the great Yorkshire and Lancashire resorts, the process of bathing was primitive enough for the South Sea islands or for the inhabitants of unsophisticated Japan. One hundred and twenty-six illustrations add greatly to the value and attractions of the book. The earliest of these are of Assyrian origin, some of them being taken from the sculptures in the Bodleian. On p. 139 is a representation of a coin of Abydos, A.D. 193, showing Hero, alone and naked in a bower that will not hold a second denizen, stretching out a light to the struggling Leander. A second, on the

following page, depicts her with a torch in place of the lamp of classic shape, but with even less place in which to lodge the struggling youth. Many of the plates represent methods of life-saving, inducing artificial respiration, and the like; others are devoted to illustrating the wrong ideas on similar subjects that prevailed until recent days. It is satisfactory to find that England takes the lead as regards the literature on the subject, and also is most advanced in practical skill, the latter being a matter of some surprise. Everard Digby is the author of the first English book on swimming. His 'De Arte Natandi, Libri Duo,' was printed in London by Thomas Dawson in 1587. It has twice been translated into English and once into French. Beowulf's stroke is, of course, commemorated, and Mr. Thomas gives a new translation of his famous lines descriptive of swimming in the sea. Here we take leave of this entertaining and useful volume, which we commend warmly to our readers. When once begun the perusal is not readily abandoned.

*Printers' Pie: a Festival Souvenir of the Printers' Pension Corporation, 1904.* ('The Sphere' Office.)

LAST year's 'Pie' brought a thousand pounds to the Printers' Pension Fund. This has induced Mr. Hugh Spottiswoode to make a second venture, and we have no doubt that the present 'Souvenir' will be equally successful. The array of authors shews at a glance what the reader has to expect, and his pleasure will be enhanced as he remembers that the entire contents are the generous gifts of the authors. Among these we find 'A Clearing House for Authors,' by J. K. Jerome; 'Diary of a Scottish Antiquarian Discoverer,' by Andrew Lang; 'Cross Readings—and Caleb Whitefoord,' by Austin Dobson. Whitefoord was a Scotch wine merchant and picture-buyer, whose portrait figures in Wilkie's 'Letter of Introduction.' Mr. Austin Dobson says of him: "He was one of the 'most distinguished Wits of the Metropolis,' who, following Garrick's lead, diverted themselves at the St. James's Coffee-house by composing those epitaphs on Goldsmith which gave rise to the incomparable portrait-gallery entitled 'Retaliation.'" Among extracts given from Whitefoord are the following: "1763—Spring Meeting. Mr. Wilkes's horse, Liberty, rode by himself, took the lead at starting; but being pushed hard by Mr. Bishop's black gelding, Privilege, fell down at the Devil's Ditch, and was no where." The 'Ship News' is on the same pattern: "August 25 [1765]. We hear that his Majesty's ship *Newcastle* will soon have a new figure-head, the old one being almost worn out." Ouida contributes 'A Memory,' in which are given some interesting reminiscences of Sir Henry Thompson. F. Anstey has an amusing sketch 'Going Round the Caves.' Other contributors are the Duke of Argyll, Miss Braddon, Tom Gallon, Henry W. Lucy, and W. Pett Ridge. The illustrations, fifteen in number, include Romney's portrait of Lady Craven, beautifully reproduced by the Hentschel process; 'Studies in Expression,' by C. Dana Gibson; 'The Prehistoric Motor,' by Lawson Wood; and 'When a man's single he lives at his ease,' by Starr Wood. The whole makes a wonderful shillingworth.

Messrs. Methuen & Co. have given us a capital life of Robert Burns, by T. F. Henderson, Mr. Henley's partner in the best edition of the poems.

It constitutes an attractive volume, with twelve illustrations.

THE *Athenæum* on Saturday last announced the appearance of its four-thousandth number, its birth, like that of "that surviving glory of English letters, George Meredith," having taken place in 1828. The pre-eminence it enjoys among literary periodicals, both as regards influence and length of days, is due to the independence as well as the critical value of its judgments. In its time it has known many attempts at rivalry, some of them almost servile in form, title, and similar matters. A rigid stickler for press anonymity, it has never allowed a list of its contributors to appear; and as such can only be issued from official sources, the world is not likely to know how many men of highest eminence are concealed behind the editorial "we." It is to be trusted that many more thousands of issues will see its prosperity undiminished and its authority unimpaired.

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BRUTUS.—"Navy" is from "navigator," as such workers were originally employed upon works of internal navigation—canals, dykes, &c. See Farmer and Henley's 'Slang and its Analogues,' which quotes for the word Kingsley's 'Yeast' and Fawcett's 'Political Economy.'

MEDICULUS ("Life is immortal till one's work is done").—DR. JAMES WILLIAMS stated at 8th S. vi. 438 that the line

Man is immortal till his work is done

is the last line of a sonnet in his volume of verses called 'Ethanunde' (A. & C. Black, 1892). At 8th S. vii. 239 W. C. B. pointed out that the author of the line was inquired after at 5th S. x. 349, i.e., in 1878.

J. WATSON ("Napoleonic Medal").—The proof was sent for verification. The query appears *ante*, p. 9.

T. W. B. ("King John's Charters").—Anticipated by MR. HAMILTON, 10th S. i. 512.

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## Notes.

## PARDONS.

"PARDON *ex gratia regis*," says Cowell, "is that which the king, in some special regard of the person or other circumstance, affordeth upon his absolute prerogative." It was usually granted by letters patent under the Great Seal, as it still may be, but sometimes, as in the case of Humphrey de Bohun, Earl of Hereford in the time of Edward I. (25 Edward I.), a Statute of the Realm was the means by which it was effected. The practice of granting pardons became so frequent that in the second year of Edward III. (1328) pardons for felonies were, by the Statute of Northampton, restricted to those cases only where the felony was committed in self-defence or by misfortune. In spite, however, of this Act, pardons seem to have been so freely granted that two years later it was necessary to enact that the Statute of Northampton should be kept and maintained in all points (4 Edward III., c. 13). In 1339, however, during the French war, Edward III. was so greatly in need of money that he empowered the Duke of Cornwall (afterwards the Black Prince), the Archbishop of Canterbury, and others to grant pardons and raise

money by that and other means to enable him to continue the war (Longman's 'History of Edward III.', vol. i. p. 153, quoting Rymer's 'Fœdera,' vol. ii. p. 1091). It seems that anciently the right of pardoning offences within certain districts was claimed by the Lords of the Marches and others who had "jura regalia" by ancient grants from the Crown or by prescription; but by the statute 27 Henry VIII., c. 24, it was provided that no one but the king should have that power (Bacon's 'Abridgment,' s.v. 'Pardon').

In the Parliament which was held at Leicester in April, 1414, severe penalties were enacted against all suspected of "heresy," and it was provided that those who relapsed after pardon had been granted them should first be hanged for treason against the king, and then burnt for heresy against God (T. H. S. Escott's 'Gentlemen of the House of Commons,' 1902, vol. i. pp. 51-2). In the year 1416 we have a record of "Letters Patent of Grace and Pardon" being granted by the king (Henry V.) to a certain Richard Surmyn (or Gurmyn), who was accused of heresy, "to have as well his life as his goods and chattels" (Riley's 'Memorials of London,' p. 630).

About the same time Lord March obtained a pardon for any crime he might have committed (Rymer's 'Fœdera,' vol. ix. p. 303). This seems to have been a not infrequent practice; a general pardon was obtained "ex abundanti cautela" to some extent. Lingard says that "such pardons were frequently solicited by the most innocent, as a measure of precaution to defeat the malice and prevent the accusation of their enemies" ('History of England,' vol. v. p. 16). This has, however, been questioned by others, who say that it would be difficult to show an instance in which a pardon was granted in favour of a person who was not at least strongly suspected, or who had not purchased it at the expense of his accomplices (Nicolas's 'History of the Battle of Agincourt,' second edition, p. 45 and note).

Although pardons were undoubtedly purchased in many instances, they were at times granted without being sought for; but such were not always free pardons, but merely mitigations of sentences. A notable instance is that in the case of Sir Thomas More, who had been convicted of high treason, the punishment for which at that time was "to be hanged, drawn, and quartered"; but by the king's pardon the sentence was mitigated into "only beheading," so that he was spared the indignities practised upon many other martyrs at that time.

On word being brought to him of this extension of the king's mercy he is reported to have exclaimed: "God forbid the king should use any more such to any of my friends, and God bless all my posterity from such pardons!" (J. A. Manning's 'The Speakers of the House of Commons,' 1851, p. 171.)

A very usual case for the granting of a pardon in Tudor times was for violation of an Act of Parliament, or as a dispensation from obedience to a statute (Dicey, 'The Law of the Constitution,' p. 61), and instances abound, as they do also of officials who had committed some technical irregularity in the discharge of their office, or thought they had done so.

As a general assertion it is true to say that the sovereign may pardon all offences against the Crown or the public, but the statement is subject to the exception that, by the Habeas Corpus Act (31 Car. II., c. 2), to commit a man to prison out of the realm is an offence unpardonable by the king. A restriction also exists as to pleading a pardon in the case of Parliamentary impeachments, the Act of Settlement (12 & 13 Will. III., c. 2) enacting that "no pardon under the Great Seal of England shall be pleadable to an impeachment by the Commons in Parliament" (cf. Reg. v. Boyes, 1 B. & Smith, 311), although from a date as early as the fiftieth year of Edward III. it was acknowledged by the Commons and asserted by the sovereign that there was vested in the latter the prerogative to pardon delinquents convicted in impeachments (see Rot. Parl. 50 Ed. III., n. 188, quoted in Steph. 'Com.,' vol. iv. ch. xxi.).

In the time of King John the following may be taken as a form of pardon:—

"Know ye, that for the love and upon the petition of our beloved and faithful A. B., we have pardoned, as much as in us lies, C. D. for having (committed a certain crime). We therefore inform you that he is in our firm peace, and in testimony thereof we have caused these Letters Patent to be made for him. Witness," &c.

A modern form of pardon is much longer; an example may be seen in the report Reg. v. Boyes (1 B. & Smith, 311).

A recent decision shows that the royal prerogative may be delegated, and the power of granting a pardon vested in the governor of a colony, who can exercise the power during his tenure of office, so long as the commission appointing him contains nothing to restrict his exercise of this portion of the prerogative (In the matter of a special reference from the Bahama Islands, P.C., 1893, A.C., 138).

Pardons are entered in most cases on the Patent Rolls; many are also to be found on

the Close Rolls, as well as among the Privy Seal Warrants and the Signet Bills; and there is also a series of Pardon Rolls from 22 Ed. I. to 2 Jac. I. Among the State Papers there are, too, many sign manuals for grants of pardons (Jac. I., Car. I.). All these are preserved at the Public Record Office.

H. W. UNDERDOWN.

#### HISTORY OF PROVERBS.

HAS any attempt been made to illustrate the history of proverbs by a systematic study of the stores of what may be termed colloquial literature, which are constantly in these times being increased by such publications as the reports of the Historical Manuscripts Commission? The student of this interesting social and literary phase will find in the Cecil MSS. alone, so far as they have as yet been made available, a striking crop of such, some of which may be given in illustration: "Prevention is the daughter of intelligence." "Hatred are the cinders of affection." Both these appear in a letter of 10 May, 1593, from Sir Walter Raleigh to Sir Robert Cecil; while on 7 August of the same year Sir Henry Cocke, writing to Cecil, made this contribution to the history of proverbs:—

"Queen Elizabeth, King Edward IV.'s wife, in the Sanctuary, said of King Richard III., when (by the Cardinal) he required the Duke of York, her second son, that 'the desire of a kingdom had no pity'"—

a scene, by the way, which Shakspeare seems to promise, but does not give.

A foreign proverb is supplied in a letter from Sir Thomas Challoner to the Earl of Essex from Florence, 24 January, 1596/7: "The common proverb is in every man's mouth, *Omne malum ab Hispania; omne bonum ab Aquilone*." And an ancient saying is revived in one from Sir John Holles to the Lord Treasurer Burghley of 25 June, 1597, defending himself from the imputation of having sprung from trade, others having done the like: "These many answer with Iphicrates, 'Let them who are noble from the beginning reprove others' unnobleness.'" An obviously English saw is that of Sir George Carew, when writing to Sir Robert Cecil from "aboard the St. Matthew, St. Helen's Point, 10 September, 1597":—

"Myself would have been my messenger, but I have many munitions on board to account for, and in harbour *sailors' fingers are limed twigs*"; while an undated letter of Archibald Douglas of the same period notes that "there is a proverb that says, the bargain is ill made where neither of the parties doth gain." Sir Edward Hoby, on 14 October, 1597,

appeals to Cecil, "I beseech you not to blame me if I be desirous to strike while the iron is hot"; and on the following 9 November Lord Dunsany reminds the same statesman that "with empty hands a man may lure no hawks."

Two familiar friends are to be found in a communication of 27 April, 1598, from John Udale to the Earl of Essex:—

"The King [James VI. of Scotland], as it is said, is at a stand whether to cherish a bird in the hand or two in the wood";

and of another person, "he hath two strings to his bow." Udale was evidently a proverb-lover, for to the same correspondent he wrote on the following 15 May, reminding Essex of his own phrase, "that an opportunity well taken is the only weapon of advantage"; and having in the earlier letter used the illustration, "this is a practice underhand: a fowl to match his sound with my Lord Treasurer's mes[h]" (I guess, he now writes, "I have been more [f]less busy than the bee, yet not so idle as the drone." And in a letter to Queen Elizabeth in the same year he proves himself a fantastic phrase-maker, while in 'A Description of the State and Government, together with the Land as it lieth, in and upon the West Marches of England,' he quotes an old Border phrase, "Fy gownes fy, shame gownes shame," as well as the proverb, "When the steed is stolen, steek the stable door." All his letters, indeed, deserve study from this point of view, for, if he has not an English proverb to hand, he is ready with "an Italian phrase, *parole non pagano debiti*."

Essex himself is to be found using on 4 January, 1598/9, the striking phrase in a letter to Lord Willoughby, "Reasons are not like garments, the worse for the wearing"; and three days later Sir Thomas Egerton, the Lord Keeper, wrote to Essex, "The cure of dangerous distrusters is to flee *cito et procul* and return *tarde*." The queen on 13 August, 1599, commissioned Thomas Windebank to write to Cecil "that there should not be too much taken out of an empty purse, for therein was no charity." Cecil was further informed in the same month by the Earl of Nottingham that "a house is sooner broken down than builded," and that "one fair day breeds not opinion that it will be never foul weather again." Lord Henry Howard, in a contemporaneous letter to the Earl of Southampton, likewise was in the proverb-quoting vein. "They are rather to be pitied than complained of, as a wise man says," and "Showers lay great winds, and choler purged leaves the veins more temperate," are two of

his samples. And just at the same time Sir Edward Coke was writing to Cecil of "crocodile's tears," while Sir Anthony Standen was telling a friend that "You may stretch my love to your pleasure like an Oxford glove."

These are only samples from the voluminous sack supplied by the Historical Manuscripts Commission; and they suggest that there would be a very fruitful result from a systematic search. ALFRED F. ROBBINS.

### "TALENTED."

IN a foot-note to Aphorism XII., one of those which are introductory to his 'Aids to Reflection,' Coleridge writes as follows:—

"In a language like ours, so many words of which are derived from other languages, there are few modes of instruction more useful or more amusing than that of accustoming young people to seek for the etymology, or the primary meaning of the words they use. There are cases, in which more knowledge of more value may be conveyed by the history of a word than by the history of a campaign."

The particular word which led to these remarks is *substance*, whose derivation from *Quod stat subitus*, if useful to know, can scarcely be said to afford amusement to people either young or old, and is eclipsed in interest by the dramatic opening of the momentous war now raging. It does not appear that Coleridge has given us an example, fully worked out, of one of those words which are so full of historical value. We need not, perhaps, regret the omission, for when he mentions *substance* it is not unlikely that he was reminded of the famous controversy in the fourth century between the Homoiousians and the Homoousians, on which he could have monologized from hooting owl to singing lark. But if he did not tell us the story which is enshrined in someone's vocabulary, he has condemned the use of another with whose origin and meaning he seems to have been unacquainted. On 8 July, in the year 1832, he is reported to have spoken as follows:—

"I regret to see that vile and barbarous vocabulary, *talented*, stealing out of the newspapers into the leading reviews and more respectable publications of the day. Why not *shillinged*, *farthinged*, *tenpenced*, &c.? The formation of a participle passive from a noun is a licence that nothing but a very peculiar felicity can excuse. If mere convenience is to justify such attempts upon the idiom, you cannot stop till the language becomes, in the proper sense of the word, corrupt. Most of these pieces of slang come from America."—'Table Talk of Samuel Taylor Coleridge,' Routledge & Sons, 1884, pp. 159-60.

There is much in these random utterances which seems unworthy of the speaker, and "surprising to hear," if I may employ the expression so often repeated by one of his

name in a famous trial. When he terms the word prefixed to this note a "vile and barbarous vocable," and connects "talent" with English coins, one cannot help thinking that his listener has very imperfectly reported what was said on that particular occasion. He was no Boswell, as any one knows who has read the volume from which I have quoted. Surely Coleridge must have added some remarks about the origin of the expression which he condemns, and of which he could scarcely be ignorant. We have had no parable of 'The Shillings,' or 'The Farthings,' or 'The Tenpences,' delivered to us, but more than eighteen hundred years ago the parable of 'The Talents' was spoken far away from our island, and is recorded in St. Matthew's Gospel, ch. xxv. 14-30. By constant repetition during this long lapse of time from innumerable pulpits throughout all Christian lands, the word "talent" has lost its original meaning of a sum of money, and come to signify some special aptitude or faculty granted to men who have not been endowed with genius. This distinction was so happily expressed in a poem written by Owen Meredith (the second Lord Lytton), and printed in one of the early numbers of the *Cornhill Magazine*, that I have never forgotten this couplet:—

Talk not of genius baffled; genius is master of man;  
Genius does what it must, talent does what it can.

The ministry of "All the Talents" in Coleridge's early manhood (1806) was, as its nickname implies, conspicuous for its want of a man of genius, and therefore did what it could, which was very little. Had there been one at the head of it who was possessed of that supreme gift which, as Coleridge elsewhere says, "must have talent as its complement and implement, because the higher intellectual powers can only act through a corresponding energy of the lower," the history of that administration might have been famous.

The use of the word "talent," as the equivalent of intellectual ability, being thus clearly deduced from the parable in the New Testament, we can easily understand how "talented" came into existence, which happened long before the time of Coleridge, who was, moreover, forestalled in his condemnation, as we learn from a letter written by Macaulay to his sister on 30 May, 1831. "In the drawing-room," he says,

"I had a long talk with Lady Holland about the antiquities of the house, and about the purity of the English language, wherein she thinks herself a critic. It happened, in speaking about the Reform Bill, to say that I wished that it had been possible to form a few

commercial constituencies, if the word constituency were admissible. 'I am glad you put that in,' said her ladyship. 'I was just going to give it you. It is an odious word. Then there is *talented*, and *influential*, and *gentlemanly*. I never could break Sheridan of *gentlemanly*, though he allowed it to be wrong.' We talked about the word *talents* and its history. I said that it had first appeared in theological writing, that it was a metaphor taken from the parable in the New Testament, and that it had gradually passed from the vocabulary of divinity into common use. I challenged her to find it in any classical writer on general subjects before the Restoration,\* or even before the year 1700. I believe that I might safely have gone down later. She seemed surprised by this theory, never having, so far as I could judge, heard of the parable of the talents. I did not tell her, though I might have done so, that a person who professes to be a critic in the delicacies of the English language ought to have the Bible at his fingers' ends."

And then he oddly adds:—

"She is certainly a woman of considerable talents and great literary acquirements."—*Life and Letters of Lord Macaulay*, popular edit., pp. 150-1.

If Lady Holland had turned to Johnson's 'Dictionary' she would have seen under the word 'Talent' what follows: "Faculty; power; gift of nature. A metaphor borrowed from the talents mentioned in the holy writ," and would also have found examples of its use by Clarendon and Dryden, which would have disproved the too-confident assertion of her guest. We must, however, remember that this letter was written without any thought of publication.

In another, addressed to Macvey Napier, then editor of the *Edinburgh Review*, who had criticized some of the words employed in his article on Frederic the Great, and, apparently, the one at the head of this note, which, however, does not appear in the corrected edition of the 'Essays,' Macaulay writes on 18 April, 1842: "Such a word as 'talented' it is proper to avoid: first, because it is not wanted; secondly, because you never hear it from those who speak *very* good English" (p. 416). Verily, if they who speak *good* English employ it, I do not see why it should be banned and banished from the language; and I think it is wanted, and its rejection would be "a mere throwing away of power," for what the same author

\* "All the circumstances were examined and sounded to the bottom by one of the greatest and most knowing kings of his time, viz., King James of England; who had a particular talent and marvellous sagacity to discuss natural things, and penetrate them to the very marrow."—*Of the Sympathetick Powder. A Discourse in a Solemn Assembly at Montpelier. Made in French by Sir Kenelm Digby, Knight, 1657. London, Printed for John Williams, 1669.*

says about another vocable may be said of this; it is

"a word which is appropriate to a particular idea, which everybody, high and low, uses to express that idea, and which expresses that idea with a completeness which is not equalled by any other single word, and scarcely by any circumlocution."

From these extracts one might be led to the conclusion that "talented" came into existence during the first half of the last century and that its birthplace was America. But that cannot be, since we find Archbishop Abbot writing in this fashion of the Duke of Buckingham in 1627:—

"What a miserable and restless thing ambition is! When one talented, but as a common person; yet by the favour of his Prince, hath gotten that interest, that, in a sort, all the keys of England hang at his girdle." &c.—'Stuart Tracts,' p. 330, in the new edition of 'An English Garner,' Constable & Co., 1903.

Now the archbishop, who was the author of various books, had also a share in the translation of the New Testament, and may therefore be regarded as no mean authority. Though this is the only instance of the employment of the word in the seventeenth century that I can produce, I am unwilling to believe it is a *hapax legomenon* at that period, and feel sure that it was used by other writers in whose works examples will be found.

When Coleridge calls "talented" "a vile and barbarous vocable," one does not accept his dictum; neither is one disposed to agree with Macaulay, who thinks it is not wanted. If we bear in mind its history and employ it in the sense now everywhere attached to it, it seems an excellent expression and an acquisition to the language, inasmuch as it has no complete equivalent, for *gifted*, which is the nearest, was, as Johnson tells us, "commonly used ironically." It is, besides, perfectly legitimate in its formation as an adjective. Coleridge apparently believed that every word ending in *ed* was a participle passive; but how can that be when we have such words as *gnarled*, *naked*, *rugged*, *wicked*, *wretched*, which prove that *ed* is also an adjectival termination? For the same reason he might have denied that *barren*, *sudden*, *sullen*, were adjectives, because we have such participles passive as *fallen*, *graven*, *risen*. Perhaps Coleridge got this idea from his friend Sir John Stoddart, who, when Chief Justice of Malta, received the poet as his guest in 1804, with a hope that the change might improve his health, injured by opium-eating. At all events, the worthy knight endeavours to uphold the same opinion in opposition to "the rule laid down by some writers that there can be no participles but

what are derived from verbs" ('Philosophy of Language,' second edit., p. 105). With these grammarians, notwithstanding "the principles of Universal Grammar," to which Sir John appeals, I shall still regard all such words as *daggered* (Coleridge), *moneyed* (Bacon), *mustachioed*, *nectared* (Milton), *petticoated*, *sworded* Seraphim" (Milton), and a host of others, as adjectives, for the simple but sufficient reason that they cannot be parts of verbs which have no existence. This rule, founded, one would fancy, on common sense, is strictly observed in the sixth edition of Johnson's 'Dictionary' (1785) and in Chambers's 'Twentieth Century Dictionary' (1901), both of which admirable works I have used, among others, in drawing up this paper, in which I trust I have shown that "talented" is a regularly formed adjective, and a useful addition to our vocabulary. I should be as little inclined to make Coleridge my leader in language as in philosophy, when he himself was, to use Lord Jeffrey's phrase, "marching under the guidance of the Pillar of Smoke."

JOHN T. CURRY.

[Surely the objection to words such as "talented," "gifted," is maintainable. At any rate, we personally sympathize with Coleridge.]

AINSTY.—The Ainsty of York has been written of aforetime in 'N. & Q.' I have notes of references to it 7<sup>th</sup> S. x. 68, 194, 312, 382; 8<sup>th</sup> S. i. 352, 383, 442; and the late Canon Isaac Taylor's fancy that Ainsty signified "own enclosure" commended itself to my probably too-easily-pleased understanding. Quite recently a novel theory regarding the origin of the name was advanced by the Rev. J. Solloway, B.D., in a paper on 'The Monks of Marmoutier' read before the Yorkshire Philosophical Society, and printed in the Annual Report for 1903. Perhaps some of the readers of 'N. & Q.' who were before interested in the etymological value of Ainsty may be glad to have their attention drawn to the latest guess, which I will here record in the hope that its reasonableness may be discussed. "West of the city of York," said Mr. Solloway,

"was a richly endowed House of Canons called Christ's Church;.....later on the district was known by this name, Christ's Church, under another form. The Rural Deanery was called the 'Deanery of Christianity.'.....It was, and is still, a well-known name for rural deaneries. Lincoln City is now in a 'Deanery of Christianity,' Leicester also is in a deanery of the same name, and the R. Deanery of Exeter is also called the Deanery of Christianity. Now to sum up: In Domesday the district lying to the west of York was called Christ's Church; later on it was known as Christianity; now it is called the Ainsty. When was

the Deanery first called the Ainsty? Nobody knows. And when did it cease to be called the Deanery of Christianity? Again, nobody knows.

"My contention is this: that the word Ainsty is a contraction of the word Christianity; that for a long time 'Ainsty' was the popular, the colloquial name of the Deanery, and the longer word the one that was used in legal and other formal documents; and that at some time or other the long name has been dropped, and the shorter one become the commonly recognized name. When I wrote a short article a couple of years ago on this matter, I suggested that 'Christianity' would probably be written Xanity; since then I have come across a confirmation of this conjecture in the parish records of S. Martin's, Coney Street, the rural dean there signing himself as 'Dean of Xanity.'

"The word Christianity is one easily pronounced, but it is a long one to write, and if you will write it you will see that there was some justification for the Dean and other people abbreviating it in writing; and I believe that 'Ainsty' is simply the latter part of the word Christianity, the Greek X being left out. In Lincoln, Leicester, and Exeter, the deaneries of Christianity remain; in York it [sic] formally [formerly] existed; when it disappeared no one knows; but the Ainsty remains, and it seems to me that the ecclesiastical district lying to the west of York is a Deanery with a legally-recognized nickname."

I cannot say that I share Mr. Solloway's belief. It is hardly likely that ecclesiastics who abbreviated the word Christianity when they wrote would do so when they talked, and if they did not, laymen, who are not usually very glib about rural deaneries, were hardly likely to introduce such a form as Ainsty, and to gain for it contented acceptance on the part of all who spoke or all who penned. Even if the name of the deanery had been lost, and been recovered only in manuscript as "Xanity" I do not think that Ainsty would have resulted.

ST. SWITHIN.

TYBURN.—I find that there have been at various times discussions in the columns of 'N. & Q.' as to the site of the famous gallows—discussions which seem to have left the question unsettled. I do not find that any one of your former correspondents thought of referring to maps. It is true that most of the maps published while Tyburn was the place of execution fall short of the locality. But Rocque's map of 1746 has a very clear representation of the gallows. It is shown in perspective as a three-sided structure, with the word "Tyburn" under it. It is in the middle of the space formed by the junction of what are now Oxford Street and Edgware Road. The angle at the north-west corner of the roads is rounded as we see it to-day. Following the curve, behind the gallows, is shown in plan what may be either a shed or stand. Just within Hyde Park, a little to

the east of Tyburn, is marked a place "where soldiers are shot." In a map of 1756, engraved by R. W. Seale, Tyburn occupies exactly the same position as in Rocque's map.

In Rocque's map Tyburn turnpike is shown at the east corner of Park Lane, then called Tyburn Lane. In later maps the turnpike is shown in a new position, correctly indicated by the iron monument still *in situ*, bearing on it the words, "Here stood Tyburn Gate, 1829." From Horwood's large map it appears that the house belonging to the new turnpike must have occupied nearly the old site of the gallows.

ALFRED MARKS.

DIALECT: "CHUNNERIN'."—The enclosed paragraph from the *Irish Times* of 4 June seems worth noting in the pages of 'N. & Q.':—

"It is suggested that a dialect dictionary should be added to the library in connexion with the Liverpool Law Courts. The other day Mr. Justice Jelf, counsel, and jury were confounded by a witness who declared that when he asked a question of a party to the case, that party started 'chunnerin'.' This, it turned out, was the Lancashire word for mumbling—otherwise evasion. The necessity for a precise definition of such dialect words occasionally arises, and a dictionary would, it is felt, come in useful."

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

[Dr. Joseph Wright will, no doubt, be happy to supply, "for a consideration," the 'English Dialect Dictionary' to all the courts of England.]

"IT'S A VERY GOOD WORLD THAT WE LIVE IN." (See 1<sup>st</sup> S. ii. 71, 102, 156; 3<sup>rd</sup> S. i. 398; v. 114; 4<sup>th</sup> S. i. 400; xii. 8; 6<sup>th</sup> S. i. 77, 127, 166, 227, 267; ii. 19, 79; 8<sup>th</sup> S. x. 46.)—It may interest readers of 'N. & Q.' to know that in an auction of old pottery and porcelain at Sotheby's rooms, on 16 May last, forming part of lot 140, was "a Sunderland jug, with ship and verses," of pink lustre-ware pottery (early nineteenth century), and holding at least two quarts, one of such verses thereon being the following epigram (differing somewhat from other versions):—

This world is a good one to live in,  
To lend, to spend, to buy, or give in,  
But to beg, borrow, or get a mans own,  
It is such a world as never was known.

I may add that about 1822 the "Little Hermitage" at Gad's Hill, which was referred to in several of the above communications, and through which the epigram became well known, was inhabited by Mr. David Day.

W. I. R. V.

BEE SUPERSTITIONS.—The many superstitions formerly connected with bees and bee-keeping have been plentifully referred to by



all writers on folk-lore. It is, however, surprising to find in the present day how prevalent are the old ideas, at least in rural parts. A particularly well-educated woman in Hampshire, residing not far from Winchester, tells me that she has absolute belief in the necessity of informing the bees should their master die, and the good lady (she is certainly not forty-five years of age, and the wife of a village grocer) quotes an instance of a next-door neighbour who, neglecting to carry out the usual formula, was rewarded by the death of all her bees.

Another belief is that no swarm of bees over which there has been any contention can possibly benefit either party. It is also considered fatal to successful bee-keeping for the wife of the owner to experience any fear of, or dislike for, the bees. My informant, speaking from personal experience, states that when first married (about eighteen years ago) she openly expressed her antipathy for the busy occupants of the hive, and until she endeavoured to cultivate a more friendly disposition, she assures me, her husband had several years of bad honey and poor results.

P. C. D. M.

**VACCINATION AND INOCULATION.** (See 8<sup>th</sup> S. vii. 377.)—In referring to this note by E. S. A. I find it contains a query which apparently has not yet been answered. The "inoculating substance used before the discovery of vaccine matter" was smallpox matter. This method of preventing (by anticipation) smallpox, which Dr. Johnson declared saved more lives than war destroyed, was made illegal in 1840. E. G. B.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**WOLFE AND GRAY'S 'ELEGY.'**—May I appeal to you for fresh light on the subject of Wolfe and Gray's 'Elegy'? Several papers are accusing me of being a wilful iconoclast in my book, 'The Fight for Canada'; whilst, as a matter of fact, I am doing my best to authenticate the story. Mr. A. G. Doughty, the new Archivist of Canada, has already begun special research, and writes to me that he is hopeful of clearing up the whole question. Probably there are many of your readers who are more conversant with the subject than I am. It was only an incidental touch in my book; but I was very loth to

leave out anything that was so picturesque, and that seems so probable.

References: (1) The letter from Scott to Southey, as given by Mr. Birrell in the *Times* of 27 May.

(2) 'Horace Walpole's Memoirs,' i. 21.

(3) 'The Siege of Quebec,' &c., A. G. Doughty, iii. 31, foot-note. What is the 'Sketch of Wolfe's Life' referred to here?

(4) 'A Pamphlet of 1761' mentioning the fact. What is this pamphlet?

(5) Prof. E. E. Morris in the *English Historical Review* for January, 1900.

(6) 'The Fight for Canada,' note on p. 320.

I hope to see this famous story brought back to history in an unchallengeable form.

WILLIAM WOOD, Major,

8th Royal Rifles, Canadian Militia.

59, Grande Allée, Quebec.

**ROBERTO VALENTINE.**—I am anxious to ascertain whether a copy of the following work by this little-known English composer exists in any library: "Violone o Arceleuto | Sonate a Tre | doi Violini, o' Arceleuto, col Basso per l' Organo | Da Roberto Valentine, Inglese | Opera Prima | Roma, 1707." There is no copy at the British Museum, nor is it to be found in any of the public libraries at Rome. I wish to rescue from oblivion this English composition, but of the copy I possess one of the parts is missing. A. F. HILL.

140, New Bond Street, W.

**A ROYAL CARVER.**—On a tombstone in Sandon Churchyard, at the end of a long inscription, appears the following:—

"And Likewise will Lye here interr'd the Remains of James Richards Citizen of London & Carver to his Majesty King George the 1<sup>st</sup> & his Majesty King George the 2<sup>d</sup> Likewise to his Royal highness Fredrick Prince of Wales September 23<sup>d</sup> 1758 And Carver in General. The said James Richards Died Dec 11<sup>th</sup> 1759 Aged 88 Years."

The old man must have been very proud of his position at Court, for he evidently had the inscription added to the rest on the tomb during his lifetime, the date of his death being added afterwards. Can any one tell me anything about this carvership—what emoluments were attached to it, &c.?

BENJAMIN WRIGHT.

Sandon Rectory, Chelmsford.

**LORD BOTHWELL.**—In the 'Lincoln's Inn Records,' ii. 469, there appears an agreement, dated 19 June, 1657, relating to the laying out of Lincoln's Inn Fields and the prevention of any future building thereon, except as thereby authorized; and a plan of the locality, which was attached to the agreement, has been reproduced as a frontispiece

to the volume in question. On this plan is shown a large house with five gables just north of where the Soane Museum now stands, and above it is written "Ye Lo. Bothwell's house." Can anybody kindly say who this nobleman was? No such title appears in any of the usual lists of peerages, existing, dormant, or extinct, so far as I am aware, nor have I succeeded in finding any reference to him elsewhere.

ALAN STEWART.

7, New Square, Lincoln's Inn.

[Burke's 'Dormant and Extinct Peerages,' 1883, gives four creations of this title, viz., Sir John Ramsay, 1485; forfeited, 1488; Patrick Hepburn, third Lord Hales, created Earl of Bothwell, 1488, the fourth and last earl of this line being the ill-fated husband of Mary, Queen of Scots; Francis Stewart, created by James VI. in 1587, but afterwards attainted; and Archibald Douglas, created Earl of Ormond, Lord Bothwell and Hartside, in 1651, during the lifetime of his father, the first Marquess of Douglas.]

#### ENGLISH CARDINALS' HATS : THEIR DESTINY.

—When I visited the new Roman Catholic cathedral in Westminster recently, the courteous official who accompanied me round the church pointed out Cardinal Vaughan's hat depending high in mid-air on the left-hand side, near to, but outside, the chancel, and stated that it would hang there until in time it became dust, this being the usage with regard to all cardinals' hats, as the hat is the symbol of the rank with which they are invested. He said the hats of Cardinal Manning and Cardinal Newman had likewise been hung in the churches that served as pro-cathedrals. Is this an English custom, or universal? WILLIAM GEORGE BLACK.

"BUMPER."—In an old newspaper dated 1821 I read the following paragraph: "When the English were good Catholics they usually drank the Pope's health in a full glass after dinner—*Au bon Père*—whence your bumper." All the dictionaries give the derivation from "bombard." Is there any truth in the above paragraph, as a derivation?

A. H. ARKLE.

[This is one of those conjectures which are treated by philologists with derision. The 'N.E.D.' derives the word conjecturally from "bump," with notion of a bumping or thumping glass.]

BUTCHER HALL STREET.—It has been oft-times my intention to crave the aid of your friendly columns in deploring the frequent changes from what I may call old-fashioned street nomenclature—often of great topographical value—whenever occasion arises from reconstruction of the thoroughfare or otherwise, to a modern level of loyal but other-

wise uninteresting street names. I am glad to see, however, that that most progressive of all public bodies—the London County Council—has taken a much-wished-for turn in the other direction, the opportunity arising from the reconstruction of a large portion of that great artery of traffic the Strand, by affixing to the new thoroughfare a title more emblematic of its ancient history and associations. One shudders to think what might have been had the Clerk to that great Council been other than an antiquary and a folk-lore!

In MR. HUTCHINSON'S most interesting note on Lamb, Coleridge, and Mr. May, of the "Salutation and Cat," is a reference (10th S. i. 62) to the "Angel" Tavern in Butcher Hall Street, Newgate. If I remember rightly, this street was some thirty years ago redubbed King Edward Street, or some similar loyal or patriotic name. But it has always lingered in my memory that the old name of the street was not Butcher Hall Street, but Butcher Hail Street, a name redolent of the old Newgate shambles across the way, and the blue-gowned butchers hurrying by, not of the feasting chamber where the magnates of the trade may have drowned their recollections of those oft-times ghastly sights of the days gone by.

I have no means of verifying MR. HUTCHINSON'S statement here, hence my appeal to him or other more fortunate readers of 'N. & Q.' to say whether or not my memory has been playing me false. J. S. UDAL, F.S.A.

Antigua, W.I.

REBECCA OF 'IVANHOE.'—(1) Who was the original of Rebecca? (2) Does Scott anywhere allude to the lady from whom he draws the character? (3) He was acquainted with a family called Dickinson, which had a Jewish connexion, and from them Scott had a bequest after the publication of 'Ivanhoe.' Does he allude to this in any of his published private papers? DOMINIE SAMPSON.

[Must Rebecca necessarily have had an original?]

"GET A WIGGLE ON."—Has this new American expression, which I heard in May last in New England, found lodgment here yet? Its meaning, in connexion with an order, is "hustle!" i.e., be quick!

R. BARCLAY-ALLARDICE.

Lostwithiel, Cornwall.

[We hope and think not.]

PHILLIPPS MSS.: BEATRICE BARLOW.—Can any one say where the valuable collection of letters and papers and other MSS. connected with Pembrokeshire and Carmarthenshire,

which belonged to Sir T. Phillipps, went? They were dispersed mostly in the eighteenth century and early part of the nineteenth, and gave much chatty information in regard to the families of Barlow of Slebech and of the Symmonses. A daughter of the last-named (the famous Emma) married Sir W. Hamilton, and with her husband was buried, it is said, at Slebech.

Also, can the date and place of the marriage of Beatrice Barlow (daughter of Sir John Barlow, of Slebech), to Sir Antony Rudd, Bart., of Aberglasney, Carmarthenshire, be given? CYMRO.

[The 'D.N.B.' says that Sir William Hamilton was buried at Milford Haven, and Emma at Calais.]

**EARLY DRAMA IN CHESTER.**—I cull the following curious paragraph from Dickson's *Dublin Intelligence* for 22 September, 1731:—

"We hear by Travellers from Chester, that the Young Comedians who went hence last Season have fallen on the Displeasure of the Gentry there, especially the Ladies whom they affronted by particularizing their favours to the Irish Men in their public bills."

Are there any Chester records extant showing who these audacious young comedians were? W. J. LAWRENCE.

Dublin.

**WATERTON: WATTON: WATSON.**—Will some reader versed in heraldry offer some explanation or suggestion regarding the arms of these three families?

(a) The Watertons of Deeping Waterton (Lincs) bear for arms, Barry of six erm. and gu., over all three crescents sa. (Burke's *Landed Gentry*, 1898).

(b) A family named Watton ('Visitation of Essex, 1612, Harleian Society) bore, Barry of six arg. and gu., three crescents ermine.

(c) The family of Watson, spelt Watton in the pedigree ('Visitation of Kent, 1619, Harl. Soc.'), bore, Barry of six, three crescents erm., two and one; on a chief gu. two broken tilting-spears in saltire or.

Does the similarity of arms prove that these three families were related to one another? Has the name Waterton, through Watton, been transformed into Watson? The lineage of the family of Waterton is given fully by Burke, and it is mentioned that Sir Robert Waterton, at the battle of Ascalon, 1191, took three paynim standards, and that Richard I. granted to him to bear three crescents sable as a fresh charge over his arms, barry of six.

With regard to the Wattons, in the pedigree Thomas Watton (described as "servant to Queen Elizabeth, wife of Hen. VII.") has

a son Thomas Watton, *alias* Watson, of London, whose son is William Watton, of London and Essex, his son being John Watton. There is much information in the records of Henry VIII., Edward VI., Mary, and Elizabeth concerning William Watson, who was Keeper of the Store of Ordnance in the Tower of London. His arms are given by Guillim (edition 1660) as being the same as those of the Kent Watsons (c). He had a son John Watson, who died at Rivenhall, in Essex, 30 Dec., 1583.

It is possible that William and John Watson are the same persons as William and John Watton of family (b).

Are similar arms assigned to families from likeness of name only, and not on account of relationship?

Take the case of the families of Chapman (Per chevron arg. and gu., a crescent counterchanged). Variants of these arms are borne by no fewer than twenty-four families of Chapman mentioned in Burke's 'Armory.'

Can it be that all these families are connected by blood with each other? Perhaps it may not be *à propos*, but it is interesting to note that Baldwin Wac or Wake bore Barry of six arg. and gu., three hurts in chief (Matt. Paris, 'Chron. Majora'). Of course barry of six is one of the most common of parted coats; still it is strange when the combination barry of six with three crescents appears in three families whose names are so much alike.

CHRISTOPHER WATSON.

Cranfield, Worpole Road, Wimbledon.

**BENBOW.**—Can any reader of 'N. & Q.' kindly give me any particulars about the descendants of Admiral John Benbow, born 1650, died 1702, especially those tracing back to Richard, the third son of the admiral? I have the pedigree, but particulars as to dates, &c., are in some cases wanting.

H. STEWART BENBOW.

481, Green Lane, Birmingham.

**LASSA: TRAVELLERS' ACCOUNT.**—Has Huc and Gabet's narrative of their residence in Lassa, *circa* 1845, been discredited? R. S.

**LARGEST PRIVATE HOUSE IN ENGLAND.**—From time to time the newspapers name some mansion as the largest, the third largest, &c., in England. In the *Daily Chronicle* of 29 March last Wentworth Woodhouse, Lord Fitzwilliam's place in Yorkshire, is said to be "the biggest private house in England." Is this actually so? JAMES HOOPER.

Norwich.

### Replies.

#### MARTYRDOM OF ST. THOMAS.

(10th S. i. 388, 450.)

DR. WOODWARD, in 'A Treatise on Ecclesiastical Heraldry' (8vo, 1894), says (p. 107):

"The mitre of S. Thomas, Archbishop of Canterbury, formerly in the Treasury of the Cathedral of Sens, was presented by the Archbishop of that See to Cardinal Wiseman. 'It is low and angular; composed of white silk, embroidered with golden flowers and scroll-work, with a broad band of red silk down the centre and round the margin.' This mitre is engraved in De Caumont, 'Abécédaire d'Archéologie,' and in Viollet-le-Duc, 'Dictionnaire du Mobilier Français.'"

At p. 68 of the same work Dr. Woodward, quoting from Dr. Rock, refers to a mitre of St. Thomas preserved at Bruges.

There is a large coloured drawing of his mitre and his robes in vol. i. of Shaw's book on 'Dresses and Decorations of the Middle Ages.'

In 1538 Henry VIII. ordered his arms and name to be erased wherever it appeared; but S. Newington Church, near Banbury, has a fresco of him (see *Antiquary*, Nov., 1902, p. 324). On the subject of erasure see Gasquet, 'Henry VIII. and the English Monasteries,' vol. i. pp. 400-1.

In Harl. MS. 2900 there was an illumination representing his murder, but it has been obliterated according to command (see Catalogue Harl. MSS.).

In another MS. in the same collection (Harl. 5102) is a picture of his death. This is reproduced as a frontispiece to Dr. E. A. Abbott's 'St. Thomas of Canterbury, his Death and Miracles' (8vo, 1898).

In the Bodleian Library, Oxford, is a MS. (Douce 24) containing at folio 141 a miniature representing a Becket kneeling in prayer before an altar on which is a chalice. By his side stands an acolyte holding a cross on high; behind him a soldier in chain-mail, with a sword in each hand, in the act of striking off a Becket's head. This has escaped the commanded destruction.

In Corpus Christi College, Cambridge, is a MS. of John of Salisbury's works which formerly belonged to a Becket (see Dr. Stokes's history of the college, published by Robinson, p. 192).

In the Muniment Room of Canterbury Cathedral are some seals, one of which appears to be the earlier seal of Christ Church Priory. It had a well-executed relief of the martyrdom, impressed by a separate punch. When in 1537 Henry VIII. began to show that to him the name of a Becket was odious, the Chapter,

as a matter of policy, ceased to use this separate punch (see the *Globe*, 18 Oct., 1902).

The Common Seal of the City of London Corporation formerly had on the reverse

"in its base a view of the City surmounted by an arch, and on the top of the arch, seated on a throne or chair of state, a figure of St. Thomas a Becket, with figures kneeling on either side."—J. J. Baddeley's 'Guide to Guildhall.'

But in 1539 (28 Sept.) there is an entry in the *Journal* of the Corporation that the image of St. Thomas should, in accordance with the king's proclamation against images of him, be altered, and the City arms should take its place.

In the Bodleian Library, Oxford, there are some seventeenth-century copies of his letters (see Summary Catalogue MS. 27,594).

Mention of a reliquary of his appears at pp. 166-9 of Francis A. Knight's 'The Seaboard of Mendip' (Dent & Co., 1902).

One of the statuette figures in the new reredos erected at Cheltenham College as a memorial to old Cheltonians who fell in the South African War is of a Becket (see the *Architect*, 22 April, p. 272, where there is an illustration of the reredos).

In "La Vie de S. Thomas.....par C. du Cando" (St. Omer, 1615, 4to), is a full-length portrait of a Becket kneeling at the altar.

His arms appear to have been Argent, three Cornish choughs sable, beaked and legged gules. This may have been in allusion to his Christian name and patron saint (Dr. Woodward's 'Treatise on Eccl. Her.,' p. 432, *ut supra*).

Some account is given of his shrine in Gasquet's 'Henry VIII. and the English Monasteries,' vol. ii. pp. 405 and 407-8, quoting 'The Relics of St. Thomas,' by the Rev. J. Morris, S.J.

The same authority (vol. ii. p. 399) mentions a crozier of silver, ornamented, called Thomas Beckett's staff, and a note on p. 409 is as follows:—

"In the inventory (at Canterbury) made in 1315 the pastoral staff of St. Thomas is thus described: 'Item. Baculus Sancti Thomæ de pyro, cum capite de nigro cornu.' It was thus made of pear-wood, with a crook of black horn. Erasmus says: 'There (in the sacristy) we saw the pastoral staff of Saint Thomas. It appeared to be a cane covered with silver plate; it was of very little weight and no workmanship, nor stood higher than to the waist.'—Nichols, p. 44, and note, p. 175," i.e., J. Gough Nichols, 2nd ed. of Erasmus's 'Pilgrimages.'

At the time of the Dissolution there was a glass window in the Lady Chapel of the church at Henley-on-Thames with an image of Thomas a Becket ('Henry VIII. and the Eng. Mon.,' vol. i. p. 401).

A number of references to St. Thomas are given in the indices (see pp. 463 and 471) of M. R. James's 'Catalogue of the MSS. in the Fitzwilliam Museum' (Camb. Univ. Press, 1895).

Cf. also Mrs. Jameson's 'Legends of the Monastic Orders' (Longmans, 1900), pp. 101-110.

A number of instances of his representation in pre-Reformation mural paintings will be found in 'A List of Buildings in Great Britain and Ireland having Mural and other Painted Decorations of Dates prior to the Latter Part of the Sixteenth Century, with Historical Introduction and Alphabetical Index of Subjects,' by C. E. Keyser, M.A., F.S.A., 3rd ed., enlarged, 1883, issued by the Education Department (Science and Art), South Kensington.

Since the above was written I have had an opportunity of seeing J. G. Nichols's 'Pilgrimages to St. Mary of Walsingham and St. Thomas of Canterbury' (Westminster, 1849). In this edition the passage quoted above appears on p. 49, and the relative note (No. 52) on p. 156. The note ends thus :—

"So simple in the days of Becket was the episcopal crozier, which in later times was highly enriched with goldsmith's work and jewellery (like the crozier of William of Wykeham still preserved at New College Chapel). In illustration of this point, and of the archbishop's general attire, the seal of Archbishop Becket is here (for the first time) engraved."

The engraving of the seal is on the opposite page.

Other references in this book to St. Thomas are : 'Assumed Dedication of Canterbury Cathedral Church to S. Thomas of Canterbury,' p. 110; 'The Names of the Assassins of Becket,' p. 111 (see also p. 113); St. Thomas's head (illustration), p. 118; portrait, pp. 160, 245; shrine, pp. 119, 165 (illustration), 211. In the appendix are 'The Martyrdom,' p. 213; 'The Four Murderers,' p. 219; 'Honours,' p. 221; 'Relics,' p. 224; 'Proceedings against,' p. 231. At p. 240 is an illustration of a pilgrim's sign or token of 'Saint Thomas's head.'

H. W. UNDERDOWN.

I find I omitted to mention that at the Hospice at Lisieux (Normandy) are shown the vestments in which the saint is said to have officiated while saying Mass at Lisieux. These are in a shrine at the side of the chapel altar; on the other side is a "napkin," or cloth, in another shrine, stained with his blood. This cloth was sent here from England. I believe both relics are duly authenticated.

It is stated that at St. Lô, when St. Thomas was passing through the town, having been requested to give a name to the church then building, he suggested it should be dedicated to the first martyr for the faith. It so happened that he himself was the victim, and the church (now the corn market) was accordingly dedicated to him.

JOHN A. RANDOLPH.

There used to be a church in Naples dedicated in this name. It is figured in 'Napoli Antica,' published by Cardone in 1889; but I think it has been demolished.

GEO. WILL. CAMPBELL.

Leamington.

There is a representation of the martyrdom on the counter seal of St. Edmund, Archbishop of Canterbury 1234-40.

A. R. MALDEN.

Murder of Thomas à Becket, drawn and coloured from a window in the north aisle of Christ Church Cathedral, Oxford; William Fowler, 20 Oct., 1808 (coloured engraving).

The scourging of Henry II. before the shrine of Thomas à Becket, from the old glass in the east window of the Bodleian Library, Oxford; William Fowler, 2 Oct., 1809 (coloured engraving).

Murder of Thomas à Becket, apparently from an elliptical seal (1½ by ¾ in. in size in the engraving); William Fowler, not published, date 1810. Original not named.

J. T. F.

Durham.

There is a sculptured representation of the martyrdom over the south door of Bayeux Cathedral which probably dates from about 1190, and an illumination of it, belonging to the beginning of the thirteenth century, in fol. 32, Harleian MS. 5102, in the British Museum.

St. Thomas's Hospital was in building within ten years of the saint's death.

The Abbey of Lesnes, in Kent, was founded by Richard de Luci about the same time.

The supposed connexion between St. Thomas and the English College, Rome, the church annexed to which is dedicated to him, is discussed in the April number of the *Dublin Review*, pp. 274 *sqq.*

A little book called 'Devotion to St. Thomas of Canterbury' (London, W. Knott, 26, Brooke Street, Holborn, 1895) shows how wide-spread devotion to St. Thomas was. It contains (*inter alia*) English versions of a collect for his translation from the Rheims Breviary; of nine prayers from French and Spanish Breviaries of the fourteenth and fifteenth centuries; of sequences from the

Missals of Canterbury, Tournay, York, Hereford, Olmütz, and Auxerre, and of another sequence by Adam of St. Victor; and of six other ancient hymns in his honour.

JOHN B. WAINEWRIGHT.

In Spain churches were dedicated to St. Thomas of Canterbury, shortly after his death, both in Salamanca and Zamora, and, as I mentioned about a year ago, a chapel in the cathedral church of Sigüenza. There is said to exist at the Escorial a collection of mediæval poetry written in his honour in Spain. It ought, of course, to be published without delay. In the Exhibition at Paris in 1889 there was a good collection of specimens of Limoges enamelling, from the period following the martyrdom, and giving pictures of it. In these it is noticeable that the wounding of the head tallies with the scar on the remarkable skull of the skeleton dug up in the crypt of Canterbury Cathedral some fifteen years ago, about which some interesting pamphlets were published in that city because it was supposed that the skeleton was that of the blissful archbishop, saved by a pious fraud from the fury of Henry VIII., whose bone-fire fed on some substituted relics of less value to the clergy of that place.

E. S. DODGSON.

"GO ANYWHERE AND DO ANYTHING" (10<sup>th</sup> S. ii. 8).—The editorial note might have added the famous speech of George Augustus Sala, which confirms the ascription of the phrase to the Iron Duke. Sala was proposing the toast of the army at a moment when he had a private quarrel with it, and did so as follows, with a strong accentuation on the word "do": "Gentlemen, I give you the toast of the British army, an army of which its greatest commander said that it could go anywhere and do anything—or, I may add, anybody." D.

WHO HAS "IMPROVED" SIR EDWARD DYER? (10<sup>th</sup> S. i. 487).—It is peculiarly gratifying to find MR. G. J. HOLYOAKE, despite his eighty-seven years, writing with all the vigour and vivacity that characterized the work of his pen in days when his name was more frequently before the public than is now the case. MR. HOLYOAKE says he lately used the stanza which he reprints in 'N. & Q.' from a "poem ascribed to Sir Edward Dyer," and published with other selections in a journal he edited fifty-seven years ago, as "the best description I knew of the intellectual contentment of Herbert Spencer in his last days." As an intimate friend of the author of a 'System of Synthetic

Philosophy,' and to a considerable extent in sympathy with Spencer's standpoint as a thinker, MR. HOLYOAKE gives a noteworthy description, though some may question the appropriateness of the lines to Spencer's mental attitude. MR. HOLYOAKE asks, "Did Dyer write as I quoted him in 1847?" and as printed in 'N. & Q.' under above heading. I find that the version in Chambers's 'Cyclopædia of Literature' is more akin to that of Henry Morley, derided by MR. HOLYOAKE, than to the lines MR. HOLYOAKE claims as Dyer's. Palgrave, Henley, and Mr. Quiller Couch do not include Dyer in their respective anthologies. In Hain Friswell's 'Familiar Words' the stanza appears, with the exception of "and" instead of "or" in the last line, exactly as given by MR. HOLYOAKE, with "Percy, from Byrd's 'Psalmes, Sonnets, &c., 1588,'" cited as authority; and in Dalbiac's 'Dictionary of Quotations (English),' the stanza, except in the matter of archaic spelling, is identical with Friswell's, "Old ballad" being given as source. "In 1872," according to Chambers's 'Cyclopædia,' "Dr. Grosart did his best to identify and edit all Dyer's extant work—a dozen pieces in all. 'My Mind to me a Kingdom is,' set to music by Byrd in 1588, is almost certainly his, and is by far the best known." The first of its eight stanzas in the 'Cyclopædia' is as follows:—

My mynde to me a kyngdome is,  
Such preassent joyes therein I fynde,  
That it excells all other blisse  
That earth affords or growes by kynde.  
Thoughe muche I wante which moste would have,  
Yet still my mynde forbiddes to crave.

I share MR. HOLYOAKE'S view concerning the fourth line, that it needs an interpreter.

J. GRIGOR.

105, Choumert Road, Peckham.

Dyer's well-known poem on contentment is to be found in Rawl. MS. Poet. 85, and there the first verse runs as follows:—

My mind to me a kingdom is,  
Such present joys therein I find,  
That it excels all other bliss  
That earth affords or grows by kind.

I think it may reasonably be assumed that this was the original form of the text. When the poem was set to music in 1588, in William Byrd's 'Psalmes, Sonets, and Songs,' the verse in question was given thus:—

My mind to me a kingdom is;  
Such perfect joy therein I find,  
As far exceeds all earthly bliss  
That God and Nature hath assigned.

I doubt if it is known when, or by whom, these alterations in the text were made.

MR. G. J. HOLYOAKE is misinformed as to

the poem being included in Palgrave's 'Golden Treasury.' In Dalbiac's 'Dictionary of Quotations,' however, the first verse of it is given, and exactly in the form that is used by Byrd.

WALTER B. KINGSFORD.

United University Club.

MR. HOLYOAKE's reading is supported by Percy's 'Reliques,' in which, in the edition I have seen, no *varice lectiones* are noted. Palgrave's 'Golden Treasury' does not—in my copy, at least—contain the poem, but the text to which objection is taken is to be found in 'Lyrical Verse from Elizabeth to Victoria' (Chapman & Hall, 1896).

JOHN B. WAINWRIGHT.

The poem referred to by MR. HOLYOAKE is in Percy's 'Reliques,' and consists of eleven stanzas. In the original edition, published by Dodsley in 1765, the first verse runs:—

My minde to me a kingdome is ;  
Such perfect joye therein I finde  
As farre exceeds all earthly blisse,  
That world affords or growes by kinde.\*  
Though much I want that most men have,  
Yet doth my mind forbid me crave.

The poem is stated to be printed from two ancient copies, one of them in black letter in the Pepys Collection thus inscribed: "A sweet and pleasant sonet entituled My minde to me a kingdome is."

In the edition published by Messrs. Sonnenschein in 1887, and edited by Mr. H. B. Wheatley, the first verse is as follows:—

My minde to me a kingdome is ;  
Such perfect joye therin I finde  
As farre exceeds all earthly blisse,  
That God or Nature hath assignde :  
Though much I want, that most would have,  
Yet still my mind forbids to crave.

The poem is here chiefly printed from a thin quarto music book entitled "Psalmes, Sonets, and Songs of sadnes and pietie made into music of five parts, &c. By William Byrd, one of the Gent. of the Queenes Majesties honorable Chappell" (date probably about 1568).

E. PALMER.

Brighton.

This poem of eleven stanzas appeared in the old *Saturday Magazine* many years ago. My copy clipped therefrom does not, I am sorry to say, bear any date, but I believe it would be about ten years previous to 1847, the date of its quotation by MR. HOLYOAKE. The first four lines are identical with your correspondent's version. At the head of the poem is printed the following:—

"This celebrated song is printed in several collections of Poems published in the sixteenth century. There are many variations in each of the

\* Bestowed by nature.

copies. The following version is that given by Ritson in his 'English Songs,' with the exception of the last stanza, which is from a manuscript in the Bodleian Library at Oxford. In that manuscript the Poem is ascribed to Sir Edward Dyer, a friend of Sir Philip Sydney."

JOHN T. PAGE.

West Haddon, Northamptonshire.

It appears that MR. HOLYOAKE, in 1847, quoted Sir Edward Dyer's stanza under the form in which it appears in Byrd's 'Psalmes, Sonets, &c., 1588. The alternative form under which it is given by Henry Morley in Cassell's "Library of English Literature" ('Shorter English Poems') is that which Archdeacon Hannah printed in his volume of selections entitled 'The Courtly Poets.' According to Bartlett ('Familiar Quotations,' 1890, p. 8) the stanza in this latter shape is found in MS. Rawl. 85, p. 17.

R. A. POTTS.

NAME FOR A UNIVERSITY WOMEN'S CLUB (10<sup>th</sup> S. i. 489).—Why not the *Almæ Matres*? I can foresee that they will be known as the MAs; and, if their house is near Piccadilly, as the *Parcæ*. I should not be surprised if they were called *ἀνθρώπων*.

HOMO CŒLEBS.

Would not the Minerva be a suitable name for the club in question? The name of the third great divinity of the Romans contains, it is thought, the same root as *mens*; and she is, accordingly, the thinking power personified.

J. HOLDEN MACMICHAEL.

How would "Nidus loquax" do? See Virgil, 'Æn.,' xii. 475; but the phrase is perhaps "less polite than just" in its application to a club for women. *Γυναικονομία* = the office of *Gunaikonomos*, a magistrate whose duty was to maintain good manners among women, may be a more acceptable suggestion.

J. A. J. HOUSDEN.

'CHILDREN OF THE CHAPEL' (10<sup>th</sup> S. i. 407, 458).—A copy of this tract, supposed to be unique, was formerly in the possession of Bishop Tanner, but does not appear to have come to the Bodleian Library in 1736 with the rest of his books ('Annals of the Bodl. Libr.,' 1890, p. 212n.).

W. D. MACRAY.

ROPEMAKERS' ALLEY CHAPEL, LITTLE MOORFIELDS (10<sup>th</sup> S. i. 466).—"Madame Elen Fleetwood" was the second wife and widow of Smith Fleetwood, of Armingland Hall, co. Norfolk, son of General Charles Fleetwood (Cromwell's son-in-law) by his first marriage. Her will, dated 30 May, 1727, was proved 24 July, 1731, by William Stiles, the executor (P.C.C. Isham, 180). She mentions her son Charles (who predeceased her), and

daughters Elizabeth, Frances, Carolina, and Jane. To Mr. Asty, minister of the gospel, she leaves a wainscot press and some of the books therein, and in a codicil, dated 25 November, 1728, 10*l*. The will gives 10*l*. for the poor to the deacons of his church. Madam Elizabeth Fleetwood's will, proved 10 August, 1728 (P.C.C. Brook, 236), also contains a bequest to John Asty. Elizabeth and Jane were in reality step-daughters of Ellen Fleetwood, as they were the third and sixth daughters of Smith Fleetwood's first marriage with Mary, daughter of Sir Edward Hartopp.

Mary Carter was the daughter of General Charles Fleetwood by his second wife Bridget, daughter of Oliver Cromwell; she married Nathaniel Carter, of Yarmouth, at Stoke Newington, 21 February, 1677/8 (4<sup>th</sup> S. ix. 363). She was buried at St. Nicholas's Church, Great Yarmouth. She is mentioned in her father's will, and in Smith Fleetwood's will, dated 25 August, 1697, proved 5 May, 1729 (P.C.C. Abbott, 132), she and her husband both taking 10*l*. John Asty also receives a legacy of 5*l*. In a funeral sermon, "occasioned by the Death of the very Religious Mrs. Elizabeth Fleetwood, Preach'd at Stoke Newington, June 23, 1728," Asty speaks of his earliest service in the ministry being devoted to the Fleetwood family, "wherein I lived many Years." R. W. B.

THE ENGLISH CHANNEL (10<sup>th</sup> S. i. 448).—I cannot give MR. J. DORMER the information he wishes to gain about "La Manche," but I think he may like to have his attention drawn to the fact that Drayton calls the same water-way the Sleeve, in his 'Ballad of Agincourt.' He says of King Henry V. :—

But, for he found those vessels were too few,  
That into France his army should convey,  
He sent to Belgia, whose great store he knew  
Might now at need supply him every way.  
His bounty ample as the winds that blew,  
Such barks for portage out of ev'ry bay  
In Holland, Zealand and in Flanders, brings,  
As spread the wide Sleeve with their canvass wings.

A foot-note on *Sleeve* runs: "The sea between France and England, so called." In 'Polyolbion,' xviii. 744, the Channel is "the Celtique Sea." Camden, when treating of Sussex and speaking by the pen of Gibson, says, "It lies all on the south side, upon the British Ocean, with a streight shore" (edit. 1695, p. 165).

So far as I can remember, Shakespeare never gives the name of any of our circumambient seas; which fact, if fact it be, is, in view of his historical plays, quite worthy of remark.

ST. SWITHIN.

THE ARMSTRONG GUN (10<sup>th</sup> S. i. 388, 436).—In 1839 I invented a gun similar to that which was afterwards called the Armstrong gun and shell, and also a system of coast defence. In 1853-4 my father, unknown to me, submitted my plans for guns and shell to Sir Hew Ross, Lieutenant-General of the Ordnance, who commented favourably, and to Sir George Grey, the Home Secretary, who had known my father many years. Thereupon I was summoned from Cornwall to Woolwich, to meet the Committee of Defence, who made objections that proved in after years as trivial as I then deemed them. The chairman insisted that nothing would compensate for boring out the breech (evidently strengthen the wrought-iron coil), and the compound gun would not stand the vibration (possibly, if heat came from without; but the heat coming from within, expansion would prevent vibration). My gun would weigh seventy tons (the "Woolwich Infant" weighs eighty tons). Other objections were also easily overcome.

We observed that one officer, in undress, attentively listened and seldom spoke before the last half hour, when the others were discussing our gun platforms revolving under cover, and following up the remarks of Sir Hew Ross on the artistic merit of my drawings. Lieut.-Col. Anderson, the said officer, then questioned me apart more minutely. He seemed slow, and with difficulty I made him fully understand my shell, which Mr. Armstrong considered more scientific than the gun. We passed on to my defences, and I was explaining merely what applied to a rock-bound coast, when the chairman (Col. Chalmers, R.A.) proposed to adjourn, as they had sat nearly two hours over time, and to meet again, as so much novel and important matter remained; but, to judge from the objections already raised, it seemed waste of time, and that I had better go home.

On my return I explained my plans to an old captain R.N. and his two sons, and said, "They will come to all this, and remember I show it to you now." This was frequently mentioned in the Western press (between 1866 and 1875), and, I believe, repeated in the London press.

When it leaked out that a Mr. Armstrong (who first turned his attention to gunnery six months later) had received 8,000*l*. from the War Office to make experiments, my father immediately claimed the invention as mine at the age of nineteen. In fairness some member of the Committee might have intervened, but the Ordnance had meanwhile been turned over to the War



Office. Some years later, on relating my adventure, I was informed of the curious coincidence that a Col. Anderson was in partnership with Sir William Armstrong.

On 12 October, 1857, my father wrote thus in the *Mechanics Magazine* :—

"Prejudiced and opposed to breech-loading cannon as Col. Chalmers, the President of the Committee of 1854, was when we met, I am bound to say, from the five experienced senior officers who composed that committee both Dr. Drake and myself received the most marked attention; and the discussion on the various plans we placed before them detained them one hour and a half beyond the usual time of sitting."

A plan and elevation of a 32-pounder cast-iron gun converted into a breech-loader follows his letter.

The *Standard* and the *Morning Herald* (13 April, 1868), in their editorial articles on 'Inventors and their Rewards,' placed my father's name first in a list of remarkable men, and, not knowing my claim, wrote: "Sir William Armstrong, a great inventor and a pioneer of no small value, notwithstanding all the millions his experiments may have cost the country," &c. My experiments would not have cost half a million.

H. H. DRAKE.

43, St. George's Avenue, Tufnell Park.

ASTWICK: AUSTWICK (10<sup>th</sup> S. i. 466).—Has YORKSHIREMAN ever examined any old Austwick deeds or documents? If so, I think he would find that Austwick was very frequently spelt without the *w*. He says that in his grandfather's time the name was pronounced Asstick, though spelt "Austwick, as now." If YORKSHIREMAN will refer to p. 452, vol. i. of Edward Baines's 'History, Directory, and Gazetteer of the County of York,' published in 1822, he will find no *w* in the word, as it is spelt as still pronounced, "Austick." CHAS. F. FORSHAW, LL.D.  
Bradford.

RICHARD STEVENS (9<sup>th</sup> S. xi. 468).—He is probably the Dr. Stephens who was one of Father Parsons's secretaries in 1601, and is described as "a great scholar, but so choleric that he is very poor" ('S.P. Dom. Add. Eliz.', xxxiv. 40, 41). JOHN B. WAINSWRIGHT.

"A PAST" (10<sup>th</sup> S. i. 327, 396).—See 'Woman with a Past,' 8<sup>th</sup> S. viii. 88. H. J. B.

WAS EDMUND KEAN A JEW? (10<sup>th</sup> S. i. 449).—In Macaulay's 'History of England,' viii. ch. xxi., the parentage of Edmund Kean is given as follows :—

"He [George Savile, Marquess of Halifax] left a natural son, Henry Carey, whose dramas once drew crowded audiences to the theatres, and some of

whose gay and spirited verses still live in the memory of hundreds of thousands. From Henry Carey descended that Edmund Kean who in our own time transformed himself so marvellously into Shylock, Iago, and Othello."

The Editor of 'N. & Q.' in November, 1856, gave the following reply to a query which appeared in 2<sup>nd</sup> S. ii. 413 :—

"Henry Carey, musical composer and poet, was an illegitimate son of George Savile, Marquis of Halifax (his mother's name still remains a query), and left a son George Savile Carey, also a lyricist, whose daughter married Edmund Kean, an architect. The issue of this marriage was Edmund Kean, the late celebrated actor."

EVERARD HOME COLEMAN.

71, Brecknock Road.

MAGNA CHARTA (10<sup>th</sup> S. i. 469).—The sale catalogue of Richard Clark's library is neither in the Corporation Library, Guildhall, nor in the London Institution; but the following particulars of him were given in an article by the Rev. Alfred Bevan, entitled 'Chamberlains of the City,' which appeared in the *City Press* of 15 November, 1902 :—

"At the election of 1798 (poll closed 2 January), Richard Clark, Alderman of Broad Street, was chosen by 558 votes to 50 for Sir Watkin Lewes, Alderman of Lime Street. He had been Sheriff in 1777-8, and Lord Mayor in 1784-5. He held office for thirty-three years, dying 16 January, 1831."

EVERARD HOME COLEMAN.

71, Brecknock Road.

MOON AND THE WEATHER (10<sup>th</sup> S. i. 347, 441).—There seems to be no doubt that the lines were written by Dr. Edward Jenner, of vaccination fame. In its correct form the poem is printed in Baron's 'Life of Jenner,' 1827, pp. 22-4, and is there entitled 'Signs of Rain. An Excuse for not accepting the Invitation of a Friend to make a Country Excursion.' Dr. Erasmus Darwin was a correspondent of Jenner's, and it is not improbable that the latter had sent him a copy of the poem, which in turn he had sent on to another friend as suited to the occasion.

E. G. B.

In Nasmyth and Carpenter's elaborate work 'The Moon' (1874) are the following remarks concerning the supposed influence of this luminary on the weather :—

"The second of the specified abuses to which the moon is subject refers to its supposed influence on the weather; and in the extent to which it goes this is one of the most deeply rooted of popular errors. That there is an infinitesimal influence exerted by the moon on our atmosphere will be seen from the evidence we have to offer, but it is of a character and extent vastly different from what is commonly believed. The popular error is shown in its most absurd form when the mere aspect of the moon, the mere transition from one

phase of illumination to another, is asserted to be productive of a change of weather; as if the gradual passage from first quarter to second quarter, or from that to the third, could of itself upset an existing condition of the atmosphere; or as if the conjunction of the moon with the sun could invert the order of the winds, generate clouds, and pour down rains. A moment's reasoning ought to show that the supposed cause and the observed effect have no necessary connection. In our climate the weather may be said to change at least every three days, and the moon changes—to retain the popular term—every seven days; so that the probability of a coincidence of these changes is very great indeed: when it occurs the moon is sure to be credited with causing it. But a theory of this kind is of no use unless it can be shown to apply in every case; and moreover the change must always be in the same direction: to suppose that the moon can turn a fine day to a wet one, and a wet day to a fine morrow indiscriminately, is to make our satellite blow hot and cold with the same mouth, and so to reduce the supposition to an absurdity. If any marked connection existed between the state of the air and the aspect of the moon, it must inevitably have forced itself unsought upon the attention of meteorologists. In the weekly return of Births, Deaths, and Marriages issued by the Registrar-General a table is given, showing all the meteorological elements at Greenwich for every day of the year, and a column is set apart for noting the changes and positions of the moon. These reports extend backwards nearly a quarter of a century. Here, then, is a repository of data that ought to reveal at a glance any such connection, and would certainly have done so had it existed. But no constant relation between the moon columns and those containing the instrument readings has ever been traced.”—P. 181.

J. HOLDEN MACMICHAEL.

TIDESWELL AND TIDESLOW (9<sup>th</sup> S. xii. 341, 517; 10<sup>th</sup> S. i. 52, 91, 190, 228, 278, 292, 316, 371, 471).—At the last reference MR. REICHEL says that “the Domesday name Duvelle would naturally be abbreviated into Duvel.” The town of Duffield is mentioned in Domesday not as *Duvelle*, but, as I said, *Duuelle*, which is quite another thing. Here the geminated *u* represents *ū*, and the modern form of *Duuelle* would be Dowell, just as the modern form of A.-S. *cū* is *cow*. In the ‘Rotuli Hundredorum’ Duffield appears as Doubrug’. According to MR. REICHEL’s theory it should be Dufbrug’. He does not seem to know that A.-S. *v* is equivalent to *f*.

To support his theory of abbreviation MR. REICHEL says that Culmton and Plynton have “become Collompton and Plympton.” With regard to Culmton the exact opposite is the fact, for Collompton, from the man’s name Columba, has become Culmton.

Further, I do not understand why it should be said that “the old English use of ‘field’ is to describe the open field in which the members of the community had their several plots, not the close which the

individual held.” The first element in hundreds of place-names ending in *-feld* is a personal name, as, for instance, Ravenesfeld, Bottesfeld, Toppesfeld, Badnundesfeld, Loksfeld, Hundesfeld, which I take from the ‘Rotuli Hundredorum.’ Here we have the men’s names Ræfn, Boti, and so forth.

S. O. ADDY.

In illustration of the influence of railway usage in changing the pronunciation of place-names, to which SIR HERBERT MAXWELL refers at 10<sup>th</sup> S. i. 371, the following case of incipient change may be worthy of record. The station on the North British Railway at the south end of the North Bridge is Dalmeny, named after the adjoining property of Lord Rosebery, and there is a village of the name. The usual pronunciation—familiar, no doubt, to many in the courtesy title of the heir to the Earldom of Rosebery—is Dalmény. The station porters, however, now announce the arrival of the train at Dálmeny. For how long there has been this change I cannot say, but the railway has only been opened for some fourteen years, and we may have here the beginning of a change which some years hence may be the established order.

I. B. B.

I am glad MR. RONALD DIXON has put SIR HERBERT MAXWELL right concerning his statement that Bridlington is “sounded” Burlington. As a one-time resident of Bridlington Quay, I can assure him that Burlington is simply an alternate name for Bridlington, thus corroborating all MR. DIXON’s statements.

Should SIR HERBERT MAXWELL desire further proof, I may inform him that Bridlington was formerly written Brellington (*vide* ‘National Gazetteer’), and that in all gazetteers in my library there is the heading ‘Bridlington or Burlington.’ On p. 411 of the ‘Beauties of England and Wales,’ under the article on ‘Bridlington,’ is an asterisk directing attention to a foot-note which runs as follows:—“Olim Brellington, and now for the most part called Burlington.” In Baines’s ‘Yorkshire’ (1823), ‘Bridlington or Burlington’ is also the heading to the article dealing with Bridlington.

CHAS. F. FORSHAW, LL.D.

Bradford.

With regard to the pronunciation of Carlisle, Sir Walter Scott’s ‘Bridal of Triermain’ contains the lines:—

She has fair Strathclyde, and Reged wide,

And Carlisle tower and town,

where the accent is evidently placed on the first syllable.

C. L. S.

ARMS OF LINCOLN, CITY AND SEE (10<sup>th</sup> S. i. 168, 234).—May I, in addition to what MR. MACMICHAEL has written, and in answer to one part of J. W. G.'s question—that as to the arms of the See of Lincoln—refer your correspondent to what the late Dr. Woodward has written on the subject in his work 'Ecclesiastical Heraldry' (1894)? At p. 182, on a plate excellently blazoned, appear the arms of that see: "Gules, two lions passant guardant in pale or; on a chief azure the effigy of the Blessed Virgin, seated, crowned and sceptred, and holding the Holy Child, all of the second."\*

At p. 184 appears the following interesting account of these arms, which, as your correspondent may not have ready access to the book (which is now, I believe, scarce), I may be allowed to transcribe for his information:

"Up to 1496 the Episcopal seals usually contain the effigy of the Blessed Virgin with the Child; but on the seals of Bishop William Smith (1493-1514) the shield of arms at present used appears. As the throne of the Bishop of the See, formed by the union of the ancient Bishoprics of Dorchester and Sidnacester, was placed at Lincoln in 1075 by William the Conqueror, the arms borne by him (or at least by his successors, kings of England and dukes of Normandy) may have been used to commemorate the founder. The suggestion that the arms may have originated in the fact that Geoffrey Plantagenet (natural son of Henry II. by Fair Rosamond) was Bishop-elect, though without consecration, from 1173 to 1182, does not now appear to me so probable as at one time it did. The dedication of the Cathedral is to the Blessed Virgin and All Saints. The jurisdiction of this See consists of the County of Lincoln."

I may add that the arms of Lincoln College, Oxford, bear reference to the See of Lincoln as well as to those of its founders.

J. S. UDAL, F.S.A.

Antigua, W.I.

LOCAL AND PERSONAL PROVERBS IN THE WAVERLEY NOVELS (10<sup>th</sup> S. i. 383, 402, 455).—The following extract from 'The Bride of Lammermoor' contains several amusing specimens of these, and is an illustration of the mode in which justice was administered in Scotland about the date of the Union. It was said at that time, "Show me the man, and I will show you the law":—

"[*Lord Turntippet loquitur.*] 'I thought Sir William [i.e. Ashton] would have verified the auld Scottish saying, "As soon comes the lamb's skin to market as the auld tups."' "

"We must please him after his own fashion," said another, "though it be an unlooked-for one."

\* The blazonry on the plate, however, does not bear out in all its details Dr. Woodward's statement, the Virgin being attired argent and the cushion of the seat being gules.

"'A wilful man maun hae his way,' answered the old counsellor.

"'The Keeper will rue this before year and day are out,' said a third: 'the Master of Ravenswood is the lad to wind him a pirl.' "

"'Why, what would you do, my lords, with the poor young fellow?' said a noble Marquis present; 'the Lord Keeper has got all his estates—he has not a cross to bless himself with.' "

"On which the ancient Lord Turntippet replied,

'If he hasna gear to fine

He has shins to pine.

And that was our way before the Revolution—*Luitur cum persona, qui tuere non potest cum crumena*—Heh, my lords, that's gude law Latin."—Chap. v.

This legal maxim seems to obtain pretty generally even at the present day.

JOHN PICKFORD, M.A.

With regard to MR. JERRAM's letter at the last reference, I may state that I remember as a small boy the frequent use, by a native of Westmoreland, of an expression which I spell as it sounded to me—"They're marrah tuh bran," meaning thereby that two or more things were exactly alike, or, at any rate, that there was not much difference between them.

MISTLETOE.

To MR. BOUCHIER's interesting list might be added "To go to the devil with a dish-clout," used by Richie Moniplies in 'The Fortunes of Nigel,' xiv., and also in 'Castle Dangerous,' but not having that novel at hand I cannot give the exact reference.

"To be of the family of Furnival's," means to be a law student. I saw this explanation in one of the early volumes of 'N. & Q.,' but cannot recollect why Furnival's was named in preference to other Inns of Court and Chancery.

M. N. G.

[Furnivals=attorneys' clerks. See 6<sup>th</sup> S. viii. 448.]

WOLVERHAMPTON PULPIT (10<sup>th</sup> S. i. 407, 476).—I was born within the sound of the bells of St. Peter's Church, and naturally take an interest in the district. That the pulpit "is cut out of one entire stone," or an idea of similar purport, has been repeatedly asserted by divers historians, and it is not at all impossible that "a figure of a grotesque animal has guarded it for more than 800 years." I have not seen Miss Barr Brown's "somewhat sensational" note in the *Antiquary*, but I may inform her that, according to the 'Beauties of England and Wales' (vol. xiii. part ii. p. 859), published in 1823, her "grotesque animal" is "the figure of a large lion executed in a very superior style." I should like to ask MR. HARRY HEMS upon what ground he so emphatically contradicts Miss Brown's statements.

CHAS. F. FORSHAW, LL.D.

**STAMP COLLECTING AND ITS LITERATURE** (10<sup>th</sup> S. i. 322).—A reply made to me in the *Philatelic Quarterly* (1877) may be of interest. I must have addressed Messrs. Stafford Smith & Co., of Brighton, the publishers, asking for some information on the subject of the earliest stamp collectors, and the following answer was published:—

"Many years since, in 1861, we were informed at Louvain by some of the students at the College there that they were the first collectors. We saw a collection in London in 1854, and heard of one that had been formed previously to that by a few years."

WILMOT CORFIELD, Hon. Sec.  
Philatelic Society of India, Calcutta.

It would be well to put on record, as being the first published of its kind, a book of some 280 pages, entitled 'The Stamp-Fiends' Raid,' by W. E. Imeson, issued by Horace Cox, London, in November last. The book, a humorous skit in verse, marks a new departure in the literature of philately and kindred subjects.

G. C. W.

**MAJOR-GENERAL EYRES** (10<sup>th</sup> S. i. 489).—George Bolton (not Boulton) Eyres appears on pp. 96-7 of Dodwell and Miles's 'Alphabetical List of Officers of the Indian Army from 1760 to 1834' (London, 1838). He was a "Cadet in 1761; Ensign, 24 July, 1763; Lieutenant, 1 Sept., 1763; Captain, 4 Aug., 1765; Major, 10 Dec., 1771; Lieut.-Colonel, 1 Oct., 1781; Colonel, 30 May, 1786; Major-General, 20 Dec., 1793. Retired on the pay of his rank 1796. Died Jan., 1797." He was an officer on the Bengal establishment. Perhaps his tombstone at Bath, if traceable, would give information as to his birth and parentage; or the India Office might be consulted in the Record Department, of which Mr. Foster is the head.

J. J. COTTON.

8, Gordon Place, Campden Hill, W.

**STEP-BROTHER** (10<sup>th</sup> S. i. 329, 395, 475).—As there appears to be much misconception as to relationships by affinity, I venture to quote from Stephen's 'Commentaries on the Laws of England,' book iii. p. 260. It is there laid down that the *consanguinei* (or relations by blood) of the wife are always related by affinity to the husband, and the *consanguinei* of the husband to the wife; but, on the other hand, the *consanguinei* of the husband are not at all necessarily related to the *consanguinei* of the wife, nor is the husband related to the affines (or relations by marriage) of the wife, nor *vice versa*. Hence the widow and widower of a deceased brother and sister respectively are not related by affinity, and as they can lawfully intermarry,

it would be highly inconvenient, as well as incorrect, to style them brother-in-law and sister-in-law. It will be noticed that they stand to one another exactly in the same position as the late Cardinal Manning stood to the late Bishop Wilberforce of Winchester, and, with due deference to CHESTER HERALD, it must follow that those prelates were not brothers by affinity, or, as it is popularly called, brothers-in-law, by reason of their marrying two sisters.

Similarly the children of a wife by a former husband are not related by affinity to the children of her second husband by a former wife, and as the one family may lawfully intermarry with the other family, they should not even be styled step-brothers and step-sisters, as, if that term means anything, it would seem to imply an impediment to marriage.

ARTHUR F. ROWE.

Leatherhead.

**GUNCASTER** (10<sup>th</sup> S. i. 448, 518).—The proposal to identify Guncaster with Godmanchester seems quite reasonable, but we have not yet been informed how such forms as *Gumicastra* arose.

In my paper on 'The Place-names of Huntingdonshire,' printed for the Cambridge Antiquarian Society, I have shown that Godmanchester derived its name from a certain *Guthmund*. This explains all such forms as *Gumicastra*, *Gumicestre*, and Guncaster easily enough.

There is a slight difficulty in the form Godmanchester itself. This is due to the shifty nature of the clumsy symbol known as the Anglo-French short *o*. It was used for two distinct purposes, viz., to render the A.-S. short *o* (as in *dog*) and the A.-S. short *u* (as in *humig*, now *honey*). In Godmanchester it originally meant the latter—i.e., it was meant for Gudmanchester, which can thus be readily understood. Compare the pronunciations of *colour* and *love*. The *u* in *Guth-* was originally long, but was shortened in *Guthmund* before *thm*.

WALTER W. SKEAT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Verses, Translations, and Fly leaves.* By C. S. Calverley. (Bell & Sons.)

WITH considerable knowledge of both literature and journalism, we are by no means inclined to endorse a recent *obiter dictum* that the terms are anything like interchangeable. Journalism has been called the eleventh muse; but though, no doubt, wealthier than her fair colleagues, she has much to learn from them in the details of dress

and manners, if we may pursue the figure. Such exercises as these of an accomplished master of the classical tongues it may be the fashion to regard as belonging to an otiose bypath unworthy of the attention of a nation of shopkeepers. But even a scholarly audience is not negligible, as the constant appearance of such volumes as this proves, since publishers are not idle philanthropists. As a matter of fact, the study and imitation of the classics have wider and more popular issues. Such study is not

Harsh and crabbed as dull fools suppose ;

rather it gives pliancy and grace to the English style of its adherents. The admirable light verse of *Punch* is due to Mr. Seaman, a former Porson Scholar at Cambridge ; and the only other writer who ranks with him in the same style is Mr. Godley, an Oxford don and teacher. One need not be academic to enjoy their wit, but we think it was their training which gave their wit the supple form and grace which please everybody.

Calverley appealed, perhaps, to more learned times than ours, and his delightful work may not be so attuned to the popular ear as that of the two writers just mentioned ; but we shall be surprised if in this form he is not widely appreciated even to-day. The little book before us is bound in leather, and made to go inside a practical everyday pocket-book. By itself it may be slipped into the slenderest of pockets for the delight of a casual hour, or interchanged with the Horace and 'In Memoriam' provided by the publishers for the same purpose. The type is clear, though small, and there are no signs of the crowded margins which disfigure some dainty trifles of the sort.

The 'Fly-leaves,' to take the last section first, it would be impertinent to praise. They include some admirable parodies and a full display of that final short line which Calverley used so admirably as a source of point, humour, and surprise.

The 'Verses' and 'Translations' contain the famous 'Ode to Tobacco' and the neat compendium of the average undergraduate, "Hic Vir, hic est." The 'Lines to Mrs. Goodchild' contain a reference to our staff which is probably unique in verse :—

No doubt the Editor of *Notes and Queries*  
Or things "not generally known" could tell  
The word's real force.

Some of the pieces make fun of obsolete or obsolescent originals, such as Tupper's 'Proverbial Philosophy,' before which we no longer prostrate ourselves ; others approach the dignity of history. In the 'Classical Translations' we find, for once, some renderings of Horace which we take, after much suffering among many perversions, to suggest the grace and lightness of their original. Chief among the translations into Latin is 'Lycidas,' of which we are given the English text. Those, therefore, who cannot appreciate the extraordinary closeness of Calverley's version should be able to rejoice in a poem which is a touchstone of taste in English. Modern makers of Latin verse would, we think, be more particular than Calverley about some words and usages, but we doubt if this merit of following virtually one writer as a model has not been overpraised. Verse-making is a pastime and a possession for ever, as well as the rhetorical triumph of an hour in examinations. And so we end with our sincerest thanks to Messrs. Bell for this delightful issue of Calverley. For ourselves, whether his work be adjudged to lie on the high-

way of letters, or a secluded bypath, with no attractions for men of the world, we shall assuredly cherish it. For us this master of graceful wit and scholarship is, to use the Transatlantic idiom, distinctly "worth while."

*Great Masters.* Parts XVII. and XVIII. (Heinemann.)

Two further parts of the best and most attractive of modern art publications bring it within measurable distance of completion, and set the fortunate possessor speculating in what way he shall bind the treasures it contains. Three volumes will about comprise the whole of the plates in a form not too bulky for use, and, what is synonymous, delight. The first design in part xvii. consists of 'The Regents of the Leprosy Hospital' of Ferdinand Bol, a Corporation piece painted in 1649, in the artist's best period, and now hanging in the burgo-master's room in the Town Hall, Amsterdam, where it is but rarely seen by travellers, and was certainly missed by ourselves. The execution is very fine and delicate, and the reproduction is excellent. From the Rijksmuseum, Amsterdam, comes another Dutch masterpiece in 'A Watermill' of Hobbema, one of several views of the same spot executed by the artist. 'The Dead Christ Mourned' of Annibale Carracci was originally in the Orleans Gallery, and is now in that of the Earl of Carlisle. Its appearance in 'Great Masters' furnishes occasion for some judicious observations by the editor upon the work of the Carracci. The Sloane Museum supplies Hogarth's 'Election Entertainment,' the "matchless," as it is called by Charles Lamb. It is a fearfully gruesome satire, almost terrible enough for Swift. We must not, however, be led into a dissertation on the relentlessness of Hogarth. Rembrandt's 'Man in Armour' in part xviii. comes from the Glasgow Corporation Gallery, having once belonged to Sir Joshua Reynolds. The editor is highly enthusiastic concerning it, speaking of the "glorious thrill" that it causes to one who beholds it. The wonderful helmet belonged, it is suggested, to "Mars's armour forged for proof eterne." From the Louvre comes 'The Concert' of Giorgione, justly pronounced lovely. To the attempt to transfer the authorship to Campagnola little attention is paid. By whomever it is executed, the work is transcendent. Van Eyck's 'Portrait of John Arnolfini and his Wife' begets still higher raptures. One might, indeed, write endlessly concerning the details of an epoch-marking work. Last comes, from Trinity College, Cambridge, the portrait of the four-year-old Duke of Gloucester, said to be perhaps the best of all Reynolds's delightful pictures of children. It was executed in 1780.

*The Man of Law's Tale ; The Nun's Priest's Tale ; The Squire's Tale.* By Geoffrey Chaucer. Done into Modern English by the Rev. Prof W. W. Skeat. 2 vols. (De La More Press.)

ATTEMPTS to modernize Chaucer have been more than once made by genuine poets. Of these that of Prof. Skeat is the best as well as most recent. No scholar alive knows so much of Chaucer as does Prof. Skeat, and his versions of stories from 'The Canterbury Tales' form, for those who are unable to read the original, the best conceivable introduction to the great poet. The translations have a pleasant suggestion of antiquity, and are admirably executed in all respects. Two volumes have already appeared, and it is to be

hoped and expected that the same accomplished writer will in time give us in similar renderings the entire poetical portion of 'The Canterbury Tales,' and perhaps some other works of the poet. Introductions and notes constitute notable features.

The *Burlington Magazine* opens with a finely executed miniature by Hans Holbein, a portrait of a lady erroneously described—as Mr. Richard R. Holmes shows—as Frances Howard, Duchess of Norfolk. A series of well-known masterpieces by Velasquez follows. These portraits of Spanish queens and royal ladies are from the Vienna Gallery. Mr. Lionel Cust is responsible for an article accompanying the pictures from the collection of Prince Albert. A condemnation follows of the system of collecting which raises a second-rate Watteau to an equality with a superb Rembrandt, and a Houdon or a Pigalle to the height of a Michaelangelo or a Verrocchio. 'The Exhibition of French Primitives' is concluded. In the editorial matter appears an accurate statement that "there is no civilized country.....in Europe where a man who knows or thinks too much, or who has any higher standard than the man in the street, is so generally suspected and overlooked."

To the *Fortnightly* Mr. Beerbohm Tree contributes 'The Humanity of Shakespeare,' an address delivered to the students of his newly formed School of Acting. The subject is inexhaustible. What is said is, to some extent, unconscious autobiography, and it would be easy to anticipate the actor's intentions from his comments. Shylock is the character, unacted as yet by Mr. Tree, which is dealt with at most length, and enough is said concerning it to show that when he is presented the Jew will be as unlike that of Sir Henry Irving as that of Macklin. Alexander Bain is discussed under the title of 'The Last of the "English School" of Philosophers.' He is thus, though a Scotsman, separated from Dugald Stewart and others of what was once called "the Scottish School" of philosophy. 'Michail Ivanovitch Glinka' deals with a man about whom the general public knows little. 'Temporary Power,' by Mrs. John Lane, is an amusing sermon on Shakespeare's text, "Dressed in a little brief authority."—Lady Currie writes, in the *Nineteenth Century*, concerning some of the 'Enfants Trouvés' of literature, and in so doing deals with many things disparate and incongruous. She quotes from one of her strayed children the marvellous lines descriptive of female beauty—

And like the Grecian fair one, down her face  
In a straight line *her scenting organ* sped.

The italics are ours as well as hers. She deprecates the wrath of Mr. George Moore, deals with the 'Ballad of Rending Gaol,' and refers to *les petits pieds* of the Regent of Orleans. The copy of these same little feet seems taken from the edition of 1757, and not that of 1718, in which case they are not those known as designed for the Regent. An interesting account is given of 'The Women of Korea.' Dr. William Ewart suggests the use of medicated air for curative purposes. Mrs. Higgs writes on 'Tramps and Wanderers.'—A full and well-illustrated account of Hever Castle, the home of Anne Boleyn, is supplied to the *Pall Mall* by Miss Olive Sebright. A life of Sir Edward Monson, our ambassador at Paris, follows. Mrs. George Cornwallis-West describes 'A Journey in

Japan.' The opportunities for observation enjoyed by the writer do not appear to have been special. 'Sunlight and Movement in Art' is well illustrated. No. v. of Mr. Moore's 'Avowals' deals with Kipling and Loti.—Mr. Sidney Low sends to the *Cornhill* an admirable appreciation of Henry Morton Stanley. After disappearing for some time, 'The Blackstick Papers' of Mrs. Richmond Ritchie are renewed, the present instalment (No. 9) dealing principally with pictures. Under the heading 'Historic Mysteries' Mr. Lang tells again the story of the Cardinal's necklace. 'The First Englishman in Japan' was William Adams, for whom see the 'D.N.B.' No. 1 of 'Household Budgets Abroad' deals with the cost of living in Germany. We find the anticipated conclusion that life among the middle classes in Germany "is cheaper because it is simpler." An account is given of 'The Arctic Railway.'—'Eight Captains of their Fate,' in the *Gentleman's*, is the account of sufferings in Arctic seas in 1631. An interesting criticism is given of the new cathedral at Westminster. A strange story is told concerning Princess Charlotte. The history of Antoine de Guiscard, more generally known as the Abbé de la Bourlie, is narrated at considerable length.—Mr. Charles L. Eastlake writes, in *Longman's*, on 'The Misrule of Material London,' and complains of many abuses it is now vainly, as it appears, sought to remedy. "Chopping" on the Old Calabar River' describes a strange and not very conceivable state of affairs. Mr. Lang, in 'At the Sign of the Ship,' deals with the disease called "Omaritis," which rages worse in America even than in England, and explains the cause of its existence.

### Notices to Correspondents.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

R. PIERPOINT ("La Tour d'Auvergne").—The articles will be indexed under his name as well as under the heading. Short headings are always preferred, for ease of reference.

### NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Frédéric Sandys; Archæological Notes; Archæological Cruise round Ireland; Sales; Gossip.  
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## The ATHENÆUM for June 25 contains Articles on

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NAPOLEONIC LITERATURE. SCOTCH BOOKS.  
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DRAMA:—'La Montansier'; 'Antoinette Sabrier'; 'Les Coteaux du Médoc'; 'La Sorcière'; The  
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With Introduction by JOSEPH KNIGHT, F.S.A.

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# KING'S CLASSICAL AND FOREIGN QUOTATIONS.

READY ON JULY 14.

We have to announce a new edition of this Dictionary. It first appeared at the end of '87, and was quickly disposed of. A larger (and corrected) issue came out in the spring of 1889, and is now out of print. The Third, now about to be published, contains a large accession of important matter, in the way of celebrated historical and literary sayings and *mots*, much wanted to bring the Dictionary to a more complete form, and now appearing in its pages for the first time. On the other hand, the pruning knife has been freely used, and the excisions are numerous. A multitude of trivial and superfluous items have thus been cast away wholesale, leaving only those citations which were worthy of a place in a standard work of reference. As a result, the actual number of quotations is less, although it is hoped that the improvement in quality will more than compensate for the loss in quantity. The book has, in short, been not only revised, but rewritten throughout, and is not so much a new edition as a new work. It will be seen also that the quotations are much more "*racontés*" than before, and that where any history, story, or allusion attaches to any particular saying, the opportunity for telling the tale has not been thrown away. In this way what is primarily taken up as a book of reference, may perhaps be retained in the hand as a piece of pleasant reading, that is not devoid at times of the elements of humour and amusement. One other feature of the volume, and perhaps its most valuable one, deserves to be noticed. The previous editions professed to give not only the quotation, but its reference; and, although performance fell very far short of promise, it was at that time the only dictionary of the kind published in this country that had been compiled with that definite aim in view. In the present case no citation—with the exception of such unaffiliated things as proverbs, maxims, and mottoes—has been admitted without its author and passage, or the "chapter and verse" in which it may be found, or on which it is founded. In order, however, not to lose altogether, for want of identification, a number of otherwise deserving sayings, an appendix of *Adespota* is supplied, consisting of quotations which either the editor has failed to trace to their source, or the paternity of which has not been satisfactorily proved. There are four indexes—Authors and authorities, Subject index, Quotation index, and index of Greek passages. Its deficiencies notwithstanding, 'Classical and Foreign Quotations' has so far remained without a rival as a *polyglot manual of the world's famous sayings in one pair of covers* and of moderate dimensions, and its greatly improved qualities should confirm it still more firmly in public use and estimation.

# KING'S CLASSICAL AND FOREIGN QUOTATIONS.

London: J. WHITAKER & SONS, LTD., 12, Warwick Lane, E.C.

LONDON, SATURDAY, JULY 16, 1904.

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## Notes.

RECOVERY OF AN ANGLO-NORMAN  
CHRONICLE.

STUDENTS of English mediæval history are acquainted with the name of William Packington as that of the author of some works of contemporary history, the loss of which has often been a matter of complaint by historians, in consequence of there being a dearth of original chronicles for a considerable part of the period comprehending the reigns of the three Edwards. Modern writers have been content to adopt the facts collected by compilers of the sixteenth century which are not authorized by the existence of their sources.

Some knowledge of one of these original chronicles has come down to us by the zeal of England's first great antiquary, John Leland. Amongst the treasures of history saved by him in the pages of his 'Collectanea,' we find the following entry:—

"Wylliam de Packington, Clerk and Treasurer of Prince Edwardes, Sunne to Edwarde the III., Household yn Gascoyne, did wryte a Cronique yn Frenche, from the IX yere of King John of Englonde on to his tyme, and dedicated it to his Lord Priace Edwarde. Owte of an Epitome in French

of this afore sayde Cronique I translated carptim thes thinges that folow yn to Englishe."

The extracts from this Epitome cover fifteen pages, and have been always regarded as of important historical value. We do not know whether Leland ever saw the whole original Chronicle himself, but other writers of the sixteenth century were acquainted with it. I have been fortunate enough to recover a copy of the above-named Epitome whilst occupied with studies about the Anglo-Norman prose chronicle of 'Brute.' MS. Cotton Tiberius A vi. has generally been believed to represent a version of the latter, but only with partial accuracy. Indeed, from its beginning in 1042 down to the death of Henry III., the text agrees as a whole with the usual text of the 'Brute,' but after that date the course of the narrative suddenly goes back to the coronation of King John, whence it proceeds on to the reign of Edward III., where it breaks off in 1346. This second part of the MS., joined to the first without any outward sign of a new beginning, represents from the ninth year of John until the end an entirely new chronicle, the lost Epitome from Packington, for all the pieces preserved by Leland can be verbally traced in it.

That we have here the Epitome, and not the original chronicle, can be guessed by its irregular character, the notes being in some parts very extensive and in others very meagre. There is yet another circumstance which renders it certain. Sir E. M. Thompson, in his edition of the 'Chronicon Galfridi le Baker de Swynebroke,' was the first to suppose that some parts of a later version of the 'Brute' show a connexion with the lost Chronicle of Packington. Indubitably the part comprehending the years 1307-33 is indebted to him. We can see now that it is taken from the original Chronicle, because it is much fuller than the corresponding part in the Epitome, though agreeing in substance.

I hope shortly to be able to say something definite about the historical value of the Epitome; for the present I shall only remark that it is rather condensed during the reign of John, but gradually becomes fuller during the reigns of Henry III. and Edward I., very full during the reign of Edward II., and then very short again during the first part of Edward III.'s reign down to 1339. The rest, including the years between 1339 and 1346, becomes comprehensive again, through the insertion of a number of documents—letters from and to Edward III.—which letters, however, are to be found in Avesbury, the continuation of Higden (Harl. 566), or in Rymer's 'Fœdera.'

F. W. D. BIE.

word "heath" in A is followed by a comma, and in B by a full stop;\* and in line 89 we have "war-whoop" in A and "war whoop" in B.

3. Under, and forming part of, the title of each of the three poems in A, we find the words, "By S. T. Coleridge, Esq." These words are omitted from the titles of the poems in B.

4. The first page [227] of 'Fears in Solitude' in A has the signature Q 2, while the first page of this poem in B has the signature A 2.

Now if the type of 'The Poetical Register' had been left standing, all these corrections and alterations might have been made without difficulty before an offprint was taken. Much more extensive changes are frequently made during the correction of proof-sheets, and the text of 'The Poetical Register,' so long as the type was not distributed, might have been regarded as a proof. It required, therefore, a closer scrutiny before I could find grounds for thinking that the text of the pamphlet was reset.

The *Athenæum* reviewer asserted that the type of the pamphlet was that of 'The Poetical Register.' On this point he is probably correct; but granting the fact, it is apparently set closer, and is much more worn. A careful measurement will show that the lines in the pamphlet are slightly shorter than those of 'The Poetical Register.' This is especially noticeable in 'Fears in Solitude.' Line 8 of this poem begins with the word "Bath'd." In A the final letter *d* is perfect, but in B it is broken, the upper portion of the long stroke inclining to the left. The last word in line 19 of the poem is "best." In A the word is normally printed, while in B the letter *s* seems to have been turned topsy-turvy, and therefore fails in lineal regularity. The last word of line 62 is "preach'd." In A this is properly printed, while in B the apostrophe has dropped, and the word appears as "preach d." It may also be observed as a small, but not unimportant detail, that underneath the title of each poem there are two lines, one thick and one thin. In 'The Poetical Register' the thicker line is uppermost, but in the pamphlet the thinner.

These considerations lead to the conclusion that 'Fears in Solitude' may have been reset. About 'France' and 'Frost at Midnight' I feel a little doubtful. But it is really a question for a practical printer to decide.

\* I am not, however, sure that this is not a broken comma.

The separately-printed pamphlet possesses some bibliographical value, because, though not a *princeps*, it contains the first expression of the author's maturer thoughts. The following note occurs at p. 530, 'Frost at Midnight,' in 'The Poetical Register':—

"This poem, which was first published with 'Fears in Solitude, and 'France an Ode,' has been since enlarged and corrected, and with the other poems, is now inserted in the Poetical Register, by the kind permission of Mr. Coleridge."

This note is not reproduced in the pamphlet.

In dealing with the *floci* and *nauci* of bibliography another point in connexion with Coleridge may be noticed. In 1795 he published a small pamphlet entitled 'The Plot Discovered; or, An Address to the People, against Ministerial Treason.' So far as I know, only two copies of this pamphlet, stitched in the original wrapper, have survived, one of them being in my own possession and the other in that of a well-known bibliophile. This wrapper is valuable, because the upper leaf bears the half-title, "A Protest against Certain Bills. Bristol: Printed for the Author, November 28, 1795." This description was given in 'The Bibliography of Coleridge,' 1900, p. 9. The friend to whom I was indebted for the account of the pamphlet of 'Poems,' which I have cited at the beginning of this note, informed me that there was not a colon after "Bristol," but a semicolon, basing his assertion on the authority of the other copy. As a close inspection convinced me that I was right, I became curious to see the copy in question, and shortly afterwards I had an opportunity of doing so. An examination proved not only that both I and my friend were right, but that while in my copy the word "Bristol" was printed in roman capitals, in the other it was printed in italic capitals. The wavy lines at the head and foot of the inscription were also of different lengths in the two copies. At this distance of time it is impossible to say why there should have been a resetting of the inscription, or which copy was the earlier one, but the fact remains as a warning against any dogmatism or "cock-sureness" in matters of bibliography.

W. F. PRIDEAUX.

#### LETTERS OF WILLIAM COWPER.

(See *ante*, pp. 1, 42.)

Pp. 43-44 :—

Letter 4.

August 10, 1767.

.....I send you an extract from a friend of mine at Bristol, giving an account of the death of a child at Clifton, about a mile from Bristol, the son of the clerk of that parish; he died aged 8 years and

8 months. About two months before his death he was for some time in the churchyard with his father, and a day or two after said to his mother: "Mother, I was so happy tother day in the churchyard, that I did not know what to do, or how to account for it. I was forced to say, Praise be God." On Sunday morning, about one o'clock, he was suddenly taken ill, with a violent pain in his bowels. His sufferings were extremely acute during his whole illness, which lasted little more than four (?) hours, during which time at intervals he would pray with great fervency. To his nurse on Monday morning early he said: "Nanny, I have nothing more to do with books and learning now: I have laid 'em all aside." Even in his ravings, which were frequent, he was either talking of his books, or praying earnestly and singing hymns. On Monday he desired his mother to read to him the 21<sup>st</sup> Psalm; "or rather," said he, "let me read it." He took the book in hand, but his eyes were already dim; he then desired his mother again to read it, and afterwards to pray with him. She did so, and he joined with fervour. At one time he lay quite still and calm. "My dear," said his mother, "how do you do? are you in pain?" "Oh no," said he, "I am very easy and very well." On Tuesday night, about two hours before he died, his mother was for applying fresh warm flannels to his bowels. Upon touching him, he said: "Oh you disturb me in my journey"; and in two hours afterwards he died, without a struggle or a sigh, in the midst of a hymn.

The death of this child made me take particular notice of two stanzas of a hymn in Doddridge's collection:

Thy saints in earlier life removed  
In sweeter accents sing,  
And bless the swiftness of their flight,  
That bore them to their King.

The burthens of a lengthened day  
With patience we would bear;  
Till evening's welcome hour shew,  
We were our Master's care.

Yours, my dear Aunt, etc. etc.

Pp. 45-47:—

Letter 5.

O—y (Olney), Sept. 26, 1767.

MY DEAR AUNT,—It is fit I should acknowledge the goodness of God in bringing me to this place, abounding with palm trees and wells of living water. The Lord put it into my heart to desire to partake of His ordinances, and to dwell with His people, and has graciously given me my heart's desire. Nothing can exceed the kindness and hospitality with which we are received here by Mr. N— (Newton); and to be brought under the ministry of so wise and fruitful a steward of his holy mysteries, is a blessing for which I can never be sufficiently thankful. May our heavenly Father grant that our souls may thrive and flourish in some proportion to the abundant means of grace we enjoy: for the whole day is but one continued opportunity of seeking Him, or conversing about the things of His kingdom. I find it a difficult matter, when surrounded with the blessings of Providence, to remember that I seek a country, and that this is not the place of my rest. God glorifies

Himself by bringing good out of evil, but it is the reproach of man, that he is able, and always inclined, to produce evil out of the greatest of blessings. The Lord has dealt graciously with me, since I came, and I trust I have, in two instances, had much delightful communion with Him; yet this liberty of access was indulged to me in such a way, as to teach me, at the same time, His great care, that I might not turn it to my prejudice. I expected that in some sermon or exposition I might find Him, and that the lips of this excellent minister would be the instrument, by which the Lord would work upon and soften my obdurate heart: but He saw my proneness to idolize the means, and to praise the creature, more than the Creator; and therefore, though He gave me the thing I hoped for, yet He conveyed it to me in a way, which I did not look to. At the last Sabbath morning, at a prayer meeting before service, while the poor folks were singing a hymn, and my thoughts were rambling to the ends of the earth, a single sentence ("And is there no pity in Jesus's breast?") seized my attention at once, and my heart within me seemed to return answer: "Yes, or I had never been here." The sweetness of this visit lasted almost through the day; and I was once more enabled to weep under a sense of the mercies of a God in Jesus.—On Thursday morning I attended a meeting of children, and found that passage, "out of the mouth of babes and sucklings hast Thou ordained praise," verified in a sense, I little thought of; for at almost every word they spoke, in answer to the several questions proposed to them, my heart burned within me, and melted into tears of gratitude and love. I thought the singularity of this dispensation worth your notice; and, having communicated it, am, in a manner, obliged to break off abruptly.

Yours, my dear Aunt, affectionately, etc. etc.

Pp. 47-49:—

Letter 6.

Oct. 15, 1767.

MY DEAR AUNT,—I have taken a journey since I received the favour of your last letter, with Mr. N[ewton]. Our visit was to the Rev. Mr. Moody, an old gospel minister, whom Mr. N. assists annually with a sermon. From his orchard I could see some hills within a small distance of my native place;† which formerly I have often visited. The sight of them affected me much, and awakened in me a lively recollection of the goodness of the Lord, in caring for and protecting me in those dark and dangerous days, of ignorance and enmity against Him and His own blessed word; teaches me to draw an inference from these premises, of more worth than millions of gold and silver. If while I was an enemy He loved me, much more reason have I to rest assured of His love, being reconciled by the blood of His Son. I found myself at this place, not entirely among strangers, as I expected to be. The old gentleman was formerly acquainted with my father, both at the university, and at B-k-d (Berkhamstead), and his wife travelled with me from thence to London in the stage coach above 20 years since. It pleased the Lord to take occasion by these seemingly trivial circumstances to make my childhood and youth, in their most affecting colours, pass in review

\* Mrs. Cowper's note: "I should rather think it was the 23<sup>rd</sup>."

† By in text, with in margin.

\* Ps. lxxxii. compared with Matt. xxi. 16.

† Great Berkhamstead.

before me, and these were followed by such a tender recollection of my dear father, and all his kindness to me, the amiableness and sweetness of his temper and character, that I went out into the orchard, and burst forth into praise and thanksgiving to God, for having made me the son of a parent, whose remembrance was so sweet to me. I have frequently thought, and expressed myself with more anxiety than perhaps was right, upon the subject of his state towards God, at the time of his dissolution. I was not with him, and they who were, were not likely to be very observant of any evangelical words that might probably fall from his lips in his last moments. He was every thing that is excellent and praiseworthy towards man, but to one who has been enabled to see Jesus, as the *alone* Saviour, this is no evidence of the acceptance of any man. I am willing to hope, that the Lord, who pities all our infirmities, and knows all our desires, was pleased to fill my heart and my mouth with thanksgivings on his behalf, that I might have a comfortable expectation of meeting him before the throne hereafter. I could hardly help giving thanks to Jesus, that He had numbered him with His redeemed people. Though fearfulness to offend, and a consciousness that I had no right to pry into the secrets of the Almighty, or to expect satisfaction upon such a subject, restrained me,—I would not build hay or stubble upon this, or any other experience, or lay more upon it than it will bear; but I am willing to hope the best concerning him, to wait patiently for greater certainty in the life to come, and in the mean while to rest satisfied that the Judge of all the earth will do\* right.

I am, my dear Aunt,  
Your affectionate nephew, etc. etc.

John Cowper, the father, died 10 July, 1756, *æet.* 61. If he resided at Cambridge as an undergraduate, he must have entered about 1712; anyhow he did not proceed to a B.A. degree, but was admitted D.D. by royal mandate in 1728. The only Moody who appears in the 'Graduati' near this time is Sam. Moody, of Queens', B.A. 1704/5, M.A. 1708, D.D. 1744, an author. But he cannot be meant, for Cowper would certainly have styled him Doctor. He was rector of Doddington, Essex. John Cowper's university friend was James Moody, son of J. Moody, of Simpson, in Bucks, gent., who matriculated from Christ Church 17 Dec., 1711, *æet.* 17, B.A. 1715. He was not, as Foster says, rector of Dinton, but of Dunton (both are in Bucks, but Dunton nearer Olney).

"On a large slab in the floor of the chancel [of Dunton Church], near the north wall: Sacred to the memory of the Reverend James Moody, 55 years Rector of this Parochial Church, from the year 1717, a faithful Shepherd, beloved by his Flock, having constantly resided with them near 30 years: labouring in the word and ministry to the time that he departed this life, August 22<sup>d</sup> 1772, full of days, having lived 80 years, and in full assurance of eternal life through the alone merit of his Saviour Jesus Christ, who died for our sins and rose again

for our justification, to whom with the Father and the Holy Ghost be all honour and glory now and ever. Amen."—Lipcomb's 'Bucks,' ii. 344b.

He was inducted 30 Sept., 1717 (*ib.* 343).

John Cowper, son of Spencer, of Southwick, Surrey, Esq., matriculated from Wadham College, 14 Oct., 1715, *æet.* 20; B.A. 5 Feb., 1715/6; Fellow of Merton College, M.A. 18 Dec., 1718 (Foster, 'Alumni Oxon.'). See for the Cowpers Clutterbuck's 'Herts,' i. ii. index.

Pp. 49-50 :—

Letter 7. [No date.]

.....I thank you for the history of the two minikin saints of —. What numbers are there who steal out of this life into glory, who do but just touch the cup of affliction with their lips, and go immediately to the rivers of pleasure, which are at God's right hand for evermore! I think they are two the most remarkable instances I have heard of, and younger than any of Janeway's\* collection. They gave me not a little pleasure, but Mrs. U[nwin] much more, whose heart was in a livelier frame than mine, and better disposed to rejoice at the sound of such wonderful salvation.

Ingratitude to the Author of all my mercies, is my continual burthen; yet I do not groan under it as I ought, and wish to do. My spirit is dull and heavy in prayer, slow in meditation, and I have but little sensible communion with my Almighty Redeemer. Yet I am supported secretly, and my enemy doth not triumph over me; a firm belief that none can perish that have an all powerful Saviour on their side, though it is not always attended with sensible consequences, is yet always a rock, that neither wind nor flood can overturn. Lord, increase in me this precious faith!

Worst of all things that hast breath,  
Bondman born to sin and death,  
Lo! I come, to glory brought,  
By the mercies Thou hast wrought.  
Snatch'd from never-ending doom,  
Freed from Death and Hell I come.  
Ancient of eternal days,  
God and Man, be thine the praise.

Alas! my dear Aunt, there is more of the head than heart in all I write, and in all I do towards God, but I shall be sincere in praising Him, when I shall see Him as He is. The Lord bless you continually!  
etc. etc.

Pp. 51-53 :—

Letter 8.

Decr 10, 1767.

Dated from Ol—y (Olney).

DEAR AUNT,—I should not have suffered your last kind letter to have laid [sic] by me so long unanswered, had it not been for many hindrances, and especially one, which has engaged much of my attention. My dear friend, Mrs. U— (Unwin), whom the Lord gave me to be a comfort to me, in that wilderness from which He has just delivered

\* James Janeway of Christ Church: 'A Token for Children: being an Exact Account of the Conversion, Holy and Exemplary Lives and Joyful Deaths, of several Young Children.' Lond. pt. i. 1671: pt. ii. 1672.

† Sic, for here.

\* Will do in text, does in margin.

me, has been, for many weeks past, in so declining a way, and has suffered so many attacks of the most excruciating pain, that I have hardly been able to keep alive the faintest hopes of her recovery. I know, that our God heareth prayer, and I know that He hath opened mine, and many hearts amongst this people, to pray for her. Here lies my chief support, without which I should look upon myself as already deprived of her. Again, when I consider the great meekness to which the Lord has wrought her for the inheritance in light; her most exemplary patience under the sharpest sufferings; her truly Christian humility and resignation; I am more than ever inclined to believe that her hour has come. Let me engage your prayers for her, and for me. You know what I have most need of, upon an occasion like this. Pray that I may receive it at His hands, from whom every good and perfect gift cometh. She is the chief of blessings I have met with, in my journey, since the Lord was pleased to call me, and I hope the influence of her edifying and excellent example, will never leave me. Her illness has been a sharp trial to me. Oh! that it may have a sanctified effect, that I may rejoice to surrender up to the Lord, my dearest comforts, the moment He shall require them. Oh! for no will, but the will of my Heavenly Father!

I return you thanks for the verses you sent me, which speak sweetly the language of a Christian soul. I wish I could pay you in kind; but must be contented to pay you in the best kind I can. I began to compose them yesterday morning before daybreak, but fell asleep at the end of the two first lines:— when I awoke again, the third and fourth were whispered to my heart in a way which I have often experienced:—

Oh for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road,  
That leads me to the Lamb.

Where is the blessedness I knew,  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus in His word?

What peaceful hours I then enjoyed,  
How sweet their memory still!  
But they have left an aching void,  
The world can never fill.

Return, oh holy Dove, return,  
Sweet messenger of rest;  
I hate the sins that made Thee mourn,  
And drove Thee from my breast.

The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee.

Then shall my walk be close with God,  
Calm and serene my frame;  
Then purer light shall mark the road,  
That leads me to the Lamb.

I am yours, my dear Aunt, in the bands of that  
Love which cannot be quenched. etc. etc.

JOHN E. B. MAYOR.

(To be continued.)

"PEEK-BO."—In Ben Jonson's 'Every Man out of his Humour,' p. 138 (folio, 1616), near the beginning of Act IV., the following passage occurs:—

"Fallace. Hey-da! this is excellent! He lay my life this is my husband's dotage. I thought so; nay, neuer play peeke-boe with me, I know, you doe nothing but studie how to anger me, sir."

This play was produced in 1599 and printed in quarto in 1600. Gifford, followed by Cunningham, reads "bo-peep" for "peeke-boe," although he professedly follows the folio. Mr. Bradley, of the 'New English Dictionary,' referred me to the parallel "keek-bo," which may be found in Jamieson's 'Scottish Dictionary.' Since my writing to him (he had no example), I have come across the following passage in 'The School of the Woods,' by Charles Copeland (Boston, 1903), p. 29: "Fear and wonder and questionings dancing in their soft eyes as they turned them back at me like a mischievous child playing at peek-aboo." So that the term is living in America. The same writer uses "peek" several times, of animals, for peer, peep, or pry about; in which sense it is not uncommon in Elizabethan English—as in the "peaking cornuto, her husband," in 'Merry Wives of Windsor,' where it is peculiarly well suited to a "horned beast." H. C. HART.

[*Peeke-bo* is still said by mothers and nurses to children. We have often heard it.]

"REQUIEM," A SHARK.—The French word for "shark" is *requin*, admittedly a popular corruption of *requiem*; Littré says, "à cause qu'il n'y a plus à dire qu'un requiem pour celui qu'un requin saisit." It seems to have hitherto escaped notice that the full form *requiem* is found in this sense in several English seventeenth-century books. No doubt the 'N.E.D.' will presently give us the history of this odd application of the term. Meanwhile, the following extract from a rare work, 'The History of the Caribby Islands,' by John Davies, of Kidwelly, 1666, p. 103, may be deemed worth quoting here, because it gives reasons for the name rather at variance with that accepted by the great French lexicographer:—

"Some nations call this monster *Tiburou* and *Tuberon*; but the French and Portuguez commonly call it *Requiem*, that is to say, rest, haply, because he is wont to appear in fair weather, as the tortoises also do, or rather because he soon puts to rest whatever he can take."

JAS. PLATT, JUN.

"WORDS THAT BURN."—A recent correspondent of the *Standard* thus expresses himself about Bishop Goodrich, of Ely, who was somewhat of a time-server at

\* Mrs. Cowper's note: "Stanzas."

† In the 'Olney Hymns,' No. 1, this verse runs: "Of Jesus and his word," which is a manifest corruption.

the latter end of the sixteenth century: "He was, in short, a veritable typical turn-coat, a salamander, ready to eat his own words, however scorching." The idea of an articulating salamander feeding on its own utterances is very striking. Had such a wondrous creature addressed Giovanni Cellini on a memorable occasion, Benvenuto would hardly have needed a box on the ear to impress the fact on his memory.

ST. SWITHIN.

**BOHEMIAN VILLAGES.**—DR. H. KREBS recently drew my attention to the expression 'Böhmischen Dörfer' in Grimm's 'Deutsches Wörterbuch,' where Bohemian villages are singled out for special notice, along with Bohemian garnets, glass, &c. The latter speak for themselves and enjoy a national reputation, but it is not clear why the villages are considered distinctive. I am familiar with the bitter Cech-Teuton rivalry by personal witness, and appealed to Dr. V. E. Mourek, Professor of Germanic at Prague (Cech) University, a good friend to English scholars, who writes:—

"As to Bohemian villages, I know what is meant by them, but am not quite so sure about how they became a by-word. If a German wants to say, 'I have not the least idea about such and such a matter,' he says, 'That is a Bohemian village to me.' I think the origin of the saying was the miserable state Bohemia was left in after the Thirty Years' War, when the villages there were few and far between and laid waste. But it is remarkable that we in Bohemia say in such a case, 'That is a Spanish village to me,' and I have read this also in German books. It can only mean that Spanish villages are so far away from the speaker that he cannot know anything about them."

Count Lützow tells me that Schiller's 'Räuber' may afford some explanation. As to Spanish villages, there is considerable political connexion between Spain and Austria, but Prof. Mourek's conjecture seems more probable. Prof. W. R. Morfill compares the German expression with the English "That is all High (or double) Dutch to me"; and DR. KREBS refers to the saying, "Wie die Kuhe Spanisch reden."

FRANCIS P. MARCHANT.

106, Pathfield Road, Streatham Common.

**OWEN BRIGSTOCKE.** (See 8th S. xi. 168, 257.)—I can add that Owen Brigstocke was elected F.R.S. on 30 November, 1710, and F.S.A. on 6 January, 1720, as of Carmarthen, where he died apparently in 1746. His will, bearing date 14 April, 1746, is registered in the Prerogative Court of Canterbury. On 20 December, 1748, administration with the will annexed was granted to William Brigstocke (testator's nephew), the father of and guardian assigned to

Owen Brigstocke, an infant, the great-nephew and sole residuary legatee named in the will—Richard, Lord Bishop of St. David's, sole executor and sole residuary legatee in trust, first renouncing as well the execution thereof as the said trust. Most of his property came to him through his marriage. His estate of Tyr Isha in Llandeilo, Carmarthenshire, he received from his brother William in exchange for a property of greater value in Cardiganshire.

His nephew William Brigstocke, who was J.P. for Cardiganshire, died 11 March, 1751 (*Gent. Mag.*, p. 140). His will (also in the Prerogative Court) was proved by his widow Mary 27 March following. His real estate in the several counties of Carmarthen, Cardigan, and Pembroke, and the county borough of Carmarthen, was bequeathed to his eldest son, Owen Brigstocke, a minor. ITA TESTOR.

**THE SPANIARDS OF ASIA.**—When every one is admiring the progress and the martial courage of the Japanese people, it is interesting to call to mind a description of them which was given in the seventeenth century. On p. 175 of "El Criticón, Segunda Parte..... por Lorenzo Gracian (En Huesca: por Iuan Nogués. Año 1653)," in the chapter headed 'Armeria del Valor,' one reads:—

"A los Africanos los huesos, que tengan que roer como quien son; las espaldas a los Chinas, el coraçon a los Iapones, que son los Españoles del Asia; y el espinazo a los Negros."

This is an item in the 'Testamento del Valor,' to quote the marginal description of the section. In the same distribution of her "lastimoso cadauer," Valor is made to say, a few lines above:—

"Iten mas dexo el rostro a los Ingleses, sereis lindos, vnos Angeles, mas temo, que como las hermosas aueis de ser faciles en hazer cara a vn Calbino, a vn Lutero, y al mismo diablo: sobre todo guardaos no os vea la vulpeja, que dirá luego aquello de hermosa fachata, mas sin celebró."

So the Japanese got the heart of valour for being the Spaniards of Asia; and the Muscovites got the lung. E. S. DODGSON.

**IRRESPONSIBLE SCRIBBLERS.** (See 9th S. xi. 461.)—I think the pernicious custom of scribbling signatures upon public buildings, monuments, and other objects of interest by British holiday-makers is largely on the increase. Many historical memorials have been quite spoilt by this practice. Apparently the only object some people have in visiting a picturesque or historic spot is to record their signatures or initials upon the principal feature or relic which has rendered the place famous. I do not know that I have ever



heard of any one being prosecuted for such an act, and yet it would seem a very easy matter to run some of the culprits to earth, for I have often observed a name and full address recorded. Is it because the custodians of such places usually care so little about them that they take the least possible notice of the desecration accomplished by the scribbling fiend? The other day I walked over from Cromer to the "Garden of Sleep." Pausing awhile amid the ruins of Overstrand Church, I noticed that the flint facing of the walls had been covered with signatures and initials wherever available. This was particularly the case under the east window. When I reached Sidestrand I found the solitary old church tower desecrated in a similar manner. On an old board had been painted many years ago the following:—

"Notice.—Ruins of St. Michael's Church. Visitors to this spot are reminded that it is consecrated ground, and are requested not to damage either the tower or the churchyard.—By Order, the Rector and Churchwardens."

Will it be believed that this notice was rendered nearly illegible by numberless names and initials carved, scratched, and written all over it? Apparently nothing is sacred in the eyes of these irresponsible scribblers but their own signatures.

JOHN T. PAGE.

West Haddon, Northamptonshire.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**FINGAL AND DIARMID.**—In the old edition of Black's guide to Scotland I find the following reference to the Spital of Glenshee: "Across the glen is the Boar's Loch, into which Fingal threw his golden goblet to tanzelize the dying Diarmid, whose grave is near at hand."

I have been anxious to trace the source of this, but so far have failed to do so, though I have searched Macpherson's 'Ossian' with care. I shall be very greatly obliged if any of your readers can enlighten me as to its origin, and where I may find an account of the scene. In Ossian, Diarmid only appears on the scene in Ireland. G. E. MITTON.

**"PAULES FETE."**—Can any of your readers explain the origin and nature of this standard of length? Dr. Murray has only two instances of its use, both belonging to the

same decade. The first relates to the building of a bridge, to replace

"a Brigge of Tymbre called Turnbrigg, in the Pariashe of Snayth in the same Countie" (Yorks), by

"anothir Brigge there, lengere in lengthe by the quantitie of v. yerdes called the Kynges standard..... The seide newe brigge so to be made with a draght lef contenyng the space of liii. fete called Paules fete in brede, for the voidyng thorough of the mastes of the shippes passinge vnder the seide new brigge."

In 1447 one Shiryngton, in his will (now at Somerset House), wrote of some object of the "height of two poules fete." Dr. Murray has no further context, and he would be glad to have this, and information as to the testator's place of residence. Any further quotations which would throw light on the phrase (addressed "Dr. Murray, Oxford") would be welcome. ROBT. J. WHITWELL, Oxford.

"A SINGING FACE."—

I see you have a singing face.

Fletcher's 'The Wild Goose Chase,' II. ii.

Does not this also occur in 'Bombastes Furioso,' or some other familiar eighteenth-century play? H. T.

**"AN OLD SHOE."**—In 'The Wild Goose Chase,' II. i., Belleur says:—

I am then determined to do wonders.

Farewell, and fling an old shoe. How my heart throbs!

Is this an early instance of the practice at weddings? H. T.

**BREECHES BIBLE.**—Would some one kindly inform me whether there was more than one edition of the "Breeches" Bible? If so, at what dates were they printed? Is the number of copies in existence known? What would be the cost of a copy? J. W.

[The first edition appeared at Geneva in 1560, and fifty editions were issued in the course of the next thirty years. The first edition fetches, according to condition, from three to twenty pounds. Early editions sometimes fetch four or five pounds, and later anything from ten shillings to three pounds. It is impossible to say how many copies are in existence. Copies of the first edition are in the British Museum, the Lambeth Library, in St. John's College and Balliol College, Oxford, in the Public Library, Cambridge, and in some private libraries.]

**"SAINT" AS A PREFIX.**—The form of Selinger, for St. Leger (10<sup>th</sup> S. i. 428, 491), is only one of many cases where the prefix is merged in the name in colloquial usage. Other instances—such as Simmery for St.

\* 'Parliament Roll,' 20 Hen. VI. [1442], m. 11. Printed in 'Rot. Parl.,' v. 44. I have verified the last sentence only with the original roll.

Mary, and Singin for St. John—are equally familiar. I have also met with Sample for St. Paul, Stanton for St. Anthony, and Sintlin for St. Helen. As these contractions occur not infrequently in documents where their forms obscure the actual names, it would be of service to have a collection of all known instances. Can such a list be supplied? R. OLIVER HESLOP.

Newcastle-upon-Tyne.

[In the 'Clergy Directory' we find a name which the bearer writes St. Clair spelt Sinclair. It is a second, and not a final, name.]

WOFFINGTON.—Can any reader who is interested in nomenclature oblige with the information whether Woffington is a root-name or a mere variant? Dragged once upon a time from obscurity by the genius of a great but lowly-born actress, the name has always been rare, and now seems to be extinct. Although possessing an unmistakable English air, it is, I am told, Flemish in its origin: a fact—if fact it be—that would seemingly account for its infrequency in our country. Information on the point would also be thankfully received.

If the current directories of the principal cities in the United Kingdom be any criterion, the name Woffington is now no longer extant. In them one can only trace possible variants in Woffenden, Woffendon, Woffindin, Wolfenden, Wolfendin, Woffington, Woolfenden, Woffendale, and Wolfendale. It is noteworthy that in Dublin, the natal city of Peg Woffington, records of the Woffendens are to be found as far back as the year 1664.

REGINALD G. LAWRENCE.

LADY ELIZABETH GERMAIN.—Is there an engraved portrait of this lady? or where can any other portrait of her be seen?

XYLOGRAPHER.

"REVERSION" OF TREES.—I shall esteem it a favour if any of your correspondents can inform me whether any, and if so what, special name is given to trees, such as the orange and plum, the seeds of which apparently revert to their original wild type; also whether a list of them is given in any standard work.

KERNEL.

GEORGE STEINMAN STEINMAN.—This able antiquary, the historian of Croydon and biographer of Court favourites in the days of the second Charles, was an occasional contributor to 'N. & Q.' from 1852 to 1869. His 'Notes on Grammont' (1st S. viii. 461) are especially valuable. His separate publications cover the period 1833-80. I do not see MR. STEINMAN'S name in the Jubilee lists

of 'N. & Q.' 1899-1900. Is he still living? Information much desiderated.

ITA TESTOR.

COTTINGHAM WILL.—Among the 'Wills proved in Prerogative Court of Canterbury, 1383-1558' (British Record Society), under 1546 occurs that of "Cottingham, William, St. Marten, Ludgate, London, 29 Alen." Where can I see this will? I have tried Somerset House, but the will is not there.

IGNORAMUS.

'GOD SAVE THE KING' PARODIED.—An old man who, if he were alive, would be more than a hundred years of age, used to sing a parody on 'God save the King,' in which the following lines occurred:—

Bring us good ale in store,  
And when that's done send us more  
And the key of the cellar door.

Has this ditty ever been printed? and if it has, where can I see it? K. P. D. E.

EDMUND HALLEY, SURGEON R.N.—A letter from the Public Record Office, dated 17 Nov., 1898, signed by the late Mr. J. J. Cartwright, courteously conveys the information following, as the result of a search made, under direction of the Deputy-Keeper, in the Admiralty records, relative to Edmund Halley, Surgeon R.N.:—

Ship, Dursley; rank, surgeon; entered 8 May, 1732; discharged 15 January, 1733. Quitted.

Half-pay surgeon; entered 21 Feb., 1733; discharged 13 Sept., 1739.

Ship, Bristoll; rank, surgeon; entered 14 Sept., 1739; discharged 8 Aug., 1740. His wife Isabella, Ex.

Is it known in what parish he resided or where he was buried? His domicile in 1736 appears to have been on property, presumably in or near London, formerly belonging to his paternal grandfather (see 9th S. xi. 464).

EUGENE FAIRFIELD McPIKE.

Chicago, U.S.

THOMAS RAYNOLDS.—In his 'Memorias Ecclesiastical of King Edward VI.,' ch. xix, Strype gives at the year 1552 a list of person excepted from the general pardon granted by the king. Nearly at the end of the list we find "Thomas Raynolds of Whitstable, in the county of Kent, and another Thomas Raynolds." Who was the second Thomas Raynolds? Was he an ecclesiastic? And what was his offence? H. A.

TWERTON VICARS.—In September last some queries as to a few former vicars of Twerton, Somerset, were so readily and truly answered

that the replies were of much value, and led indirectly to still further information. I should now be very grateful for any particulars with regard to the following, who were of still earlier date, with any notice of their writings or possible likeness: Gilbert Neuton, 1529-60; Henry Adams, 1560-6; Jacob Hadley, 1566-1623; Richard Hadley, 1623-38; William Hansom, 1638-68; Anthony Barr, 1668-73; Thomas Skinner, 1673-90.

WM. STOKES SHAW.

The Vicarage, Twerton-on-Avon, Bath.

**SPORTING CLERGY BEFORE THE REFORMATION.**—Wanted references to any instances of sport amongst the clergy of pre-Reformation days.

P. C. D. M.

"COME, LIVE WITH ME."—May I point out what I conceive to be a "corrupt" rendering in Marlowe's well-known pastoral, "Come, live with me and be my love"? I have examined several copies of the poem, and find the error has been transmitted quite pleasantly enough. I cannot say what copy Calverley had before him when he sat down to translate the lines into Latin, for, curiously, he breaks off at the very point where his assistance is most desirable, and leaves one in the dark. Perhaps the line

Fair-lined slippers for the cold

gave him pause. At any rate, I cannot help thinking that Marlowe, who was a shoe-maker's son, knew some of the elements of his father's trade, and often observed him using "fur" for lining shoes and slippers. My suggestion is that the line would read better, and be in accordance with sense and circumstances, if printed:—

Fur-lined slippers for the cold.

M. L. R. BRESLAR.

[To talk of "error" in such a case is surely extravagant. We see no reason to improve what is sensible; but we should first like to ascertain what is the MS. authority, or earliest record of the poem. Collections of those before us read "fair-lined," both in this way and as two words. In the latter case the sense that the slippers are both beautiful and lined seems excellent. Isaac Walton, according to the facsimile edition of the 'Compleat Angler,' read, "Slippers lin'd choicely for the cold," but we daresay that he was quoting from memory.]

**HARLSEY CASTLE, CO. YORK.**—This was in the fifteenth century the residence of a branch of the Strangways family. Can any one inform me whether it was situated at East Harlsey or at West Harlsey, and whether its site is still distinguishable? There is some information concerning this branch of the Strangways family in Blome's 'History of Rutland,' pp. 8 and 9, and also in

Hutchins's 'History of Dorset,' but in neither work is it stated to whom Eliza, daughter of Sir Richard Strangways, was married. Is the 'Golden Grove Book' correct in stating that she married Robert Byrt, of Shrophouse (? in Dorset), and was ancestress of the Byrt family of Llwynydyris in the parish of Llandygwydd, co. Cardigan?

G. R. BRIGSTOCKE.

**CLOSETS IN EDINBURGH BUILDINGS.**—In the old town of Edinburgh remains still exist of the flats of the sixteenth and seventeenth centuries. The plan of one building strongly resembles another; a distinctive feature is the small window at each end of the building, facing the street and on each floor. This was the window of a small closet opening off a large room. What was the use of this closet? It has been suggested that it was used as an oratory; but most of the buildings were erected after the Reformation. It seems more likely to have been used for sanitary purposes, for in all the buildings examined there is no other place suitable for a *garde-robe*. Is there any reference in contemporary writings that might settle the question?

SYDNEY PERKS.

5, Crown Court, Cheapside, E.C.

### Replies.

PAMĒLA: PAMĒLA.

(9<sup>th</sup> S. xii. 141, 330; 10<sup>th</sup> S. i. 52, 135, 433, 495; ii. 50.)

AS DR. G. KRUEGER (10<sup>th</sup> S. i. 433) refers to the few lines I was able to give to this subject in my 'Samuel Richardson,' 1902, p. 46, perhaps I may be allowed to say that my authority for the guarded statement that Sidney made the name Pamēla is the very "Description of Three Beauties" in the 'Museum Deliciae' of which MR. HORTON SMITH quotes the opening couplet. In the tenth or 1655 edition of 'The Countess of Pembroke's Arcadia,' that poem occupies the final pages preceding the 'Alphabetical Table.' It begins:—

*Philoclea and Pamela sweet*

By chance in one great house did meet;

and it is headed, "A Remedy for Love. Written by Sr Philip Sidney, Heretofore omitted in the Printed Arcadia." Dr. A. B. Grosart also includes it, with variations, in the "Arcadia pieces" in his 'Complete Poems of Sir Philip Sidney,' 1877. iii. 59; and he prints it from Harleian MS. 6057, p. 10 B. where it is said to be called "An old dittie of Sir Phillip Sidney's, omitted in the printed

Arcadia." It may, of course, be suggested that the piece is not Sidney's—an inquiry upon which I cannot enter here. But, in any case, the lines prove that fifty-seven years before Pope the pronunciation was *Pamela*.

DR. KRUEGER's first question has been answered by MR. HORTON SMITH, and it is only necessary to add that Aaron Hill's letter is *not* included in the Richardson Correspondence at South Kensington. DR. KRUEGER may be interested to hear that my first hint of the above-mentioned poem was derived from the excellent '*Pamela, ihre Quellen, &c.*', of his compatriot, Herr G. M. Gassmeyer (Leipzig-Reudnitz, 1890), who apparently got it from Grosart.

AUSTIN DOBSON.

At the last reference MR. SMITH seems to suggest that the current pronunciation of the word "*tea*" is the correct one, and that the sound *tay*, given to it by eighteenth-century poets, is a Gallicism. This is not the case. It cannot be too often repeated that *tay*, like the River Tay, is the sound which our ancestors learned from the Chinese of the port of Amoy, and that the modern English pronunciation is corrupt. In Tonkin the word for "*tea*" is *che*, pronounced *chay*, with the same vowel as in the Amoy form. In most other Oriental dialects the vowel-sound is that of *a* in the name Charles. In Mandarin Chinese the word is *cha*. The same holds good for Korean, and for spoken Japanese, but the written form in Japanese is *tiya* (monosyllable). In Annamite, which has an extraordinary predilection for initial *tr*, the term becomes *tra*.

JAMES PLATT, Jun.

I can recall very many years ago a prim old lady, living on the border of Somerset, showing me with pride some old Worcester and Crouch *tay* cups. In Devonshire, on the borders of Dartmoor, the rustics, in their simplicity, invite you occasionally to "have a dish or shard of *tay*"; e.g., a cottager has asked my wife to "fetch a bit and have a shard of *tea*"—Won't you sit down and take a cup of *tea*? G. SYMES SAUNDERS, M.D.

Eastbourne.

MR. HORTON SMITH's contribution is very interesting. But why should I not ask my question about the quality of the second vowel of the name under discussion? There is, as far as I can see, no reason to suppose that the pronunciation of *tea* (which word I had only chosen as an example, as riming with *away* and *obey*) was "a piece of the foppish Gallicism of the day," but it was in fact only a reproduction of the Chinese, and the sound has then progressed to the modern

one, just as *sea* was formerly pronounced "say"; see Prof. Skeat's 'Etym. Dictionary.' The old pronunciation has been preserved in Ireland, where they say "mate" for *meat*, "plaise" for *please*. What I wanted, and still want, to know is this: Was *Pamela*, at the beginning of the eighteenth century, pronounced, by those who stressed the second syllable, as Italians and Germans would do in that case, and as the Romans pronounced *candela*? or was it already *Pameela*?

The form *Pamella*, with short accented *e* as in *umbrella*, is easily explainable from *ē* (in its Old English value), but hardly from *i* (in modern spelling *ee* or *ea*). The change in pronunciation from *ē* to *ea* is very regular; compare O.E. *lēaf*, M.E. *lēf*, N.E. *leaf*; *scēaf*, *shef*, *sheaf*; *strēam*, *strēm*, *stream*; *mæl*, *mæl*, *meal*; *etan*, *ēten*, *eat*; *cneo*, *cnē*, *knee*; *trēo*, *trē*, *tree*. It is trying to discuss phonetic matters on the basis of modern English spelling.

G. KRUEGER.

Berlin.

RICHARD PINCERNA (10<sup>th</sup> S. i. 469).—Should not the "manor of Conestone" read the manor of Conarton? And should not "Robert, son of Robert, Earl of Gloucester," read Robert, son of William, Earl of Gloucester?

The whole history of the Pincerna (so-called) family is very obscure, and though the name appears fairly frequently in old Cornish records, it is difficult to identify many of its bearers.

There appear to have been at least two owners of the name of Richard Pincerna. One, a grantee of Robert, son of the Earl of Gloucester, is said to have been the young brother of Roger de Courcel. The other Richard Pincerna (c. 1160, † ante 9 Richard) was Lord of Conarton, and probably a cousin.

Richard Pincerna, Lord of Conarton, was possibly the younger son of William Albini, Earl of Arundel, Pincerna Regis (of Wymonham), and his wife Queen Adeliza (widow Henry I. of England), but this has not been proved beyond all question.

The grandson of Richard of Conarton was Sir John de la Hurne or de Lanherne, who marrying another descendant of Richard of Conarton, had a daughter, Alice de la Hurne. This daughter married in her turn another cousin, Renfred de Arundel, a probable descendant of William Albini II., Earl of Arundel (and I. of Sussex), the elder brother of Richard Pincerna of Conarton. From Renfred de Arundel (or otherwise Albini) and his wife Alice de la Hurne descended the Arundels of Lanherne,

the ancestors of the Lords Arundell of Wardour and Arundel of Trerice. The present Lord Arundell of Wardour is the direct male and senior representative of (the "Great Arundels") the family of Albini, Earls of Arundel and Sussex, and the great St. Sauveur family, and of Richard Pincerna of Conarton. The Dukes of Norfolk (present Earls of Arundel), Rutland, and Somerset, Earls of Arundel, Sussex, Northumberland, Bridgewater, and Rutland, the Lords of Daubeni, Belvoir, Mowbray (many of these titles now merged in higher ones or extinct), descend from the family of Albini, in some cases only in the female line from the Earls of Arundel, and in others from junior branches of the Albini family; nor do they descend from Richard Pincerna of Conarton unless they do so by marriage with the Arundels of Lanherne and Wardour.

Sir John de Lanherne, the grandson and eventual representative of Richard Pincerna of Conarton, has been variously named Boteler (a translation of Pincerna), Pincerna, Fitz-John, and De la Hurne in pedigrees.

With reference to the early history of the Albini family, the hereditary Pincerna of the Earls of Mercia *temp.* Edward the Confessor was Osulf fil Frane, Lord of Belvoir, whose daughter Adeliza married William Albini (de Bosco Rohardi), son of Niel of St. Sauveur, Viscount of the Cotentin, &c. This William Albini became the Pincerna of William I., and his son, Hugh d'Ivri, was Pincerna Regis *temp.* Domesday. Another son was William Albini, jun., Brito (de Nemore Rohardi, an ancestor of the Lords Arundell of Wardour), and still another son was Roger Albini (Calvus) d'Ivri, Pincerna of William I. and Castellan of Rouen. One of the sons of this Roger Albini, Pincerna, was William Albini, of Dol, Lord of Corbucan, Pincerna Regis Henry I. This William founded the Priory of Wymondham, and was the father of Albini, first Earl of Arundel and Pincerna Regis (of Wymondham), the father of Richard Pincerna of Conarton. Hugh d'Ivri, Pincerna Regis *temp.* Domesday (named above), is supposed to have been the ancestor of the family of Courcel, and may have been the ancestor of Roger de Courcel and his alleged brother the Richard Pincerna first named in this reply, a grantee of Robert, the son of the Earl of Gloucester.

The Pincernas are constantly mentioned in the 'Early Genealogical History of the House of Arundel,' by John Pym Yeatman, and these notes are derived from the researches of Mr. Yeatman. They are founded

on all the available evidence at Wardour Castle and elsewhere, and are acknowledged to be subject to revision should other evidence appear.

RONALD DIXON.

46, Marlborough Avenue, Hull.

In the 'Register of S. Osmund,' ed. W. H. R. Jones, vol. ii. p. 357, is a deed by which Humphrey de Bohun confirms a gift, made by R. "de Cesaris-burgo" (i.e., Salisbury), of land at Burton to the church of Mere. Among the witnesses to this document is one "Ricardus, pincerna."

This word *pincerna*, in all the passages where I have found it, is used as a description rather than a name. It is post-classical Latin, and means a "cup-bearer" or "butler." It is derived from the Greek *πυκνέριος* (*vide* Ducange, 'Gloss. Græc.'), and signifies "one who mixes drinks." The Latin form is used by the historian Ælius Lampridius (ob. A.C. 300) in his life of Alexander Severus (41). In the Vulgate (Gen. xl. 1) it is applied to Pharaoh's chief butler; and Nehemiah (Vulg. 2 Esdr. i. 11) describes himself as "pincerna regis." In the same passages in the LXX. the word is rendered by *ἀρχιπονοχός* and *οἰνοχός*, i.e., "pouder-out of wine." The second of these is a classical word used by Homer, Euripides, and Plato. To take the matter a step further, in the Hebrew version of Genesis the word there used, "mashqêh," which is rendered "the butler," should be rather the "cup-bearer," and in form is related to the "sâqi" of the Orientals.

Possibly the Japanese word "sake," used for the wine of the country, may be of the same derivation (?). Rabshakeh (Isaiah xxxvi. 2), which is not a name, but a title, means in Hebrew "the chief of the cup-bearers," though the Jews in transliterating this word from the Assyrian lost sight of its meaning in that language. The Assyrian "rab-sâqê" means "chief of the officers," a military rank next to the "Tartan" (2 Kings xviii. 17), and is a hybrid formation, being half Assyrian and half Accadian.

In the 'Register of S. Osmund' "pincerna" occurs again twice. A certain Philip is so described, and in the case of one Walter the expression used is "tunc pincerna ejusdem," "at that time his [sc. the Bishop of Sarum's] butler." In the 'Rotuli de Libertate,' &c., ed. T. Duffus Hardy, 1844, an Adam Pincerna is mentioned once, and the name of Daniel Pincerna is found four times. The latter was undoubtedly King John's butler, as is clear by the words used in one passage:—"Daniel Pincerne.....qui custodivit vina domini Regis." The date is 1210. Further examples of its use are in 'Sarum Charters

and Documents,' p. 19 *bis*, 'Catalogue of Ancient Deeds,' vol. i., A. 1216, thus:—"William Butler (Pincerna)," B. 1568; vol. ii. B. 1891, 2587; and C. 2197.

In the 'Cartularium Monasterii de Rameseia,' vol. i. p. 41, there is a list of suitors who appeared at the Court of Broughton, Yorks, and one of them from the village of Gilling is thus entered, "Gillinge, Ricardus le Botiller," showing the derivation of the word Butler from *botiller*. So we find "buttery" from "bottlery," the place where bottles were kept. CHRISTOPHER WATSON.

264, Worple Road, Wimbledon.

The Pincerna family took their name from the hereditary office of butler to the Earls of Chester in the eleventh century. Richard Pincerna succeeded to the Pincerna estates on the death of his brother Robert Pincerna de Engelby. He died about 1176, and had issue Richard and Beatrix. For particulars of this family see 'Annals of the Lords of Warrington,' vol. lxxxviii. of the Chetham Society's publications. HENRY FISHWICK.

"1 Hen. I. William de Albini, surnamed Pincerna, being styled 'Pincerna Henrici Regis Anglorum.'"—Nicolas, 'Synopsis of the Peerage of England,' ed. 1825, vol. i. p. 17.

"William Albini, who landed with the Conqueror, was surnamed Pincerna from being chief butler to Hen. I. His son became Earl of Arundel. A manor in Kent was held by Thomas Pincerna of the Archbishop by knight's service. He was probably so called in consequence of his office of chief butler; his successors assumed the name of Boteler or Butler."—Ireland's 'History of Kent.'

R. J. FYNMORE.

Is not the only alternative name for this favoured person Richard the cupbearer? In a splendidly illuminated manuscript (of the early half of the century, the twelfth, alluded to by MR. HAMBLEY ROWE) is the figure of a Norman cupbearer with jug in one hand and drinking-cup in the other (see Wright's 'Domestic Manners and Sentiments of the Middle Ages,' 1862, p. 90). No doubt the duties of the Norman cupbearer corresponded closely to those of the Roman *pincerna*, whose business it was to mix the wine, fill the cups, and hand them round to the guests at table. Another illustration—of a Roman *pincerna*—will be found in Rich's 'Roman and Greek Antiquities.' Elisha Coles, in his Latin-English Dictionary, gives "*Pincerna*=butler, skinker, cupbearer."

J. HOLDEN MACMICHAEL.

"SUN AND ANCHOR" INN (10<sup>th</sup> S. i. 504).—MR. PEACOCK will pardon my ignorance, but is the river Eau that passes through Scotter available for any traffic that would necessi-

tate occasional anchorage? I ask this because, although he appears to have the true origin of this sign in the extract from Guillim's 'Display of Heraldry,' I thought it just possible that it originated in some anchorage in use there, in which case the complimentary sign of the "Sun" would, as in so many other instances, have been added to, perhaps by the common one of the "Anchor," or *vice versa*. MR. PEACOCK is not quite correct in assuming that it possibly does not exist elsewhere. It certainly is rare, and does not now exist in London; but the combination occurs in the *Daily Advertiser* of 25 June, 1742, as the sign of Thomas Madder, "on St. Dunstan's Hill, near Tower Street," who desires information as to who is harbouring or sheltering the wife of Frederick Printzler, of Shoemaker Row, within Aldgate, piecebroker, and where the husband "cries notchell" about any debts his wife may incur. Printzler's wife was, perhaps, not heard of immediately, as she went away with "a bank note for 100*l.* and some cash unknown." J. HOLDEN MACMICHAEL.

GRAY'S 'ELEGY' IN LATIN (10<sup>th</sup> S. i. 487).—In 1<sup>st</sup> S. i., where many versions of the 'Elegy' are catalogued, J. H. Macaulay is named as the author of that in 'Arundines Cami' (101). Other lists are in 5<sup>th</sup> S. iii., iv.

I have noted that there are these versions: Greek elegiacs, by the Hon. G. Denman, 12mo, 1871 (see *Athenæum*, 28 October, 1871).

Latin, 1776, by the Rev. William Hildgard, M.A., of Beverley, London, 12mo, p. 29, 1838; by J. Pycroft, 8vo, Brighton, 1879; by the Rev. Robert B. Kennard, M.A., St. John's Coll., Oxon., rector of Marnhull, Dorset, sm. 4to, 1891 (Parker).

Italian, by A. Isola, 8vo, Camb. 1782; by G. Torelli, 4to, Parma, Bodoni, 1793; Verona, 1817; and by Martin Sherlock (1779?).

W. C. B.

Perhaps it would be advisable to note that the editions of 'Arundines Cami' vary most materially. My copy, *editio quarta*, 1851, ascribes the authorship of the translation in Latin elegiacs of Gray's 'Elegy' to "Johannes Heyrick Macaulay, A.M., Scholæ Reptonensis Archidiasculus, J.H.M." Perhaps "Repan-dunensis" might be the better, as Repton-dunum is the ancient name of Repton. Macaulay died very suddenly at Repton in 1840, and to his memory there is a mural monument in the chancel of the church.

I have a version of the same poem by H. S. Dickinson, whom I imagine to have been an assistant master at Repton School about that date. It is entitled: "Elegiam à

Thoma Grayio in Cœmeterio Rustico conscriptam, Latine reddidit H. S. Dickinson, A.M. Ipswich, R. Deck, Printer, MDCCCXLIX." It is indeed a poem upon which many scholars have tried their hands, and with varying success.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In the third edition of the 'Arundines Cami,' 1846, there is only one contributor with the initials J. H. M. This is John Heyrick Macaulay, and his initials are at the end of the Latin translation of Gray's 'Elegy.' There are two contributors of the name of Merivale in this edition; but one is Charles, and the other is Alexander Frederic.

E. YARDLEY.

There is not the slightest doubt that the version in 'Arundines Cami' was by J. H. Macaulay, formerly head master of Repton. The complete version disappears from the fifth edition of the 'A. C.,' one stanza only being given in two places, pp. 184, 202, and three at p. 252. I see no notice at 10<sup>th</sup> S. i. 59 of Prof. Munro's version. Is there in circulation a version by Prof. Sir R. C. Jebb? Some of my brother readers of 'N. & Q.' may be able to give information on this head. Is there a version in any of the recently published collections of Oxford and Cambridge compositions? Would it be too much to ask the loan of 'Musa Clauda' from any possessor?

Some readers may be glad of a reference to *Macmillan's Magazine*, xxxi. 253, 340, 472, 533, and to 'N. & Q.,' 1<sup>st</sup> S. i. 101, 138, 150, 221, 389; x. 94.

With regard to the various Latin versions of the 'Elegy,' I venture to reproduce, *pæ scriptorum*, Chesterfield's remark that "nothing but a bishop is improved by translation."

P. J. F. GANTILLON.

Cheltenham.

RUNEBERG, FINNISH POET (10<sup>th</sup> S. ii. 9).—There is a little book called Johan Ludvig Runeberg's 'Lyrical Songs, Idylls, and Epigrams,' the translation into English by Eirikr Magnusson and E. H. Palmer, published in 1878. So far as I know, this is all of Runeberg which exists in English. 'Fänrik Ståls Sägner' has been translated more than once into German; but I have never heard of an English version.

JAS. PLATT, Jun.

STORMING OF FORT MORO (10<sup>th</sup> S. i. 448, 514).—I am extremely obliged for W. S.'s reply. Could he tell me any records of the 1st Royals and 90th Regiment, and also the names of the first fifty men, led by Lieut.

Forbes (of the 1st Royals), who assaulted the Moro? These fifty men were no doubt the forlorn hope, and I expect to find Wiggins or O'Higgins among them. Would the *London Gazette* give the names of any one who particularly distinguished himself?

W. L. HEWARD.

MR. HEWARD cannot do better than consult Entick's 'General History of the late Wars, 1755 to 1762, in Europe, Asia, Africa, and America,' 5 vols., and Fortescue's 'History of the British Army.' This latter contains a most valuable list of authorities consulted, which should be of the greatest assistance to MR. HEWARD.

M. J. D. COCKLE.

Solan, Punjab.

"TALENTED" (10<sup>th</sup> S. ii. 23).—MR. CURRY'S interesting article needs one more reference to clinch the argument. Need I say that this is to the 'N.E.D.'? Under -ed, suffix 2, the formation of similar adjectives from substantives—a peculiarity of English—is discussed, and objections thereto parenthetically dismissed as groundless. If, in fact, one adopts *wooded*, *cultured*, *bigoted*, and the like, *talented* cannot be logically cold-shouldered. Nor had Lady Holland adequate grounds for condemning *influential*, an astrological term dating from 1570; or *gentlemanly*, which goes back to 1420, and was used by Steele and Swift. The case for *gifted* is stronger still; for not only is it formed regularly from a verb (hence without original sin), but also is used by Milton ('Samson Agonistes,' 36). Of the other rival to *talented*, to wit, the youthful and little-known *genused*, it suffices to remark that Coleridge would certainly also have "om-m-jected" to its employment, had it existed in 1832.

J. DORMER.

Dr. Johnson, in his life of Gray, has written thus:—

"There has of late arisen a practice of giving to adjectives derived from substantives the termination of participles; such as the *cultured* plain, the *daisied* bank; but I was sorry to see in the lines of a scholar like Gray the *honed* spring."

Johnson's own Dictionary would have taught him that Shakespeare and Milton both have used *honed*. Gray, after his fashion, was borrowing the phraseology of other great poets. Johnson was very rash in his remark, and I think that eminent critics of a later date have been equally rash. Shakespeare in 'King John' has this line:—

A landless knight makes thee a landed squire.

Virgil has *alatus* and *pennatus*. These seem to be adjectives derived from substantives

with the termination of participles, for there are no known verbs from which they can come. There are many such words in Latin; but it may be said that I am assuming too much in supposing them to have the termination of participles. E. YARDLEY.

Without going into the question of the proper or other use of this word, I may state, with reference to MR. CURRY'S quotation from the *Cornhill Magazine* of the two lines,

Talk not of genius baffled, &c.,

that a very able friend of mine once described to me the difference in meaning between the words "genius" and "talent," as follows: "Genius is a *native* (or inborn) faculty; talent is an *acquired* faculty."

EDWARD P. WOLFERSTAN.

There seems to me a great deal of feeling about the use of particular words. For example, I do not object to "talented," but I think "vocal" a "vile and barbarous" word and un-English. I do not think anything would ever induce me to use it. The same with "locution." RALPH THOMAS.

30, Narbonne Avenue, S.W.

REBECCA OF 'IVANHOE' (10th S. ii. 28).—See 7th S. v. 457; vi. 16. JOHN T. PAGE.  
West Haddon, Northamptonshire.

MARY SHAKESPERE (10th S. i. 448).—Whether the Chattocks can claim any kinship with the great dramatist through John (?) Chattock, of Castle Bromwich, having married Anne, daughter of Joseph Prattenton and Mary Shakespere his wife, I cannot say. It may, however, interest MR. GUIMARAENS to know, what I have recently proved, that in 1704 John Chattock, of Castle Bromwich, married one of Dr. Johnson's second cousins, and had a son Thomas (?) Chattock, who married Anne Prattenton.

I am preparing to print privately a volume in which will be given a long and elaborate account of Dr. Johnson's maternal ancestry and connexions, of which practically nothing has been known up to now. The subject will be exhaustively treated from a literary as well as a genealogical standpoint, and I feel convinced is of much constructive as well as destructive interest. As proof of the necessity of some exact information on the subject, I need do no more than refer to Dr. Birkbeck Hill's weak and inaccurate foot-notes, and to the fact that even such a careful writer as the late Sir Leslie Stephen, when writing Johnson's life for the 'D.N.B.', knew no better than to allude to "Parson Ford" as the doctor's uncle. Biographers and commentators have been engaged for

over a century in similarly fumbling and stumbling in this small department of Johnsonian history. The references by Johnson himself, and by his various biographers, to the Ford family are so numerous as to render a critical examination of them, in the light of actual evidences, necessarily of interest; even if to some it may not appear profitable to pursue the matter further and to learn more of Johnson's kinsfolk, their names, occupations, and circumstances, than he can possibly have known himself. ALEYN LYELL READE.

Park Corner, Blundellsands, near Liverpool.

RAMIE (10th S. i. 489; ii. 12).—I should like to correspond with DR. FORSHAW, MR. WALTER KINGSFORD, and the REV. C. WARD about ramie. I think it is wrong to call it China nettle, as it is very liberally distributed in other countries. The wearer will be the gainer if his tailor gives him that material. I doubt very much if ramie would attain the age of a hundred years. It is certain that plantations, if properly handled, will be profitable for sixteen or eighteen years before being replanted. As regards the prize offered by the Government, what they required was an almost impossible machine; if they offered a prize to-day they would find no difficulty in obtaining a process to treat ramie. Ramie should be flressed—that is, degummed—at the place of production; in other words, on the plantation. It is quite a mistake to dry the gum into the ribbons, and then send them over here for treatment. An interesting article on ramie is being published in the *British Trades Review*.

D. EDWARDS-RADCLYFFE.

Ramie Mills, Hythe End, Wraybury.

[MR. EDWARDS-RADCLYFFE obliges us with a specimen of ramie.]

KING OF SWEDEN ON THE BALANCE OF POWER (10th S. ii. 8).—This tract was written in French, and first appeared in 1789 under the title 'Du péril de la Balance politique de l'Europe, ou exposé des motifs qui l'ont altérée dans le Nord, depuis l'avènement de Catherine II. au trône de Russie,' Londres (Paris). It was published anonymously, and is ascribed in the 'Biographie Universelle,' and also in the 'Nouvelle Biographie Générale,' to M. de Peyssonnel; but Barbier, 'Dictionnaire des Ouvrages Anonymes,' gives it as the work of Mallet du Pan. In the English translation Gustavus III. is stated to be the author; the title of the second edition of this reads thus: "The Danger of the Political Balance of Europe. Translated from the French of the King of Sweden. With pre-



liminary discourse and additional notes..... by.....Lord Mountmorres." London, 1791. This book was also translated into Polish. Both the original and the translation may be seen at the British Museum.

S. J. ALDRICH.

New Southgate.

THE ST. HELENA MEDAL (10th S. ii. 9).—This decoration was conferred by Napoleon III. on the surviving members of the great Napoleon's army. I have seen one of the medals and the document issued with it by the French War Office in either 1853 or 1854. If MR. J. WATSON will communicate with me, I shall be happy to give him the name and address of a gentleman whose father received one of the medals.

ALFRED MOLONY.

12, Vincent Square Mansions, S. W.

SIR THOMAS FAIRBANK (9th S. xii. 469).—The names of the various engineers who built the oldest Hull docks (1778 to 1829) are given in vol. i. of the *Transactions* of the Institution of Civil Engineers, but Sir Thomas Fairbank's name is not among them. Unfortunately, the paper does not disclose the names of the various contractors. It is possible, however, that your correspondent meant Mr. Thomas Fairbank, who was chairman of the Hull Dock Company. A copy of his portrait, painted in 1864, is before me, and represents him in his eighty-eighth year. The original hangs in the board-room in Hull. This clue may enable your correspondent to pursue the search and to clear up the question whether Sir Thomas Fairbank had anything to do with the Hull Docks.

L. L. K.

TIDESWELL AND TIDESLOW (9th S. xii. 341, 517; 10th S. i. 52, 91, 190, 228, 278, 292, 316, 371, 471; ii. 36, 77).—I will not enter into controversy with MR. ADDY as to whether *u* should be read *u* or *v*, seeing that it is so constantly used interchangeably. Take, for instance, the name de Averailles in 'Testa Nevil,' p. 197b, written Avaylles in Kirby's 'Quest.'; Anaines in 'Testa,' p. 198b; Duaylles in 'Hundred Rolls,' p. 85; Davailles in 'After Death Inquest,' No. 14, p. 240. But I desire to point out that the town of Collompton has nothing whatever to do with Columba. It is a town on the river Culm, anciently written Colun, and takes its name from the river. It appears in Domesday as Colitona. Several other estates on the Culm are named in Domesday: Colun, now called Hele Payne, in Bradninch; Colun, now Culm Pyne, in Clayhidon; Colun, now Columb John, in Broadclist; Colun, now Whiteheath field,

in Collompton; Colun Reigny, now Combe Satchvil, in Silverton. Collompton was emphatically Culmtown, the town on the Culm.

MR. ADDY will find that what townsmen now call a field countrymen usually call a close, sometimes a meadow, Devonshire men often a park; the term "field" being reserved for the open arable lands, lying away from the village or town, which have been for the most part enclosed in the last two centuries. This is at least the use in Saxon England. In Gen. iv. 8 Cain says to Abel: "[Let us go into the field!]" And it came to pass, when they were in the *field*, that Cain rose up and slew his brother." The translators evidently so understood it.

The state of things in the Danish part of England was very different from that in Saxon England. The agricultural system of Derbyshire is, therefore, no evidence of the system in use in Wessex, Sussex, and Essex, and *vice versa*.

OSWALD J. REICHEL.

Besides the line quoted from the 'Bridal of Triermain,' "Cárlisle tower and town," we have "Cárlisle fair and free" in the same poem; also in the refrain of Albert Græme's song in the 'Lay,' Canto vi.,

The sun shines fair on Cárlisle wall.

I think Scott uniformly thus accents the word, except where the rhythm of his verse demands the oxytone accent, as in "merry Carlisle," coming at the end of the line. In Cumberland you generally hear "Cárlisle," except when Southern influence has been at work. The tendency of the district is to lay stress on the first syllable of place-names, as "Whitehaven," "Bowness," &c., when the visitor generally says "Whiteháven," "Bowness."

C. S. JERRAM.

THE VÁGHNATCH, OR TIGER-CLAW WEAPON (10th S. i. 408; ii. 55).—When Sivaji treacherously murdered the Mohammedan general Afzul Khan at Partabgarh, Sátára District, Bombay Presidency, in 1659, he wore beneath his cotton tunic a coat of mail, and beneath his turban a cap of mail. He carried a crooked dagger, called a scorpion, concealed in his sleeve, while within his half-closed hand, and attached to his fingers, were sharp hooks of steel, known by the name of "tiger's claws." Afzul was in a moment seized with the claws and stabbed to the heart. The *wagnuck* is said to have been invented by Sivaji. The weapon is not a dagger, but is concealed in the fist, the first and fourth fingers being passed through the rings at the ends. One preserved in the museum of the E.I. Company had three claws. Some years ago, when in Bombay, I heard that

the identical one used by Sivaji was to be seen in a well-known shop in the city. M.

**ENGLISH CARDINALS' HATS: THEIR DESTINY** (10th S. ii. 28).—Some years ago, when attending St. Mary's, Moorfields, for the purpose of hearing Cardinal Manning preach, I used to gaze with a certain amount of interest at the great red hat of Cardinal Wiseman. It was suspended from the ceiling on the left-hand side of the chancel. What became of this hat on the demolition of St. Mary's? Although doubtless affected by the ravages of time, it had not by any means become, I imagine, of the texture of dust.

JOHN T. PAGE.

West Haddon, Northamptonshire.

Cardinals' hats, suspended between heaven and earth, are common objects in French and Italian cathedrals. If I remember rightly, they are generally in the choir. I had a near view of one at Bourges which had been let down for some temporary need. Dr. Woodward says that, contrary to popular notions, the hat is never worn by a cardinal excepting on the occasion when it is first put on his head by the Pope:—

"It is only placed upon his bier at his funeral, and is afterwards suspended to the vault of the chapel or church, above or near the place where his body is interred. These are the red hats so often seen dependent from the roof in Italian churches." — *'Ecclesiastical Heraldry,'* pp. 136, 137.

ST. SWITHIN.

I recollect seeing Wiseman's hat hanging up in what was his cathedral church at Moorfields, and Manning's hat in what was his cathedral church in Kensington, when, twenty years ago, I frequently preached and said mass. Newman's hat would not necessarily be placed in a cathedral church, because Newman was not a bishop, and had no cathedral.

St. Andrews, N.B.

Cardinal Wiseman's red hat used to hang at the east end of the north aisle of St. Mary's, Moorfields, where I often saw it, dusty and discoloured. The hat of Cardinal Manning hangs, I believe, in the church of Our Lady of Victories, Kensington, which was formerly the pro-cathedral of the diocese of Westminster. The Moorfields church was at one time the premier church of the London district.

Monmouth.

When a cardinal dies in Rome, his remains, or some portions thereof, are usually buried in his titular church, if he be a cardinal priest or cardinal deacon, and his hat is suspended above the tomb. Moroni (*'Dizio-*

*nario Ecclesiastico,'* ix. 174) gives an example of the observance of this custom in the fourteenth century, and another in the fifteenth. As Cardinal Newman was not a bishop, his hat was certainly not hung in a pro-cathedral. MR. BLACK's informant probably mentioned Wiseman, not Newman; but Cardinal Wiseman's pro-cathedral, St. Mary's, Moorfields, has been pulled down. Cardinals Wiseman, Newman, Manning, and Vaughan were all buried in cemeteries, so that it was impossible to suspend their hats above their tombs.

JOHN B. WAINEWRIGHT.

**FIRST OCEAN NEWSPAPER** (10th S. i. 504).—The Atlantic Cunard liner *Campania* certainly cannot claim the credit for producing the first ocean newspaper. Such publications are by no means new things. During a trip in the Arctic regions I enjoyed twelve years ago, on board the Wilson line steamship *Albano* (Capt. A. Williams commander), we had a capital and most entertaining little newspaper, edited and published on board at regular short intervals. A note occurring in its third appearance—dated Tuesday, 19 July, 1892—may be worth recording. It reads:—

"This issue of the *Chronicle* is printed just beyond the North Cape, and is undoubtedly the only paper ever printed and published at this, the most northerly point of Europe. An additional novelty is also secured by the fact that it is the first magazine on record written entirely by a typewriter (Remington's), and duplicated by Edison's Mimeograph."

The *Campania's* newspaper is quoted as measuring 8 in. by 5 in. Those produced upon the *Albano* were 11 in. by 8 in. They contained an average of eight pages each, filled by closely printed matter. Five issues occurred in the three weeks' tour, the final one being capitally illustrated.

HARRY HEMS.

Fair Park, Exeter.

**COACHMAN'S EPITAPH** (9th S. xi. 189, 352).—When in Edinburgh about the middle of last month, I saw in the Canongate Churchyard, near Burns's monument to the poet Ferguson, a tombstone to the memory of a member of the "Society of Coach drivers, 1765." The stone has in relief a four-wheeled coach with four horses, and the driver has a long whip which intersects the date, between the figures 17 and 65.

W. S.

**WOLVERHAMPTON PULPIT** (10th S. i. 407, 476; ii. 37).—DR. C. F. FORSHAW is unfortunate in quoting the 'Beauties of England and Wales' (1823). As an architectural autho-

city it is worthless. To speak of "the figure of a large lion executed in a very superior style," that "has guarded for more than 800 years" a pulpit we know to have been made in or about A.D. 1480, is sheer nonsense. Before writing to 'N. & Q.' DR. FORSHAW should have made himself master of the facts. The accuracy of Miss Barr Brown's sensational statement that this pulpit "is cut out of one entire stone," made in the *Antiquary* (April, p. 99), was denied in that publication's issue for June (p. 192). Referring to it, Mr. John Addison, of Hart's Hill House, Brierly Hill, over date of 18 May, writes:—

"I am familiar with St. Peter's Church, but never heard before that the pulpit was 'cut out of one entire stone.' A few days ago I visited the church, with some friends, for the express purpose of inspecting the pulpit; but our inspection did not verify Miss Barr Brown's statement. The pulpit is certainly *not* cut out of one entire stone. The base, obviously, is made up of two stones, and in the general structure the joints are perfectly well marked."

HARRY HEMS.

Fair Park, Exeter.

The "Wolverhampton Guide. By the Rev. J. T. Jeffcock, M.A., F.S.A., Rector of Wolverhampton and Rural Dean, 1884," states on p. 32:—

"The pulpit—erroneously believed, before it was scraped and restored, and stated in Dr. Oliver's history of the church to be cut out of a *single* block of stone—is elaborately and beautifully carved, and deserves careful and minute investigation. It is allowed to be one of the finest specimens of a stone pulpit known."

HENRY JOHN BEARDSHAW.

27, Northumberland Road, Sheffield.

AINSTY (10<sup>th</sup> S. ii. 25).—In that part of the 'Rotuli Hundredorum' which relates to Yorkshire the following verdict of a jury appears under the heading "Wappentagium de Aynesty":—

"Dicunt quod dominus Willelmus de Stotemay fecit purpresturam de quadam via regia & obstruxit quamdam placeam que vocatur Aynesty per partem usque ad divisam de Caupemantorp. Et Philippus de Faukenberg & Gazo de Calido Monte obstruxerunt residuum, ita quod totam placeam sibi & heredibus suis modo appropriaverunt que antiquitus fuit via regia xl annis elapsis, unde partem dicte vie terram arabilem fecerunt & partem in boscois suis incluserunt."—Vol. i. p. 125a.

Here "placea que vocatur Aynesty" is said anciently to have been a king's highway, and in a vocabulary of the fifteenth century we have "platea, a hye way" (Wright-Wülcker, 797, 12). Hence we may conclude that the wapentake called Ainsty takes its name from a road which passed through it, and that the word with which we have to do is A.-S.

*ānstig*, O.N. *einstiti*, Norwegian *einstit*, a single or one-by-one path, like the Northern dialectal *bridle-sty*, a road wide enough for one horse or carriage. The breadth of such a road, which is usually sunken, is eight feet; see my paper on 'Sunken Lanes,' 9<sup>th</sup> S. iv. 289. In 'The Returns of the Poll Tax for the West Riding,' 1379, p. 297, Ainsty is written simply Sty, to which the editor has prefixed *Ain* in brackets. S. O. ADDY.

Ainsty is too common a name to be the result of *one* special locality; we have the place-name in Cambridgeshire, Dorset, Devon, Hants, Herts, Leicestershire, Wilts, Warwickshire, few of which are on the line of Roman roads; so we need some common object or purpose to account for its spread. I suggest a form of "old settlement," cf. Hanstie-bury, Surrey; Henstead, Norfolk and Suffolk; Henshaw, Northumberland and Yorkshire.

A. HALL.

Highbury.

Curia Christianitatis, the Court of Christianity, or Court Christian, was the usual title of the Bishop's Court in every diocese. Its abbreviation could only be "Court Xtian" or "Court of Xtianity."

JOHN HOBSON MATTHEWS.

Monmouth.

"HANGED, DRAWN, AND QUARTERED" (10<sup>th</sup> S. i. 209, 275, 356, 371, 410, 497).—Evidence can be produced that, whatever the order of the phrase, the word "drawn" refers to the removal of the entrails. For in the book generally known as Fox's 'Martyrs,' ed. 1684, that author records that in 1388 Robert Trisilian, the justice, was "hanged and drawn" (i. 585), and that Damplish was "in Calice cruelly put to death, being drawn, hanged, and quartered," 1540 (ii. 476), and he gives a picture of the "drawing," *i.e.*, the actual evisceration. Moreover, he tells of six men, in 1540, who were "drawn," two together, "upon a hurdle" to the place of execution, and there put to death, three by fire, "the other three by hanging, drawing, and quartering" (ii. 446). Stow also tells of one who in 1583 was "drawn from Newgate into Smithfield, and there hanged, bowelled and quartered" (quoted in *Genealogist*, N.S., xiii. 74). The drawing on a hurdle is in these instances clearly separated from the other drawing included in the phrase "hanged, drawn, and quartered." W. C. B.

When gathering materials for the 'History of Blackheath' I lighted on a case which I quote as well as failing memory permits. It may have appeared among the foot-notes, or

been omitted with about half my accumulations to lessen the bulk of the volume. A certain knight, condemned for treason, was hanged and cut down alive. He was then propped up in a chair before a fire to see his entrails burnt. The executioner scoffingly offered him something to eat. "No, sir," he said; "you have taken away my appetite with my bowels." The real story is more piquant. Perhaps a reader, coming across it, will supply the reference.

H. H. DRAKE.

Leigh Hunt in 'The Town' gives the following account of the execution of Harrison the regicide:—

"A ghastly story is related of Harrison, that after he was cut down alive, according to his sentence, and had his bowels removed and burnt before his face by the executioner, he rose up and gave the man a box on the ear."

ANDREW OLIVER.

BENNETT FAMILY OF LINCOLN (10<sup>th</sup> S. ii. 9).—MR. H. R. LEIGHTON may find some information in the 'Pedigree of Bennett' published in *Proceedings of the Somerset Archaeological Society*, vol. xxxvi. (1890), p. 160.

F. T. ELWORTHY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A New English Dictionary on Historical Principles.* Edited by Dr. James A. H. Murray.—Vol. VIII. *Reactively—Rec.* By W. A. Craigie, M.A. (Oxford, University Press.)

Of Mr. Craigie's new instalment of vol. viii. of the great Dictionary a large percentage of the words are, as the reader will be prepared to find, formed with the prefix *re*. Though few in comparison, however, the words of native origin are of high interest. On the first page comes the verb *read*, belonging to the reduplicating ablaut-class, the original senses of which are said to be those of giving or taking counsel or taking charge of a thing. *Reader* for a proof-reader is first encountered in 1808 in Storer's 'Printers' Grammar,' while for the same word applied to a publisher's reader we have to wait until 1878 and the 'American Encyclopædia of Printing.' The office of readers at one or other of the Inns of Court is found so early as 1517; that of reader of plays appears to be unmentioned. Under *readiness* we would have, from 'Hamlet,' "The readiness is all." A long and very interesting essay follows upon *ready* in its various significations. *Ready-money* is found so early as 1420. *Reafforest* appears in 1667-8, though in a sense different from that the word now bears. *Real*, in philosophy, belongs to 1701, but *realist*, as opposed to nominalist or idealist, is a few years earlier. *Realm*, in its earliest English form *reame*, is found in the thirteenth century. Among the quotations supplied are Dryden's "Through all the realms of nonsense absolute" and Pope's "The ants' republic and the realm of bees." We should like, in addition, from the latter writer, "Great Anna, whom three

realms obey." In its various meanings, *ream* seems to be of obscure origin. In its verbal use, to stretch, *ream* seems, we fancy, to have some connexion with *room*. *Reap*, in verbal and substantive form, is very early. Who uses the phrase "the great reaper Death"? *Rear*=slightly cooked, now applied principally to underdone flesh, was at first used only of eggs. *Rearmouse*=bat is in early use. *Reascend* might have a pregnant quotation from 'Paradise Lost':—

For who can yet believe, though after loss,  
That all these puissant legions, whose exile  
Hath emptied Heaven, can fail to re-ascend,  
Self-raised, and repossess their native seat?

A long and edifying history of *reason* will repay close study. *Rebecca* brings to the minds of some recollections of the riots against tollgates in 1843-4. Two unfamiliar meanings are assigned *rebeck* in addition to the musical instrument so named. *Rebely* is a curious substitute for *rebellion*. *Rebuff* is, of course, Miltonic. The precise origin of the application of the term *rebus* to the thing so named is doubtful. *Recado*=a present, is said to be of uncertain origin, but is obviously from the Spanish. Howell spells the word *recaudo*. Under *recapture* we would fain have Browning's fine use of the word as a rime to *rapture*, not yet vulgarized. The history of the development of *receive* is seen to be intricate. The earliest quotation for *réchauffé* is 1805, though *rechaufe*, to warm again, is three centuries earlier. In the quotations for *réchauffé* the sense is symbolical. In the title of D'Avenant's 'Siege of Rhodes,' 1656, are the words "Made a Representation by the Art of Prospective in Scenes, and the Story sung in Recitative Musick." This is an early, though not the earliest, use of *recitative*. In Wolfe's 'Burial of Sir John Moore' is a pleasant and familiar use of *reck*. In the West Riding the weakest animal in a litter is called a *grek*. Is this allied with *reckling*, used in the same sense? Many uses by Shakespeare of *reckoning* are advanced. None is, however, quite so good as the Ghost's

No reckoning made, but sent to my account.  
Of to *recreate*, to create anew, Longfellow supplies a fine illustration:—

The rest we cannot re-instate,  
Ourselves we cannot re-create.

This may be useful for *reinstale*. *Recreant* is not found before the middle of the seventeenth century. *Recusant* begins, as was to be expected, in the middle of the sixteenth century. Among many instances of *red* given in an admirable article might be included

A smile that glowed  
Celestial rosy red, love's proper hue.

There are some ridiculous words with the prefix *re*. These are chiefly of modern manufacture. It seems regrettable, though it is inevitable, that such should obtain the species of sanction which the Dictionary affords.

*The Defence of Poesie.* By Sir Philip Sidney, Knt. (Cambridge, University Press.)

SIDNEY'S 'Defence of Poesie' constitutes the second issue of the lovely series of works in course of publication printed at the Cambridge University Press with the "new type." The first volume consisted of the 'Microcosmographie' of John Earle, Bishop of Salisbury, first issued in 1628. Of this work and of the series to which it belongs full notice was taken on the appearance of the reprint (see 10<sup>th</sup> S.

i. 318). Even more worthy of the honours awarded it is Sidney's masterly tractate, the most interesting and valuable of those early critical essays of which a collection has recently appeared from the sister press of Oxford. The present edition is taken from a copy, presumably unique, of the edition entered in the registers of the Stationers' Company 29 Nov., 1594, to William Ponsonby. The earliest edition recognized in the 'Bibliographer's Manual' of Lowndes, in Mr. Hazlitt's 'Bibliography of Old English Literature,' and in the 'Dictionary of National Biography,' is of 1595. It were futile to attempt any praise of a work which, if we make allowance for a little pedantry characteristic of the epoch, has stood the test of time, and remains a just and noble utterance, and, to some extent, a counterblast to Roger Ascham as well as to Stephen Gosson, whom it was designed to answer. In our own collecting days, before the times of Arber and suchlike benefactors, it was, like the 'Astrophel and Stella' (which we might commend for a companion volume), only obtainable in folio at the close of later editions of the 'Arcadia,' and to see it set before the modern bookbuyer in so exquisite a shape awakens a kind of reactionary jealousy. As in the case of the 'Microcosmographie,' 225 copies only have been printed for England and America, and the type has been distributed. It is a pleasure to the bibliophile to welcome this new and honourable step upon the part of the Cambridge Press, and those who possess a collection of early masterpieces such as this series is likely to form will be able, after rejoicing in a text which it is a delight to contemplate and a luxury to read, to have the further gratification of watching the successive volumes advance in value and figure in lists of desiderata.

*The History of Queen Elizabeth, Amy Robsart, and the Earl of Leicester.* Being a Reprint of 'Leycester's Commonwealth,' 1641. Edited by Frank T. Burgoyne. (Longmans & Co.)

A REPRINT of 'Leycester's Commonwealth' is a welcome addition to our historical stores. Its value as evidence is nil, and its reputed authorship inaccurate. The allegations it contained have, in spite of the contradictions of Queen Elizabeth, coloured most contemporary and subsequent record, and the chief claim to consideration of the volume is that it represents faithfully the sentiment generally entertained against this presumptuous, arrogant, false-hearted, and craven noble. First printed, supposedly at Antwerp, in 1584, with an elaborate title beginning 'The Copie of a Letter written by a Master of Arte in Cambrige to his Friend in London,' the work was attributed to Robert Parsons, the well-known Jesuit. In his 'Royal and Noble Authors' Horace Walpole says that "it was pretended" that Lord Burleigh—who was, indeed, one of Leicester's numerous and powerful enemies—supplied the information on which it is based. These things are more than doubtful. More than anything else it contributed to fasten upon Leicester the reproach of the murder of Amy Robsart and many other crimes, concerning his complicity in which there is no evidence. It depicts Leicester, indeed, as a monster of vice and wickedness. A French translation, issued the following year, has the title, 'Discours de la vie abominable, ruses, trahisons..... desquelles a usé et use journellement le mylord de Leicester, machiavéliste, contre l'honneur de Dieu, la majesté de la reine d'Angleterre,' &c., copies

being in the La Vallière and MacCarthy collections; and a later version, 'Flores Calvinisticæ decepti ex vita Roberti Dudlei, comitis Leicesterie,' was published at Naples the same year. Elizabeth issued an Order in Council forbidding the sale of the English work. Mr. Burgoyne, the editor of the reprint, who is also librarian of the Lambeth Public Libraries, says that careful watch was kept at the ports, and many copies were destroyed. As a consequence of this, it was much copied, and MSS. are more common than the printed book. In 1641 it was reprinted in 4to and 8vo, after which time it seems to be a very uncommon book. It then bore the title of 'Leycester's Commonwealth, whereunto is added Leicester's Ghost,' the latter a poem with separate pagination. It is from the 4to edition of 1641 that the present reprint is taken. The poem, not forming an integral portion of that edition, is not now given. No student of Tudor times can afford to neglect this curious and, in a sense, edifying work. A reprint of it in a handsome library form is a boon to the public, the original edition being still difficult of access, and one or two early eighteenth-century reprints being, as is ordinarily the case with such, of small value.

*The Scottish Historical Review.* July. (Glasgow, MacLehose & Sons.)

THE present issue opens with an excellent paper on 'The Danish Ballads,' by Prof. W. P. Ker, in which he endeavours to show that the ballad literature of Denmark is far more indebted to France, or perhaps it would be safer to say to the Latin races, than to Scotland or England. That this is so we see no reason to question; in fact, it would seem that the writer has well-nigh demonstrated the truth of his belief; but how this has come to pass remains a mystery that he has left unsolved. The relations of Scandinavia with Scotland must have been far more intimate in the times when the ballads were being formed than they were with France.

'The Lady Anne Bothwell' is an account of the first wife of the notorious Earl of Bothwell, contributed by the Rev. J. Beveridge. Bothwell, when in Denmark, on his way to France on a political mission, encountered the celebrated Admiral Christopher Thronsdson. He for some reason or other—we cannot suppose love had much to do with it so far as he was concerned—married the admiral's fifth daughter, the Lady Anne. We need not say that he deserted her. The marriage was unquestionably good in law, but that did not hinder him from contracting two other unions. Prof. Daase has, as Mr. Beveridge informs us, suggested that the beautiful ballad known as 'Lady Anne Bothwell's Lament' relates to the heartless desertion of this lady. This does not appear to be at all improbable. The late Prof. Aytoun, in his 'Ballads of Scotland,' said that it referred to an intrigue between Anne, a daughter of Adam Bothwell, Bishop of Orkney, who performed the marriage ceremony between Queen Mary and the Earl of Bothwell, and one of the Erskines, a son of the Earl of Mar. The matter requires further sifting; that the ballad is genuine does not admit of doubt. When did it make its first appearance in manuscript or print?

Miss Mary Bateson contributes a paper, manifesting great research, on the mediæval stage, Mr. A. H. Millar one on the Scottish forefathers of President Roosevelt, and Mr. David MacRitchie on the Celtic trews.

*Yorkshire Notes and Queries.* July. (Stock.)

MR. JOSEPH KENWORTHY contributes an interesting and well-illustrated article on the antiquities of Bolsterstone and its neighbourhood. He takes the liberal and correct view of antiquity. We have not only an account of the discovery of urns of what is usually considered the Celtic type, and of a stone which the writer thinks to have formed one member of a trilithon, but also of old barns of sixteenth or seventeenth century date, and even of the parish stocks and whipping-post. This is as it should be. Interesting objects do not interest merely on account of their age; we are, therefore, always glad to find a record of things whose uses have passed away, and have thus become in the minds of thoughtful people memorials of a state of civilization no longer ours. There are, we believe, old people yet among us who can remember when the whipping-post and the stocks were deemed very serviceable instruments for the reformation of offenders.

An engraving of the Bradford Horn is given. It, we need not say, cannot be compared with the horn which is the chief treasure of the Corporation of Ripon, but it is an interesting relic of considerable antiquity, though its age is very uncertain. It probably at one time belonged to the Corporation, but is now the property of the Bradford Philosophical Society.

A sketch of the life of Mr. Samuel Waddington, the poet, is given. He was born at Boston Spa on the Wharfe in 1844. His ancestors lived near the neighbouring village of Bardsey during the Commonwealth, the place where William Congreve, the dramatist, was born. Some of Mr. Waddington's shorter poems are quoted. They are of considerable merit.

*The Reliquary and Illustrated Archaeologist.* Edited by J. Romilly Allen. July. (Bemrose & Sons.)

The contents are of the usually interesting character. The first article, on 'Ossuaries,' is by Gladys Dickson. The ancient tombs found in Palestine are mostly artificial caves cut out of the rocks; these tombs were adapted for a limited number. Therefore, when these graves became filled up they had to be either permanently closed, or cleared for later interments. As the bones were cleared from the graves they were thrown into small chambers or pits that were specially prepared for them. "But in the later tombs, about 200 B.C. and onwards, the bones of each individual were collected into ossuaries. These were small rectangular cases, cut from soft limestone, and deposited in the chambers." The average length of an ossuary is from two and a half to three feet. The article is well illustrated. Mr. F. W. Galpin gives some 'Notes on a Roman Hydraulus,' or water organ of the ancients. Owing to its association with the gladiatorial shows and pagan orgies, the instrument was proscribed as an element in Christian worship. Dr. Cox writes on 'Pewter Plate,' and refers to the remarkable revival of interest in old pewter. "A fashionable craze for its collection has set in, so that its value has more than doubled, and is still rising." The article speaks highly of two recent works on pewter plate: Mr. Masse's 'Historical and Descriptive Handbook,' "brought out in the handsome fashion characteristic of Messrs. George Bell & Sons' publications," and Mr. Redman's "well-illustrated handbook, with various plates of pewter marks." Among illustra-

tions in the latter is a photograph of two pewter flagons, in good condition, at Haworth Church. "These were used for sacramental purposes in the days of John Wesley.....They are both dated 1750," and on each a stanza has been inscribed. One bears this inscription:—

Blest Jesus, what delicious fare !  
How sweet thine entertainments are !  
Never did angels taste above,  
Redeeming grace or dying love.

Mr. G. F. Hill writes on 'Medallic Portraits of Christ in the Fifteenth Century,' and Mr. G. Le Blanc Smith on 'Three Pre-Norman Crosses in Derbyshire.'

JOHN LORRAINE HEELIS, who died at Penzance on Monday, 18 July, was a frequent contributor to our columns, his last two notes appearing as recently as 4 June; he was a most charming letter-writer, and in all his letters to us he made constant reference to subjects treated in 'N. & Q.' He was for many years a contributor to the *Publishers' Circular*, and had a considerable knowledge of French and German literature. He received his education at the City of London School. On leaving he was articled to Mr. Wheeler, of Cambridge, was for many years in the service of the Longmans, and afterwards in the firm of Sampson Low, Marston & Co. On retiring to Penzance he devoted himself to literature and to good work in connexion with the public library there. His well-stored memory made him a delightful companion, and his affectionate disposition endeared him to every one.

*Notices to Correspondents.*

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

EVLOSER.—The reference on p. 80 should have been 'Hamlet,' Act I. sc. ii.

EVERARD HOME COLEMAN ("Scriptures out of church").—The line in 'Don Juan' was quoted at 9th S. xii. 496.

ERRATUM.—P. 78, col. 1, l. 29 from foot, for 'Parisian Letters' read *Persian Letters*.

*NOTICE.*

Editorial communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

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THE FINE ARTS, MUSIC, AND THE DRAMA.

## Last Week's ATHENÆUM contains Articles on

**THE NOVELS** of MARK RUTHERFORD.      **A SCOTTISH PHILOSOPHER'S AUTOBIOGRAPHY.**  
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**THE CHASE** in the MIDDLE AGES.      **SLINGSBY CASTLE.**  
**NEW NOVELS**:—The Challoners; Motherhood; The Master Hope; The Little Vanities of Mrs. Whittaker; The Marvellous Experience of John Rydal; The Haad of Léonore.  
**BOOKS** about INDIA.      **SCOTTISH SCENERY.**      **FRENCH STUDIES.**  
**OUR LIBRARY TABLE**:—The Herbs of Medea; The Folk and their Word-lore; Sir Thomas Browne's Works; Old Humphrey.  
**LIST OF NEW BOOKS.**  
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**DRAMA**:—Canker Blooms and Canker; Gossip.

## The ATHENÆUM for July 16 contains Articles on

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**THEOLOGICAL LITERATURE.**      **ANTIQUARIAN LITERATURE.**      **TWO BOOKS** on FISHING.  
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No. 75. JULY. Royal 8vo, 5s.

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## Notes.

## PEAK AND PIKE.

I AM at present trying to discover the history of these words, and the relation between them, in their application to pointed mountains or their summits. In prosecuting the inquiry I find that much more information is needed than I possess as to the chronology, history, and topography of *pikes*, as entering into the names of British hills. One knows generally that these names have their centre in the Lake district, in Cumberland, Westmorland, and Lancashire—above the Sands, and that they extend into Northumberland, Durham (?), Yorkshire, Derbyshire, and Central Lancashire; but I should be obliged to local readers who will send me lists of all the *pikes* in these latter counties. So far as I know the term is not applied in Scotland. But the author of 'Horse Subsecivæ' in 1777 writes of *Abergavenny's Pike*. Is there any height so called at Abergavenny? or to what does the phrase refer? Grose also, in 1790, explains *pikes* as "a hill rising in a cone, such as Cam's Pike," which, from the 'Dialect Dict.', I infer to be in Gloucestershire. Will any one tell me if "Cam's Pike" is a current name, and inform me exactly of the situation? Are any other

examples of *Pike* known outside the counties above mentioned? Then, as to chronology: How far back can the name "*pike*" be found as thus used? Are there any old records, or maps, that name any of the "*pikes*" of the Lake district, or of any other part of England? At present (with the exception of the two which I have queried) I know of no examples before the nineteenth century; but surely the Langdale Pikes, Stickle Pike, Causey Pike, Griesdale Pike, Pike of Blisco, Red Pike, Whiteless Pike, and others, must occur earlier! Probably Scafell Pike, now "the Pike" par eminence, does not, since it was only in the nineteenth century that its pre-eminence in height over Scafell itself was ascertained. The 'Craven Glossary' has "*Pike*, the rocky summit of a mountain, as Langdale pike, Haw pike." I think Wordsworth must also have been using the Lakeland term when, in his 'Descriptive Sketches' of 1793, he says of the Finster Aarhorn, Schreckhorn, and Wetterhorn in Switzerland,

And Pikes, of darkness named, and fears, and storms,  
Uplift in quiet their illumined forms.

A still earlier reference appears in Pennicuick's 'Works' of 1715 (ed. 1815, p. 49), "These piles of stones are often termed Cairn, Pike, Currough, Cross, &c." A very enigmatical one occurs in Aubrey's 'Wiltshire,' a. 1697 (as cited by Halliwell): "Not far from Warminster is Clay-hill; and Coprip is about a quarter of a mile there; they are pikes or vulcanos." What did he mean or refer to?

But the earliest use of "*pike*," in reference to a mountain top, known to me, is that contained in the 'Wars of Alexander,' an alliterative poem, apparently before 1400, edited for the Early English Text Society in 1886 by Prof. Skeat. In describing the crossing by Alexander of the lofty mountain barrier between Bactria and India, it is said (l. 4814):—

Thai labourde up agayne the lift an elleven dais  
And quhen thai covert to the crest, then clerid the welkyn.

Than past thai doun fra that pike into a playne launde,  
Quhare all the gronde was of gols, and grouen full of impis.

Here "*pike*" seems to mean summit, but to be applied to a crest or edge rather than a peak or point.

In the names of certain foreign mountains "*pike*" was common from the sixteenth to the eighteenth century, when it was superseded by "*peak*." The first of all the *pikes* was the Pike of Teneriffe, for which there exist hundreds of references, from Eden in 1555 to Capt. Cook in 1772–84. In this we have a

direct adoption of the Spanish name *pico*, which also entered French as *pic* (and first of all also in "Pic de Ténériffe") in Furetière, 1690, and was sanctioned only in 1740 by the French Académie, who cite its use in "pic de Ténériffe, pic d'Adam, pic du Midi." From the *pico* of Teneriffe, and probably also *Pico* in the Azores, "pike" was extended as the common name of a pointed summit; but already in 1687 it began to be superseded by "peak," and in 1759 even the Pike of Teneriffe had changed to the "Peak." But although the history of "pike" in these foreign names is perfectly clear, it does not seem to me at all likely that the native pikes of England were named after the Pike of Teneriffe; and they show the native vitality of their name by remaining "pikes" when the Pike of Teneriffe and all the foreign pikes, even the "twin pikes of Parnassus," have become "peaks." And, of course, derivation from the Spanish *pico* is quite impossible for the Middle English "pike" of the 'Wars of Alexander.'

But early mention of the English pikes, to fill up the space between 1400 and 1800, is greatly needed; and a real service to the difficult history of *pike* and *peak* will be done by every one who will send me information on the points asked above.

May I ask that no one will confuse the matter by information about the Peak of Derbyshire? Etymologists now know that that name can have no connexion with *pike* or *peak*, a sharp point; and, in any case, it has no bearing whatever upon my inquiry; so I hope it will be left out of the question.

On a future occasion I will, with the help of the information received, communicate my conclusions as to the origin of *pike*, and the relation in which the much later word *peak* stands to it.

Oxford.

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WILLIAM E. A. AXON.

(To be continued.)

## GENEALOGY IN AMERICA.

WITHOUT any departure from democratic principles, the study of family history in the United States has been approached from many standpoints since our second President, John Adams, expressed his views of the matter in a letter to Hannah Adams, "the author of the first book written by a woman in America." "You and I," he wrote, "are undoubtedly related by birth, and although we were both born in 'humble obscurity' [she had made this reference to herself in one of her dedications to him], yet I presume neither of us has any cause to regret that circumstance."

"If I could ever suppose that family pride was in any case excusable, I should think a descent from a line of virtuous, independent New England farmers for one hundred and sixty years was a better foundation for it than a descent through royal and titled scoundrels ever since the Flood."—*Household*, December, .....

These words call to mind those concluding the first chapter of Irving's 'Life of Washington': "Hereditary rank may be an illusion; but hereditary virtue gives a patent of innate nobleness beyond all the blazonry of the

Heralds' College." Washington himself responded at some length to a request for an account of his family, though he had little time or inclination for such research. Cp. *New York Geneal. and Biog. Record*, xxxiii. 200, 208, October, 1902.

"Poor Richard's" autobiography evinces clearly enough that he investigated the genealogy of the Franklin family; but we are rather startled by the fact, recently developed, that he made of it a protracted study. Cp. 'Benjamin Franklin as a Genealogist,' *Pennsylvania Magazine of History and Biography*, vol. xxiii. No. 1, pp. 1-22 (1899).

There have been many Americans of undoubted democracy who have undertaken more or less extensive genealogical research, or have confessed that pedigree is something more than a word. In the present generation we have had Oliver Wendell Holmes, in 'The Autocrat of the Breakfast Table' (1859, 1882, &c.), declaring, somewhat facetiously, it is true, in favour of "a man of family," while James G. Blaine has told us that President

"Garfield was proud of his blood; and, with as much satisfaction as if he were a British nobleman reading his stately ancestral record in Burke's 'Peerage,' he spoke of himself as ninth in descent from those who would not endure the oppression of the Stuarts, and seventh in descent from the brave French Protestants who refused to submit to tyranny even from the Grand Monarque."

"General Garfield delighted to dwell on these traits, and, during his only visit to England, he busied himself in searching out every trace of his forefathers in parish registries and on ancient army rolls. Sitting with a friend in the gallery of the House of Commons one night, after a long day's labor in this field of research, he said, with evident elation, that in every war in which for three centuries patriots of English blood had struck sturdy blows for constitutional government and human liberty, his family had been represented. They were at Marston Moor, at Naseby, and at Preston; they were at Bunker Hill, at Saratoga, and at Monmouth; and in his own person had battled for the same great cause in the war which preserved the Union of the States."—Cp. 'Memorial Address on the Life and Character of President Garfield,' Washington, D.C., 27 February, 1882, pp. 6-8.

The foregoing illustrations might be multiplied many times, did space permit or occasion require. They will serve to show that genealogy in America is not without some support "in high quarters."

EUGENE FAIRFIELD MCPIKE.

Chicago, U.S.

#### SHAKESPEARIANA.

'1 HENRY IV.,' III. i. 131.—

I had rather hear a brazen canstick turned.

Wright's note reminds us that the turning of candlesticks was carried on in Lothbury, and

he adduces a quotation that proves the point. It seems worth notice that we obtain fuller details from Stow's 'Survey of London.' In treating of Lothbury, Stow says:—

"This street is possessed for the most part by founderns, that cast candlesticks, chafing-dishes, spice-mortars, and such like copper or laton works, and do afterward turn them with the foot, and not with the wheel, to make them smooth and bright with turning and scrating (as some do term it), making a loatheome noise to the by-passers that have not been used to the like, and therefore [!] by them diddainfullie called Lothberrie."

A delicious etymology. I presume that a "wheel" means a "lathe." But how one turns a candlestick "with the foot" only, I do not clearly understand.

WALTER W. SKEAT.

'1 HENRY IV.,' II. iii. 38.—Hotspur, reading a lukewarm letter about the plot contemplated, says:—

"O, I could divide myself, and go to buffets, for moving such a dish of skimmed milk with so honourable an action! Hang him! Let him tell the king."

W. J. Craig says in his notes to the miniature edition of Messrs. Methuen:—

"Divide myself: I have not met this expression elsewhere, but it may mean 'I will mangle my good name.'"

Surely the passage means, to paraphrase it, "I could kick myself, or beat myself, for being such a fool as to urge this spiritless creature to join in the affair." But that being anatomically impossible, Hotspur premises, "I could 'divide myself,' make myself into two, that one half of myself might beat the other."

HIPPOCLIDES.

"POOR ALLINDA'S GROWING OLD." (See 1<sup>st</sup> S. iii. 284.)—According to a story told by the first Earl of Dartmouth (see Burnet's 'Own Time,' Oxford edition, 1823, vol. i. p. 458), his uncle Will Legge, at Charles II.'s request, used to sing to the Duchess of Cleveland, who was getting elderly, a ballad beginning with these lines:—

Poor Allinda's growing old,  
Those charms are now no more;

by which she was to understand that the king no longer cared for her. When writing his delightful 'Story of Nell Gwyn,' more than half a century ago, Peter Cunningham endeavoured to trace the source of these verses through 'N. & Q.,' but in vain. Through the kindness of Mr. G. Thorn Drury, than whom, I think, few are more intimately acquainted with the bypaths of seventeenth-century ballad literature, I am

enabled to suggest that the following is what Lord Dartmouth had in mind :—

## A SONG.

When *Aurelia* first I courted,  
She had Youth and Beauty too,  
Killing Pleasures when she sported,  
And her Charms were ever new ;  
Conquering Time doth now deceive her,  
Which her glories did uphold,  
All her Arts can ne'r retrieve her,  
Poor *Aurelia*'s growing old.

The airy Spirits which invited,  
Are retir'd and move no more ;  
And those Eyes are now benighted,  
Which were Comets heretofore.  
Want of these abate [*sic*] her merits  
Yet I've passion for her Name,  
Only kind and am'rous Spirits ;  
Kindle and maintain a flame.

This is to be found among 'Songs in Fashion, Since the publishing of the last New Academy of Complements,' in Head's 'The Canting Academy,' second edit., 1674, p. 142.

ITA TESTOR.

LEONARD COX.—According to the 'D.N.B.' Cox graduated at the beginning of the sixteenth century at Cambridge, removed to Oxford in 1528, and about 1546 travelled on the Continent, visiting the Universities of Paris, Wittenberg, Prague, and Cracow (Leland, 'Encomia Illustrium Virorum,' p. 50). If the latter date is correct, this was his second tour on the Continent, because he was at Löcse (Leutschovia) in Northern Hungary in 1520, according to Sperfogel's 'Chronicle':—

"Eodem anno feria sexta ante Letare [16 March] D. M. Johann Henckel plebanus Leutschov. una cum iudice et juratis civibus rectorem scholæ egregium Leonhardum Coxum de Anglia poetam laureatum installarunt, biennio qui elapso scholæ Cassoviensis Rector factus est."—'Monumenta Hungariæ Archæologica,' iii., Henszlmann's article, p. 77 (Brit. Mus. pressmark Ac. 826/6).

John Henckel, the friend of Erasmus and Melancthon, was *plebanus* at Löcse from 1513 to 1522. He became subsequently court chaplain of Mary, Queen of Hungary, sister of Charles V.

The pronoun *qui* undoubtedly refers to Cox, and thus we learn the news also that in 1522 he was made the head master of the school at Kassa, another city in the north of Hungary.

L. L. K.

DIADEMS.—In the *Daily Chronicle* of the 14th inst. is the following protest against "the absurd custom" of calling diamond diadems tiaras :—

"There is, of course, only one tiara in the world, and that is the Pope's, and even he does not wear it very often. It is quite a distinctive crown, triple

in form, and in several ways symbolical. What is the matter with the pretty word *diadem*, or the still better one *carcanet*, with its reminiscence of that splendid line—

A captain jewel in the carcanet?"

A. N. Q.

[The Globe edition gives the line as—

Or captain jewels in the carcanet.]

"RIGADOON."—In an article in the July number of the *Nineteenth Century*, Lady Currie quotes the lines from Wilde's 'Ballade of Reading Jail':—

They mocked the moon in a rigadon

Of delicate turn and twist,

and asks, "What is a rigadon?"

Rigadon, according to Funk's 'Standard Dictionary,' 1902, is (1) an old, gay, quick dance for two, originating, probably, in Provence, also the music of such a dance ; (2) formerly, a beat of the drum, used in the French army when culprits were marching to punishment (Fr. *rigodon*, a dance).

JOHN HEEB.

[See PROF. SKKAT's note on the word, 10<sup>th</sup> S. i. 4.]

FOOTPRINTS OF THE GODS. (See 9<sup>th</sup> S. vi. 163, 223, 322, 391 ; vii. 233 ; xi. 375.)—I should like to add to my previous articles the following fragments :—

Twan Ching-Shih (d. 863 A.D.) says in his 'Yü-yang-tshah-tsu,' Japanese edition, 1697, tom. i. fol. 9a :—

"In modern times it is a marriage custom.....for the bridegroom's parents to come out of a side gate and enter through the main gate just after the bride has entered it, saying that they ought thus to tread on her footprints."

To judge from similar cases I have quoted previously, this seems to imply that the relatives are more closely connected by uniting their footsteps.

The same work, tom. xix. fol. 6a, states :—

"If a man wishes the egg-plant to fruit abundantly, he should wait till it begins to blossom, and then cover a footpath with its leaves, scattering ashes over them to receive men's steps."

This indicates the Chinese belief that a man's foot possesses a mysterious ability to impart his generative power to the plants.

KUMAGUSU MINAKATA.

Mount Nachi, Kii, Japan.

A CABYLE.—Readers of Dr. William Beattie's 'Life and Letters of Thomas Campbell' will probably chance on the entry "Carlyle, Thomas," when scanning the useful index with which that work is furnished. The present writer made the acquaintance of this particular reference long ago, but ignored it, as one is prone to do with what is not immediately to the purpose. Recently, how-

ever, an occasion arose for examination of the point, with the result that a curious revelation was made. Turning to the passage indicated, one finds a long letter written by Campbell from Algiers, one item discussed being the Barbary fig. The following extract will show what misled the index-maker in his haste:—

"Its fruit, called the Barbary fig, so rich and delicious, grows on the road side, to the size of a lemon: it is to be had for the gathering, and sells at twelve for a *sou*. These are a day's food for an Arab or a Cabyle. The latter is the old Numidian, different both from the Moor and the Arab."

It is very diverting to find the author of 'Sartor Resartus' confounded with an old Numidian, and regarded as a dyspeptic epicure carefully economizing his dozen Barbary figs.

THOMAS BAYNE.

**NAMES COMMON TO BOTH SEXES.**—The following extract from an unknown source seems worth recording in permanent form:—

"Somebody has discovered that the editor of a backwoods newspaper in America bears the name 'Mary Jane.' It is rather a long way to go for a curiosity which is a good deal nearer at hand. Evelyn, Anne, and Mary are among the Christian names borne by men in this country. To balance matters, we have the name Arthur employed for nearly all the women of the Annesley family; while Lady Robinson is Eva Arthur Henry. The late Earl of Arundell was, *inter alia*, Mary Fitzalan-Howard. But the name Mary is popularly used in Roman Catholic families. Of different origin was a curiously named son of that Lord Westmorland who wooed and won, surreptitiously, the pretty daughter of a banker. 'What would you do if you were in love with a lady and her father refused his consent?' he had asked the wealthy Child, her father. 'Why, run away with her, of course, was the answer. Westmorland took the advice and did run away with her. The old man did not forgive the pair, but left all his wealth to their eldest child called Sarah. To protect themselves, the anxious mother and father called all their children Sarah, even their son."

RONALD DIXON.

46, Marlborough Avenue, Hull.

**ELECTRIC TELEGRAPH ANTICIPATED.**—The original MS. Commonplace Book, in my possession, of that eminent lawyer Heneage Finch (afterwards Earl of Nottingham and Lord Chancellor), 1647, contains on p. 467 the following remarkable anticipation of the electric telegraph invented some two hundred years afterwards:—

"How to discourse with one beyond sea. Agree with y<sup>e</sup> party before his departure at what time you will discourse and you may effect it thus: make a Circle wherein y<sup>e</sup> Alphabet shall be contained, within this put a needle, under y<sup>e</sup> Table move a loadstone to those letter[s] of which you would compose yo<sup>r</sup> words, and then the needle will move according to the loadstone, y<sup>e</sup> party beyond

sea must have such a circle and needle, and then at y<sup>e</sup> motion of yo<sup>r</sup> loadstone his needle will move to y<sup>e</sup> letters in y<sup>e</sup> Circle."

In the opposite margin are the letters "D. B.," which appear to be the initials of the person who gave this information to the writer (Heneage Finch).

It is not, however, at all clear how the telegraphic communication was to be made between the parties without connecting wires, &c. It seems to me that the idea was suggested by the mariner's compass, which was then well known.

W. I. R. V.

[See also 5th S. ii. 483; 6th S. ii. 266, 403; iii. 55.]

"CRY YOU MERCY, I TOOK YOU FOR A JOINT-STOOL."—In 'Narcissus, a Twelfth Night Merriment' (1600), in the third Porter's speech of the appendix (ed. Margaret Lee, 1893, Nutt), the following passage occurs at p. 34:

"Some of them are heires, all of good abilitie; I beseech your lordshipp with the rest of the ioynd stools, I would say the bench, take my foolish iudgment, & lett them fine for it, merce them according to their meritts and their purses, wee shall all fare the better for it."

Does this pun throw light on the Fool's exclamation in 'Lear' (III. vi. 54), when Goneril is arraigned before the mock bench of justices? He may mean "I took you for one of the bench" (not a prisoner) when addressing a stool supposed to represent her. The expression occurs earlier in Shakespeare and in Lyly.

In this 'Merriment' there are several obvious echoes of Shakespeare, chiefly, as the editor points out, from '1 Henry IV.', showing the immediate popularity of that inimitable play. But she has not referred to the earlier Twelfth Night 'Narcissus' acted at Court by the "Children of the Chappell" in 1571. It is twice mentioned in Cunningham's 'Revels' Accounts' (Shaks. Soc., 1842, pp. 11, 13). This play is lost. But the reprint of the 'Merriment,' which was acted at St. John's, Oxford, and which the writer claims to be "Ovid's owne Narcissus" (p. 6), may be, and very likely is, the old play with the Head Porter's parts added on to suit the situation. It is in the Porter's parts the Shakespearian references occur. In the 'Revels' Accounts' we have "for the hunters that made the crye after the fox (let loose in the Coorte) with the houndes, hornes, and hallowing in the playe of Narcissus"; and "money to him due, for his device in counterfeting Thunder & Lightning in the play of Narcisses." A hunt (of a hare) crosses the stage in the reprint; and there is a suggestion of a storm.

H. C. HART.



**Queries.**

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**SHAKESPEARE'S SONNET XXVI.**—It is so very remarkable that nearly all the best commentators on this sonnet fail even to attempt an explanation of its last two lines, that I am emboldened to ask the members of that strong body of Shaksperian experts who from time to time contribute their knowledge to these pages what is the best accepted solution of these following and probably very important lines:—

Then may I dare to boast how I do love thee,  
Till then, not show my head where thou mayst  
prove me.

The author clearly means that when his position is improved he will then remove the veil of secrecy at present concealing him, i.e., he would show his head somewhere where his patron would be able to prove his identity. This seems to be the plain English of the last line. Was this promise ever fulfilled? It has been suggested by many eminent Shaksperians that this sonnet accompanied 'Lucrece' when sent to the Earl of Southampton, the "Lord of my love." It has also been suggested quite recently that the true author showed his head at the very beginning of the first two lines of 'Lucrece,' especially as they were printed in the first edition. My query, therefore, is this. Is there any better solution or explanation? For no Shaksperian can possibly accept this, plausible as it may appear to be.

NE QUID NIMIS.

**THACKERAY ILLUSTRATIONS.**—Can any one supply a list of pictures and drawings (not included as illustrations in editions of Thackeray's works) descriptive of scenes in Thackeray's novels? L. M.

**BROWNING SOCIETIES.**—Can any of your readers tell me where I can get a list of the Browning Societies in England? A. W. P.

**MILTON'S SONNET XII.**

As when those hinds that were transformed to frogs  
Railed at Latona's twin-born progeny.

Where shall I find the legend of the hinds in question? I know, of course, all about the twin-born progeny of Latona. H. T.

**DISRAELI ON GLADSTONE.**—Can any obliging reader of 'N. & Q.' gifted with a long memory, tell me the date when Disraeli described his famous and lifelong opponent

as "an egotistical rhetorician, inebriated with the exuberance of his own verbosity, and never failing in a superabundance of arguments to vilify an opponent or to glorify himself"? My quotation is, I think, very nearly correct. EDWARD P. WOLFESEAN.

45, Lincoln's Inn Fields, W.C.

[Col. Dalbiac gives the date as 1878, and the words as "a sophistical rhetorician, inebriated with the exuberance of his own verbosity, and gifted with an egotistical imagination, that can at all times command an interminable and inconsistent series of arguments to malign an opponent and to glorify himself" ('Dictionary of Quotations,' 1896, p. 13).]

**BATHING-MACHINES.**—What is the date, who was the maker, and who the publisher of the earliest known engraving, or painting, of a bathing-machine? There is a very early one in the *bureau* of the library of the city of Hamburg. Its scene is, I think, the beach at Brighton, under the regency or the reign of George IV. E. S. DODGSON.

**SCANDINAVIAN BISHOPS.**—The names and dates of consecration and death of the Archbishops of Drontheim, from 1148 to 1408, and the names and dates of the Bishops of Shakolt and Holar for the same period, will be very gratefully received by the writer, who lives far from libraries. FRANCESCA.

**THOMAS HOOD.**—In the 'Memorials of Thomas Hood' (vol. i. p. 11) occurs the following foot-note:—

"My uncle (John Hamilton Reynolds) is often referred to in the letters as 'John.' A frequent correspondence was kept up between my father and him, which would have afforded materials of much value towards the compilation of these memorials. I regret to say they are unavailable, owing to Mrs. John Reynolds' refusal to allow us access to them. It is a great disappointment that the public should be thus deprived of what would become its property after publication—the records of one of its noted writers."

I shall feel greatly obliged to any reader of 'N. & Q.' who will tell me whether the correspondence referred to is still in existence, and if so, in whose possession it is.

WALTER JERROLD.

Hampton-on-Thames.

**GLASS PAINTERS.**—Since Lyon, the glass painter, what artists have plied their craft in Exeter? and what of their work has been introduced into the cathedral? Also, can the Oxford artists be named after the seventeenth century? J. W. K.

**FLEETWOOD CABINET.** (See 9<sup>th</sup> S. iii. 347.)—In 1881 the annual meeting of the Royal Archaeological Institute was held at Bedford.

The Thirty-fourth Report of the Bedfordshire Architectural and Archaeological Society (1881) contains the following:—

"The Fleetwood Cabinet. — During the visit of the Institute several members, who were introduced by Mr. H. Tebbs, visited Grove House, Bromham Road, the residence of Miss Corcoran, who kindly allowed the party to inspect the costly ebony cabinet formerly belonging to Bridget, daughter of Oliver Cromwell, who married Lieut.-General Charles Fleetwood after the death of General Ireton, her first husband."

The report continues with a minute description of the cabinet, and mentions that it was described in one of the magazines in 1841. Can some Bedfordshire reader of this paragraph state who is the present owner, as Miss Corcoran, if living, has apparently removed?  
R. W. B.

REV. JOHN WILLIAMS.—Can any of your readers give me any information as to the life of the Rev. John Williams, forty years master of Ystrad Meiric Grammar School, Cardiganshire? He died in 1818.

ARTHUR W. THOMAS, M.D.  
Carmelita, Crabton Close Road, Boscombe.

WILLIAM WARTON, 1764.—Any clue to the above, who is in the lists of people painted by Sir Joshua Reynolds, will oblige.

A. C. H.

HONE: A PORTRAIT.—I have in my possession a very fine enamel miniature of an unknown lady by Nathaniel Hone, signed, 1749. I should be much obliged if any of your readers could help me to identify it, or tell me if there is an authenticated list of Nathaniel Hone's works. The portrait is in its original pinchbeck frame, and has been in my family very many years.

M. NYREN.

14, Clifton Crescent, Folkestone.

LISK.—I seek information concerning a family named Lisk in Scotland. Nisbet's 'Heraldry,' vol. i. p. 216, gives: "The name of Lisk, Argent, three masles azure; and on a chief gules as many masles of the first.—Pont's Manuscript." Nisbet adds no remarks of his own to what he finds in Pont.

DAVID C. LUSK.

ELIAS TRAVERS'S DIARY.—A writer in the *British Quarterly Review*, vol. lv. (1872), says the unpublished diary of Elias Travers came into his possession through a friend into whose collection the MSS. of Law (author of 'Serious Call') and those of Dr. Lee, son-in-law of Mrs. Jane Lead, passed. Travers (1675-1681) was chaplain to Sir T. Barn[ar]diston, of Kelton Hall. The diary is said to be written

in "the minutest character and in very fair Latin." The late Canon Overton, who published a book on William Law, once wrote to me that he had never heard of this diary or found any trace of it. Can any one tell me anything about this diary? Where can it be seen?  
J. FOSTER, D.C.L.

Tathwell Vicarage, Louth, Linca.

THE WHITE COMPANY: "NAKER."—In Sir A. Conan Doyle's novel of this name the men composing the company are described as English archers, whilst Dr. Brewer, in his 'Dictionary of Phrase and Fable,' states that they were "a band of French cut-throats." Were there two "White Companies," or has somebody blundered?

In the novel the word *naker* is more than once used in the sense of a trumpet but does it not properly mean some kind of drum?  
V. O. B.

[Annandale's 'Imperial Dictionary' and the 'Encyclopædic' derive *naker* from L.L. *nacra*, a kettledrum, and so define it.]

AIRAULT.—Can you give me any particulars of this family, part of which were of Rhde Island, N.Y., about the year 1770?

J. PILE.

COUTANCES, WINCHESTER, AND THE CHANNEL ISLANDS.—On 20 January, 1500, a Bull of Pope Alexander VI. transferred the Channel Islands from the diocese of Coutances to that of Winchester (Rymer's 'Fœdera,' xii. 740). What occasion was there for this Bull? Was it ever revoked? Edward VI. seems to have ordered that the Bishop of Coutances should be considered as diocesan of the Channel Islands in all things not contrary to the laws of the realm. (See 'S. P. Dom. Add. Eliz.,' ix. 38.) Where is the text of this order to be found? At the beginning of Elizabeth's reign the priests of Guernsey were "sworn subjects of the Bishop of Coutances" ('S. P. Dom. Add. Eliz.,' ix. 53). From this it would appear that at some period or other, between 1500 and 1560, the Bull of Alexander VI. had been revoked. Did the Pope or the Queen order anything further in this matter in the reign of Queen Elizabeth?

JOHN B. WAINEWRIGHT.

ST. NINIAN'S CHURCH.—Bede wrote that St. Ninian's Church was called Candida Casa because it was built of stone, which was unusual among the Britons.

Seeböhm, in 'The English Village Community,' in a foot-note on p. 239, says: "To make a royal house more pretentious the bark is peeled off, and it is called 'the White House.'"

Is it not strange that the natives should have given to a stone building, which was a novelty, the name they commonly used for a familiar type of wooden building? Surely also it is improbable that the name *Candida Casa* would suggest itself to the missionaries as appropriate for an ordinary stone church.

On the other hand, if "*Candida Casa*" was neither the name that the missionaries were likely to give of their own accord to a stone church, nor the translation of the name that the natives were likely to apply to a stone church, it is the name which the missionaries most probably did give to a royal house, and which would be the most natural translation of the native name for a royal house.

No satisfactory site has been found for the original church. Could it possibly have been made of wood, like the house of a native king? Bede's tale of stone may well be an explanation of his own for the uncommon name. (It will be remembered that the tribal house was pillared like a rude Gothic cathedral; though I am not sure that this makes it any more probable that St. Ninian's church was of wood.)

D. C. L.

THE RECTORS OF CROWHURST, SUSSEX.—Some years ago I published a list of our rectors which I had obtained from the bishop's Registry, commencing 1396. Recently, however, I have come across 'A List of the Rectors, Prebendaries, and Vicars of the Parish of Crowhurst, Sussex, presented by the Crown' ('Sussex Archaeological Collections,' xvii. 106; xxi. 57, 58). This list dates from 1273 to 1471, but the names do not even in one instance coincide. I should be glad of any suggestion which would elucidate this mystery. J. P. BACON-PHILLIPS.

Crowhurst Rectory, Sussex.

ISABELLA BASSET, 1346.—Isabella, wife of Simon, Lord Basset of Sappcote, was daughter of William, Lord Boteler of Wem. Was this the first or second William, Lord Boteler? Who was Isabella's mother? She seems to have been living a widow in 1346. Her husband was dead in 1328. W. G. D. F.

'ROAD SCRAPINGS.'—This is the title of a series of twelve etchings published in 1840-41 by N. Calvert, No. 30, Wakefield Street, Regent's Square. They represent coaching and travelling scenes, and are drawn and etched by an artist whose signature appears to be C. H. J., or it may be C. I., with these initials repeated upside down. Can any of my fellow-readers of 'N. & Q.' tell me the man's name?

C. W. S.

### Replies.

#### MARGARET BISET.

(10<sup>th</sup> S. i. 468.)

THIS same Margaret Biset, who saved Henry III. from an assassin on 9 September, 1238, is mentioned by Matthew Paris ('Hist. Angl.' vol. ii. p. 380) as having been sent as a companion to Henry's sister Isabel, when the latter went to Germany to marry the Emperor Frederick II. This event took place at Worms in the year 1235. Another maid also accompanied her ("Cum sua nutrice et magistra scilicet Margareta Biset, et altera ancilla aurifrigaria Londoniensi"). The story of saving Henry's life is given, vol. ii. pp. 412, 413. Margaret is there described as "*quædam mulier, dominæ reginæ familiaris*." In the same vol. p. 468, her death is mentioned as having taken place at Bordeaux, 1242 ("*obiit quoque mulier sanctissima apud Burdegalem Margareta Biset*"). In 'Annales Monastici,' vol. iv. p. 431, the story of the assassin is once more repeated. It is in that part of the volume which gives the 'Annales Prioratus de Wigornia.'

In 'Sarum Charters and Documents' (ed. by Jones and Macray, p. 74) there is given a deed granting to Margaret Biset a corrody on the Priory of Maiden Bradley, in Somersetshire, in return for her benefaction to the house. The date is *circa* 1210, and the document is a confirmation by the Dean and Chapter of Sarum of an agreement between the Prior of Maiden Bradley and Margaret Biset. The facts contained in the paper are briefly these: Henry Biset, once patron (*advocatus*) of the priory, granted to his sister Margaret, inasmuch as she was devoted to a life of contemplation and was a celibate, the rent of a certain place in the manor of Burgate ("*centum solidos redditus in certo loco in Manerio de Burgate*"), which she for a long time held for her own use. But later, pitying the poverty of the priory and the misery of the lepers there, she gave up the whole of the rent to this hospital to be held by it for ever. Then it appears that the members of the priory assigned an income to her for life, the items of which are mentioned, and amongst which is the donation of 2 lb. of pepper (*duas libras piperis*), to be presented on the Feast of St. Michael. Also she is to possess the houses which she has caused to be built for the establishment ("*domos in curia nostra quas sibi fecit sumptibus suis fabricari*"). At her death the entire property is to belong to the priory.

Under Maiden Bradley, in Lewis's 'Topo-

graphy, I find it stated that at the north-east extremity of this village, and now forming a part of a farmhouse, are the remains of an hospital founded by Manasser Biset, about the close of the reign of Stephen or at the beginning of that of Henry II., and dedicated to the Blessed Virgin, for leprous women, placed under the care of some secular brethren (who were afterwards changed by Herbert, Bishop of Sarum, into a Prior and Canons of the Augustine Order). At its dissolution the revenue was 197*l.* 18*s.* 8*d.*

It may be of interest to note the other contemporary Bisets mentioned by Matthew Paris and others.

In 'Chronica Majora,' iv. 200, in the paragraph which follows the account of Margaret Biset's death, Matthew Paris speaks of one Walter Biset, who in 1242 being defeated by Patrick, Earl of Atholl, in a tournament, revenged himself by murdering the earl, setting fire to the barn (*horreum*) where he was sleeping and burning him to death. Walter then fled for protection from the pursuing nobles to Alexander II., King of Scots, who allowed him to go into exile. He, however, came to Henry III. and complained that he had been unjustly banished, and offered to prove his innocence by combat. During the Welsh campaign in 1245 he distinguished himself by martial exploits on board a vessel conveying provisions to the English beleaguered garrison.

John Biset, d. 1241 (?5 January), was Chief Forester of England (*prothoforestarius*). He and Gilbert Basset (died same year) are described as "Angliæ Magnates," and as men so distinguished in arms that they had not their equals in the country. The arms of John Biset as given by Matthew Paris are: "Azure, ten bezants, 4, 3, 2, 1." At a proposed tournament at Northampton, which was to have taken place between the English and foreigners (*alienigenæ*), but which was forbidden by Henry III., he was to have fought on the side of the latter ('Chron. Maj.,' iv. 88, 89).

Another John Biset (Johannes Byset juvenis) was one of those who sent the charter of King Alexander II. to Pope Innocent IV. ('Chron. Maj.,' iv. 383).

In 'Rotuli Litterarum Clausarum,' vol. ii., three Bisets are named under date 1226: Walter Biset, John Biset, and Henry Biset, to whom various sums of money are to be paid.

In the 'Chronicles' of the reigns of Stephen, Henry II., and Richard I. (ed. Richard Howlett), in vol. iii. p. 414 (A.D. 1191), a Henry Biset is called a friend of the Chancellor Longchamp (*vir fidelis sibi*), and warns him

of a plot that Prince John had on foot to seize him; in consequence of which Longchamp takes refuge in the Tower of London and is saved.

There is in the British Museum a seal (equestrian) of one Henry Biset of Fordingbridge, co. Hants (No. 5713, early thirteenth century).

Another Biset, whose name constantly recurs in the records, was Manasser Heet. He lived in the reign of Henry II., and was his chamberlain or sewer (*dapifer*). His signature is appended to many deeds. The following are some that I have noted:—

1. 'Chronicon Monasterii de Abingdon' (ed. Rev. J. Stevenson, vol. ii. p. 221). A writ respecting pannage in the forest of Kingsfrith, addressed by Henry II. to the Abbot of Abingdon, ending thus: "Manasso Bise, dapifero; apud Rothomagum." Date between 1154 and 1189.

2. 'Chronicles of Stephen, Henry II., and Richard I.' (vol. iv. p. 349). Confirmation by Henry II. of an agreement between Abbot Robert of Torigni and Rualend de Gents (after 1166). Witnessed, "Manasso Bise, dapifero."

3. 'Chronicon Abbatie Ramesiensis' (ed. W. D. Macray), p. 291. (a) A deed "de Molendinis de Iclesford." Henry to the Justices, &c., of Bedfordshire and Hertfordshire, to allow the Abbot of Ramsey to hold the mills (*molendina*) of Iclesford. Witnesses, Richard, Bp. of London, and Man[asse] Biseht, at Woodstock (A.D. 1154-62). (b) Same date (p. 297). A deed "de tenuris," witnessed at Dunstable by Man[asse] Biseht (some MSS. read Biseth).

4. 'Materials for the History of Thomas Becket' (vol. v. p. 73). Amongst those recorded as present at the Council of Clarendon when the Constitutions were passed (January, 1164) was "Manasser Biseth, dapifer." He is also mentioned frequently in the history and cartulary of the monastery of Gloucester.

Baldred Bissait or Biset (fl. 1303) was a native of Stirling and rector of Kingshorn, in the diocese of St. Andrews. To him is attributed the story of the Scottish Coronation Stone, which he asserted that Scota, the daughter of Pharaoh, brought to Scotland ('D.N.B.').

We find the two names Basset and Biset together in the 'Calendar of Ancient Deeds,' vol. ii. (A. 3221). "Grant by John de Neville to Philip Basset of his manor of Wotton, to hold by the service of a sixth part of a knight's fee. Witnesses: Gibert Basset, John Biset, William Maudut, and others (named). Seal." There is no date to this, but in the

margin Somerset is given as the place. It is possible that these two, Gilbert Basset and John Biset, are the same as those of the same names (above) who died 1241.

In another deed (vol. i. B. 1796) a certain Roger, son of Ralph Byset, of Kynnardfery, Linca, makes a grant of a croft to Richard Burr, of Ouston, and Agnes his wife, under date 1397.

In Woodward's 'Heraldry' the arms of Bisset are given (p. 133) as "Argent, a bend sinister gules," and on p. 191 other arms are also assigned to this family, viz., "Azure, a bezant" (cf. the latter with the arms given to Jno. Biset by Matthew Paris).

Many of the Bisets named above seem to have been connected with Scotland. Is it not possible that they belong to the ancient family of Bisset, of Lissendrum, Drumblade, near Huntly, Aberdeenshire? For their descendants, lineage, &c., *vide* Burke's 'Landed Gentry.'

It is mentioned in the 'Rhymed History of Scotland' that the Bissets migrated from England to Scotland.

CHRISTOPHER WATSON.

264, Worple Road, Wimbledon.

She was a descendant of Manasser Biset, a well-known figure in the middle of the twelfth century, who founded the house of leprous women at Maiden Bradley, in Wiltshire. *Fundatrix* is here used in its common sense of "patroness."

R.

CLASSIC AND TRANSLATOR (10<sup>th</sup> S. i. 508).—The author is Antiphanes, whose surviving fragments can be seen in Meineke's 'Fragmenta Comicorum Græcorum' (5 vols. 1839–57), vol. iii. pp. 3 *sqq.*, and also in Kock's 'Comicorum Atticorum Fragmenta' (3 vols. 1880–1888). This fragment is numbered Incert. 12 in Meineke and 235 in Kock. I do not know the translator. May I subjoin my own version, published in 1895?—

A man can hide all things, excepting twain—  
That he is drunk, and that he is in love.  
Then looks and words do testify so plain,  
Himself his own denial doth disprove.

JOHN B. WAINEWRIGHT.

The verse quoted is a translation from the Greek of Antiphanes (Middle Comedy, flor. c. 360 B.C.):—

κρύψαι, Φειδία,  
ἅπαντα τᾶλλα τις δύναται ἂν πλὴν δυοῖν,  
οἶνόν τε πίνων εἰς ἔρωτά τ' ἐμπεσών.  
ἀμφότερα μηνύει γὰρ ἀπὸ τῶν βλεμμάτων  
καὶ τῶν λόγων ταῦθ', ὥστε τοὺς ἀρνούμενους,  
μάλιστα τούτους [ταῦτα] καταφανεῖς ποιεῖ.

Quoted in the Epitome of book ii. of Athenæus, cap. 6, fin., or Teubner, § 38. The original is also in the Didot 'Poet. Com. Græc.', p. 407. The translation given by RESERVE of OFFICERS is that in Bohn's 'Athenæus,' vol. i. p. 62, and is presumably by C. D. Yonge.

H. K. ST. J. S.

BEER SOLD WITHOUT A LICENCE (10<sup>th</sup> S. ii. 9).—It forms a part of my early recollections of my native town (Wotton-under-Edge, Gloucestershire) that on the fair days (25, 26 Sept.) any householder had a right, which was freely exercised, to sell beer without a licence. Such houses were distinguished by a shrub or bush placed conspicuously over the entrance door, and were hence called "Bush-houses." The origin of this right I have no knowledge of, but it probably lapsed at the reform of the corporation under Sir C. Dilke's Act in 1886. The custom seems to be alluded to in the old adage "Good wine needs no bush."

JAMES T. PRESLEY.

Cheltenham Library.

As a fair is a franchise which is obtained by a grant of the Crown, did not this royal privilege or franchise confer the right during such fair times to sell beer as well as other commodities without the necessity for any further licence? Perhaps the General Licensing Act, 9 George IV., c. 61, affected this right. The Licensing Act of 1872 was amended in 1874, when it was enacted that

"any person selling or exposing for sale any intoxicating liquor in any booth, tent, or place within the limits of holding any lawful and accustomed fair or any races, without an occasional licence authorizing such sale, shall, notwithstanding anything contained in any Act of Parliament to the contrary, be deemed to be a person selling or exposing for sale by retail intoxicating liquor at a place where he is not authorized by his licence to sell the same, and be punished accordingly."—See Chitty's 'Statutes,' 1894, vol. v., 'Intoxicating Liquors,' Excise Licensing Act, 1825, § 11; 1828, § 36; and 1874, § 18.

J. HOLDEN MACMICHAEL.

LAMONT HARP (10<sup>th</sup> S. i. 329).—The following is my note communicated to *Scottish Notes and Queries*, Second Series, vi. 11. Two ancient instruments known as Queen Mary's and the Lamont harp, which have for many years been exhibited in the National Scottish Museum of Antiquities, were sold by auction in Edinburgh in March. The Queen's harp was bought for 850 guineas on behalf of the Museum of Antiquities, and the Lamont harp was purchased on behalf of a gentleman whose name did not transpire, but who it is understood will permit the harp to be placed in the museum on loan. MR. HUGHES may

note that Mr. Robert Bruce Armstrong, who has made a special study of the harp, will shortly issue his work entitled 'Musical Instruments: the Irish and the Highland Harps,' which will deal with the Lamont harp and others of minor note. The publisher is David Douglas, Edinburgh; the size, large 4to, viii-185; price, 60s. net.

ROBERT MURDOCH LAWRENCE.

71, Bon-Accord Street, Aberdeen.

PASTE (10th S. i. 447, 477, 510; ii. 19).—In "The Cook's Oracle.....the whole being the Result of Actual Experiments instituted in the Kitchen of a Physician.....again.....revised by the Author of 'The Art of Invigorating Life by Food,' &c. Sixth edition. London, Printed for A. Constable & Co., Edinburgh; and Hurst, Robinson & Co., Cheapside, 1823," p. 320, No. 434, is the following:—

"Anchovy Paste, or le Beurre d'Anchois. Pound them in a mortar, then rub it through a fine sieve; pot it; cover with clarified butter, and keep it in a cool place.

"N.B. If you have Essence of Anchovy, you may make Anchovy Paste Extempore, by rubbing the Essence with as much flower as will make a paste. Mem. This is merely mentioned as the means of making it immediately,—it will not keep."

Then follow suggestions for making the paste stiffer and hotter by the addition of mustard, pickled walnut, spice, or curry powder, &c.

"It is an excellent garnish for Fish, put in pats round the edge of the dish, or will make Anchovy Toast,—or Devil a Biscuit, &c., in high style."

The word "them" in the first line of the receipt means anchovies. The preceding receipt treats of making quintessence of anchovy out of Gorgona anchovies.

A note attached to this receipt says:—

"The Economist may take the thick remains that won't pass through the sieve and pound it with some flower, and make Anchovy Paste, or Powder. See (Nos. 434 and 435)."

The index gives "Anchovy Butter," "Anchovy Paste."

Anchovy paste is mentioned in 'The Housekeeper's Guide,' by Esther Copley (London, 1834), p. 372, No. 749. It appears to be what will not pass through the sieve in making essence of anchovies.

I may mention that, according to Burnet's 'Dictionnaire de Cuisine' (Paris, 1836), *beurre d'anchois* is made of anchovies and butter, not anchovies only.

In 'The Compleat Housewife: or Accomplished Gentlewoman's Companion,' by E—S—, third edition, London, printed for J. Pemberton, at the Golden Buck, over against St. Dunstan's Church in Fleet Street, 1729,

p. 170, are receipts "To make a Paste of Green Pippins," and "To make white Quince Paste." Red Quince Paste may be made according to the latter receipt, "only colour the Quince with Cochineal." These receipts appear to produce dry sweetmeats, compounded of fruit and sugar.

ROBERT PIERPOINT.

Directions to make anchovy paste are given in 'The Cook's Oracle,' fourth edition, by the author of 'The Art of Invigorating Life by Food,' 1822 (printed for A. Constable & Co., Edinburgh).

J. ASTLEY.

PHILLIPPS MSS. : BEATRICE BARLOW (10th S. ii. 28).—These manuscripts were purchased eleven years ago by the Corporation of Cardiff, and are preserved in the Central Free Library of that borough. I have been through the Barlow papers referred to by CYMRO. They are certainly of very great interest. The first Barlow of Slebech was a nephew of the first Protestant Bishop of St. David's, of the same surname, but, unlike his uncle, was a fervent Catholic. An article on the papers in question, by the present writer, may be found in the *Tablet* of 20 June, 1896, containing many extracts.

JOHN HOBSON MATTHEWS.

Monmouth.

"WAS YOU?" AND "YOU WAS" (10th S. i. 509).—See Byron, 'Don Juan,' Canto IV. lxxxviii. :—

You was not last year at the fair of Lugo.

On which Mr. E. H. Coleridge has the following note in the latest edition :—

"The 'N. Eng. Dict.' cites Bunyan, Walpole, Fielding, Miss Austen, and Dickens as authorities for the plural 'was.' See Art. 'be.' Here, as elsewhere, Byron wrote as he spoke."

J. R. F. G.

This question opens up one for discussion. In many instances in my book just published I have after great consideration discarded the popular *were* for *was*. Surely when *was* refers to the past it is more correct, in some instances at all events. I think "you was supported," as quoted, is right.

A deaf witness was being examined in court. Counsel asked him, "Were you there?" He did not hear, so the judge repeated the question; again he did not hear. Then the usher goes up to him and bawls in his ear, "His lordship says, 'Was you there?'" The witness, turning to the judge, impressively replied, "Yes, my lord, I *were*."

RALPH THOMAS.

["You was" occurs in the second line of Cowper's letter quoted *ante*, p. 2, col. 2, by PROF. MAYOR.]

BROWNING'S "THUNDER-FREE" (10<sup>th</sup> S. i. 504).—The note on this phrase by F. J. F. tempts me to ask readers of 'N. & Q.' to add any further references they know to the few following:—

(1) "Ex his quæ terra gignuntur, lauri fruticem non icit [fulmen].....vitulos marinos non percutit, nec eæ volacribus aquilam."—Plin., 'H. N.,' ii. 55, § 58.

(2) "Tonitrua [\*Tiberius] præter modum expavecebat, et turbatiore cælo nunquam non coram lauream capite gestavit, quod fulmine afflari negetur id genus frondis."—Suet., 'Tib.,' 69.

(3) Plutarch, 'Quæst. Conv.,' book iv. ii. cap. 1, § 5, mentions as immune from lightning "the proverbial bulb" (what is the allusion?), the fig-tree, the hide of the sea-calf, and that of the hyæna.

(4) Rabelais, 'Pantagruel,' book iv. cap. 62, gives laurels, fig-trees, and sea-calves, "because of their smell," a truly Rabelaisian reason why

Lightnings should go aside  
The just man not to entomb,

who is fortified with any of these odours.

(5) Swinburne, 'To V. Hugo,' 'Poems and Ballads,' First Series:—

In the old days, when God  
By man as godlike trod,  
And each alike was Greek, alike was free,  
God's lightning spared, they said,  
Alone the happier head  
Whose laurels screened it.

H. K. St. J. S.

[M. P. H. also quotes Mr. Swinburne.]

ROMAN TENEMENT HOUSES (10<sup>th</sup> S. i. 369).—I am indebted to 'Rome in the Nineteenth Century,' by Charlotte A. Eaton (Bohn, 1860), vol. ii. p. 292, for the following information on the above subject:—

"The people here live in flats and have a common stair, as in Edinburgh. Though by no means conducive to cleanliness or comfort, it is highly favourable to grandeur of appearance and architectural effect: for by this means the houses are built upon so much larger a scale that their exterior is susceptible of fine design and ornament, and even when plain, or in bad taste, it is scarcely possible they should not have a more noble air than the mean, paltry, little rows of houses in England and Holland, where everybody must have one of his own."

Augustus J. C. Hare's 'Walks in Rome' states:—

"When we have once known Rome," wrote Hawthorne, "and left her where she lies.....left her, tired of the sight of those immense seven-storied yellow-washed hovels, or call them palaces, where all that is dreary in domestic life seems magnified and multi-

plied, and weary of climbing those staircases which ascend from a ground-floor of cook-shops, cobblers' stalls, stables, and regiments of cavalry to a middle region of princes, cardinals, and ambassadors, and to an upper tier of artists, just beneath the unattainable sky.....left her, in short, hating her with all our might, and adding our individual curse to the infinite anathema which her crimes have unmistakably brought down:—when we have left Rome in such a mood as this, we are astonished by the discovery, by-and-by, that our heartstrings have mysteriously attached themselves to the Eternal City, and are drawing us thitherward again, as if it were more familiar, more intimately our home, than even the spot where we were born."—Vol. i. p. 12.

Byron expressed his appreciation of Rome in the following words:—

The Niobe of nations, there she stands  
Childless and crownless, in her voiceless woe;  
An empty urn within her withered hands,  
Whose sacred dust was scattered long ago;  
The Scipios' tomb contains no ashes now;  
The very sepulchres lie tenantless  
Of their heroic dwellers: dost thou flow,  
Old Tiber! through a marble wilderness?  
Rise, with thy yellow waves, and mantle her distress.

It may not be out of place to add that in 'Rome,' by Francis Wey (Chapman & Hall, 1875), at p. 3, there is an illustration entitled 'The Fountain of the Triton,' in which appears a fine-looking house of six stories.

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

There does not seem to be any evidence that either the Roman private house (*domus*) or the cluster of contiguous houses known as the *insula* consisted of more than two upper stories—more generally but one—besides the basement. Adam, however, in his 'Roman Antiquities,' says that the Roman houses,

"for want of room in the city, were commonly raised to a great height by stories (*contignationibus v. tabulatis*), which were occupied by different families, and at a great rent, Juvenal, iii. 166. The upmost stories or garrets were called *cenacula*."

And again he says,

"private houses were not only inconvenient, but even dangerous from their height, and being mostly built of wood, Juvenal, iii. 193, &c. *Scalis habitotribus, sed altis*, three stories high, Martial, i. 118."

What may have afforded some ground for supposing that they were many-storied, after the fashion of the American sky-scraper, is the magnificent seven-storied edifice known as the Septizone of Severus, three stories of which were standing in a ruinous state in the time of Sixtus V., who caused them to be demolished to use the marble in other buildings. The Septizonium consisted of seven stories of columns, one above the other, supporting seven distinct entablatures or zones. Two such structures are especially

\* Readers of the late lamented Mr. R. D. Blackmore will be pleased to note how such wits as Tiberius and Mr. Gaston jump.

recorded in the city of Rome, one in the Twelfth Region, which existed before the time of the Emperor Titus (Suet., 'Tit.' 2; Ammian., xv. 6, 3), and the other in the Tenth Region, under the Palatine Hill, and near the Circus Maximus, which was built by Septimus Severus. This latter is the one of which three stories remained until Pope Sixtus V. employed their columns in building the Vatican. See Rich's 'Dict. of Greek and Roman Antiquities,' s.v. 'Septizonium,' where there is a woodcut exhibiting the three stories from an engraving of the sixteenth century; also article 'Domus.' With regard to the continuity of the English house from Anglo-Roman times, see 'The Evolution of the English House,' by S. O. Addy, 1898, chap. vi. p. 93. J. HOLDEN McMICHAEL.

Dionysius of Halicarnassus, referring to the passing of the law 'De Aventino Publicando,' in A.U.C. 298, writes (x. 32) as follows: κυρωθέντος δὲ τοῦ νόμου συνελθόντες οἱ δημικοὶ τὰ τε οἰκόμενα διελάχχανον καὶ κατακοδόμουν, ὅσον ἕκαστοι τύπον δυνηθεῖν ἀπολαμβάνοντες. αἰοὶ δὲ οἱ σύνδυο καὶ σύντρεις καὶ ἐν πλείονες συνιόντες οἰκίαν κατασκευάζοντο μίαν ἐτέρων μὲν τὰ κατάγεια λαγχανόντων ἐτέρων δὲ τὰ ἑτέρωα.

The upper floors (ἑτέρωα) were afterwards called *canacula*, cf. Livy, xxxix. 14; Cicero, 'Agr.,' ii. 35; Horace, Ep. I. i. 91; Juvenal, x. 18. These tenement houses (*insulae*) were usually, it would appear, three stories high. Thus Juvenal, iii. 199:—

Tabulata iam tertia fumant;  
and Martial, i. 117, 7:—

Scalis habito tribus, sed altis.

Some, however, must have been higher, as Strabo (v. 7, p. 235) says that Augustus limited the height of new buildings to 70 ft. on the sides abutting on public roads.

JOHN B. WAINWRIGHT.

BASS ROCK MUSIC (10<sup>th</sup> S. i. 308, 374, 437).—Grose, in his 'Antiquities of Scotland,' 1789, vol. i. p. 80, when referring to the attack on Tantallon by James V., says:—

"There is a tradition among the soldiers, that the Scots march now beat was first composed for the troops going on this siege, and that it was meant to express the words, *Ding down Tantallon*."

W. S.

"BIRDS OF A FEATHER FLOCK TOGETHER" (10<sup>th</sup> S. ii. 8).—Nashe, in his 'Lenten Stuffe,' 1599 ('Works,' ed. Grosart, vol. v. p. 273), writes: "Under whose colours they might march against these birdes of a feather, that had so colleagued themselves together to

destroy them." Other early references are: 'Play of Stucley' (1605), l. 362 in Simpson's 'School of Shakspeare,' i. 172; and Burton's 'Anatomy' (1621), III, l. i. 2 (1836), p. 477.

G. L. APPERSON.

PHOEBE HESSEL, THE STEPNEY AMAZON (10<sup>th</sup> S. i. 406; ii. 16).—In Brayley's 'Topographical Sketches of Brighthelmston,' p. 54, the epitaph in memory of Phoebe Hessel is given in full, from which it appears that she was "born at Stepney in the year 1713," and not at Chelsea. She died 12 December, 1821, not on the 21st.

E. H. W. D.

I think the *Admiralty and Horse Guards Gazette* is not at all to be depended upon in giving Chelsea as the birthplace of this old soldier. I have always been interested in Phoebe's history, and have amongst my books and papers several accounts of her life. In every one, without exception, she is stated to have been born at Stepney. I have not seen the tombstone in Brighton Churchyard, but an engraving of it is given in 'Curious Epitaphs,' collected and edited, with notes, by William Andrews (1899). The inscription thereon is as follows:—

In Memory of

PHOEBE HESSEL,

who was born at Stepney, in the Year 1713.

She served for many Years

as a private Soldier in the 5<sup>th</sup> Reg<sup>t</sup> of foot

in different parts of Europe

and in the year 1745 fought under the command

of the DUKE of CUMBERLAND

at the Battle of Fontenoy

where she received a Bayonet wound in her Arm.

Her long life which commenced in the time of

QUEEN ANNE

extended to the reign of

GEORGE IV.

by whose munificence she received comfort

and support in her latter Years.

She died at Brighton where she had long resided

December 12<sup>th</sup> 1821 Aged 108 Years.

JOHN T. PAGE.

West Haddon, Northamptonshire.

COLD HARBOUR (10<sup>th</sup> S. i. 341, 413, 496; ii. 14).—Surely we need no more wild fables about this simple English phrase. At the last reference we are expected to connect it with the Latin *collis arborum*, which could not yield it without violence; and it certainly was not "a hill of trees." Then we are asked to think of the French *Col d'Arbres*, which is a different thing again, and destroys guess No. 1; for the F. *col* means a mountain pass, and does not represent the Lat. *collis*, a hill, but *collum*, a neck.

There is no difficulty but such as the lovers of paradox insist upon making. It is not merely the modern *cold harbour* that we have



to explain, but the old *cold harbrough* in Stowe, and the *cold herbergh* for which I have already given a reference. To derive this Middle English *herbergh*, with its characteristic initial *h* and final guttural, from Latin or French (which greatly dislikes both), is the merest perversity, and shows how easily all inconvenient evidence is ignored. We have a Market Harborough to this day, which is due neither to the Latin *arbor* nor the French *arbre*. And what is to be done with the London church named "Sancti Nicholai Coldabbey" in the 'Liber Custumarum,' p. 230? Is that also from *collis* or *collum*?

WALTER W. SKEAT.

ISABELLINE AS A COLOUR (10<sup>th</sup> S. i. 487).—I can give an earlier date than 1859 for the use of the word. Dr. Horsfield, F.L.S., F.G.S., read a paper on 20 June, 1826, on a species of *Ursus* from Nepaul, and says:—

"The general colour of the hairy covering of the specimen presented to the Society is tawny, or very pale reddish-brown, with an obscure tint of dirty yellow, verging to isabella."—*Transactions of the Linnean Society of London*, vol. xv. p. 333.

JOS. D. HOOKER.

[*Isabella* is the word in the above extract, and 1800 is the earliest date for that word in the 'N.E.D.' The year 1859 referred to *isabelline*.]

SCOTCH WORDS AND ENGLISH COMMENTATORS (10<sup>th</sup> S. i. 261, 321, 375, 456).—One more reference to this subject may perhaps be tolerated, especially as a significant illustration is available. In a prominent London periodical of 25 June a reviewer, describing an adventurous character in a new work of fiction, has the inscrutable hardihood to remark, "His plans have certainly 'gang agley' when this volume ends." The playful experts who delight in the parading of "pawky," "canny," and the rest will have some difficulty in surpassing this flight.

THOMAS BAYNE.

"KICK THE BUCKET" (10<sup>th</sup> S. i. 227, 314, 412).—I cannot accept your correspondents' explanation of this slang phrase. I do not like to give my own, lest I should encourage suicide. Does the 'E.D.D.' illustrate *bucket* = a queer-shaped block of wood? I suggest that a bucket was suspended to catch the blood of the calves, and sometimes used for a weight. The wooden block that took its place may have got this name. A slaughtered animal surely does not kick. T. WILSON. Harpenden.

NORTH DEVON MAY DAY CUSTOM (10<sup>th</sup> S. i. 406).—MR. H. T. JENKINS's interesting note directs due attention to one of those sur-

vivals—far more numerous than supposed—which are generally believed to be derived, as a rural custom, from the Roman Floralia, or games in honour of the goddess Flora, and which in their turn probably superseded similar rites among those ancient Britons who came under the influence of the Romans. In parts of Ireland similar festivals occur in which the mummers correspond to the English Morris-dancers (see Croker's 'Fairy Legends and Traditions'); but the universal characteristic of the English observances is the "processioning" through the streets with flowers, garlands, nosegays, or "tutties." In the county instance mentioned by MR. JENKINS the "round dolls" seem to be a multiplied edition of the "May Lady." A custom prevailed in Cambridge of children having a figure dressed in a grotesque manner, called a "May Lady," before which they set a table having on it wine, &c., and this is believed to be derived from Maia (May), the mother of Mercury, to whom sacrifices were offered on the first day, thus explaining the fore-mentioned custom (Audley, in a 'Companion to the Almanack,' 1802, p. 21, quoted in Brand's 'Antiquities').

As to the horn-blowing, once a common feature of May Day celebrations, Hearne in his preface to Robert of Gloucester's 'Chronicle' says:—

"'Tis no wonder, therefore, that upon the jollities on the first of May formerly, the custom of blowing with, and drinking in, horns so much prevailed, which, though it be now generally disus'd, yet the custom of blowing them prevails at this season, even to this day, at Oxford, to remind people of the pleasantness of that part of the year, which ought to create mirth and gayety," &c.—P. 18.

At Tilsforth, in Bedfordshire, the young men, I believe, still go round the village with a load of May, leaving a branch for every maiden in each house; and in the villages of the Thames Valley round Oxford the children go "garlanding," or carrying flowers from house to house, singing doggerel verses and claiming largesse. One of the flowers used formerly for garlanding was the marsh marigold, which the peasant poet Clare calls the "horse-blob." The Helston Furry-Faddy seems to be of like origin, transferred, however, from 1 to 8 May. The connexion of the custom originally with sun-worship is indicated by the necessity (which in some cases has lapsed, however) for rising early to meet the sun. This is the condition when May morning is observed from Magdalen Tower, Oxford; and it used to be the custom at four o'clock on the morning of May Day for young persons of both sexes to proceed to the summit of Arthur's Seat, Edinburgh,

with music and singing, not unassociated with whisky and eatables, as a refreshment after the toilsome ascent. As an instance of how the worship of Flora survives to-day in the "ornaments for your fire-stove," although that once familiar cry in the London streets has ceased, John Watson, in his 'Poachers and Poaching,' 1891, says that in the parlour grate of an old widow-woman in the vale of Duddon—the Duddon that Wordsworth has immortalized in his series of sonnets—was invariably, in summer, a thick sod of purple heather in full bloom (p. 245).

J. HOLDEN MACMICHAEL.

It was an old custom annually on May Day for the lads of Millbrook to cross the Tamar and perambulate the streets of Devonport and Stoke, some bearing on their shoulders the full-rigged model of a ship, the hull buried in flowers, the masts about six feet high, with birds' eggs strung on the stays and halyards. Others bore aloft garlands of varied shapes and sizes. A fife band sometimes headed the processions, which I witnessed in the twenties of the last century.

N. D. D.

"WITHERSHINS" (10<sup>th</sup> S. i. 506).—MR. WILSON's orthography is quite in accordance with precedent, as he would have discovered by referring to Jamieson's Scottish dictionary instead of the 'Provincial Dictionary' to which he alludes. Jamieson correctly defines the word as meaning "in the contrary direction," and then adds, "properly, contrary to the course of the sun." Had he said that contrary to the course of the sun was a sense in which the term is popularly used he would have been correct, for this application of it lingers in Scotland at the present time. Gavin Douglas has the word in the two forms "widdirsinnis" and "widdersyns," and his meaning, as his editor Mr. Small points out, is simply "contrary to the usual way." The former spelling occurs in "The Dyrectioun of his Buik" appended to the 'Æneid,' and the latter has its share in the description of Æneas at the critical moment which confronted him with the shade of Creusa. "Obstipui steteruntque comæ," says Virgil in his realistic presentment of the scene, and Douglas—herein splendidly responding to Mr. Saintsbury's ideal conception of his translating faculty—gives this sonorous rendering:—

Abaisit I wolx, and widdersyns start my hair.

Here the word simply signifies "contrariwise," and thereby indicates its relation to Icel. *vithr*, contrary, and *sinni*, direction. Later writers gradually came to connect it

with *widdersones*, "contrary to the sun's course," and this is the sense in which it is used by the modern farmer, who is apprehensive of atmospheric troubles when the wind has gone withershins, or travelled from the west into the sweet south by the northern route.

THOMAS BAYNE.

The statement that this word is not in Jamieson is a mistake. He gives a whole page to it, under the spelling *Widdersinnis*. It is a common word enough, and occurs in Gawain Douglas's translation of Virgil and in Montgomerie's 'Poems'; and it will appear in the 'Eng. Dialect Dictionary.' Jamieson even correctly compares it with the Mid. Du. *wedersins*, which Hexham explains by "otherwise, or in another manner." There is no mystery about it at all. The suffix *sinnis* is simply the Icel. *sinnis*, the genitive (used adverbially) of *sinni*, a way, a course; so that the sense is precisely "in the contrary direction." This Icel. *sinni* is cognate with A.-S. *sith*, O.H.G. *sind* (gen. *sinnas*), Goth. *sintha*, a way, course, journey, duly given in my 'Concise Etym. Dict.' under the derived verb *to send*. The prefix is the O.Norse *vithr*, Icel. *vithr*, with which the G. *wieder* and A.-S. *wider* are cognate.

WALTER W. SKEAT.

NATALESE (10<sup>th</sup> S. i. 446, 515).—I have to thank MR. J. DORMER and MR. JOHN B. WAINWRIGHT for their answers to my query. May I point out, however, that Natal is a Portuguese word, Terra do Natal being the original name? Of course, I am aware that Natal stands for Dies Natalis in the Latin, but yet I think the analogy of Portugal, Portugalia, Portuguez, Portugalensis, Portuguese, ought to count for something. Moreover, how can Natalian be, on any Latin criterion, a passable word? Is Australian for a native of the Terra Australis of the old charts really good Latin? Could Natalianus have been formed from Natalis or Natalia? Rhætia gives Rhæticus; Rhœtius, Rhœtus; Pamphylia, Pamphylus; Apulia, Apulicus and Apulus; and Bætis makes Bæticus, Bætica; Corsis, Corsus. Indeed, I might add that according to Lewis and Short's 'Latin Dictionary,' Natal is itself a substantive, being equivalent to Natale—a birthday festival, and given by Aulus Gellius as the title of a mime by Laberius. This gives the adjective Natalis, also used as a substantive to mean birthday, anniversary, the day of a martyr's death, whence, again, come the adjectives Nataliculus, Natalitius. Surely, therefore, even if Natalia be possible, Natalianus as an ethnic name is quite im-

possible, especially in the light of the fact that roots ending in liquids seem naturally to take the termination *ensis*, e.g., Lugdun(um), Lugdunensis; Tarracon. Tarraconensis; Attalea, Attalenses; Hispania, Hispaniensis as well as Hispanus, though of course, on the other hand, Lycaonia gives Lycæones. I note the fact that we first learnt to know nearly every non-European people with the suffix *-ese*, through the accounts of Portuguese writers; and therefore I think that on this analogy alone Natalese may perhaps pass current.

The question has some interest to me, inasmuch as I have just proposed the use of the term *Natalensis* in a Latin inscription intended for the monument to be erected at Maritzburg to the Natal Volunteers who fell in the Boer War.

One would like to know whether the *ez*, *és* in Portuguese and Aragonés (Navarrese being Navárra in Spanish) is derived from the Latin *ensis*, found in Italian names like Siennese, or is akin to *ez* in words like Perez, said to be of Basque origin. H. 2.

TIDESWELL AND TIDESLOW (9<sup>th</sup> S. xii. 341, 517; 10<sup>th</sup> S. i. 52, 91, 190, 228, 278, 292, 316, 371, 471; ii. 36). — Fifty years ago old-fashioned educated folks always spoke of "Burlington," but the unsophisticated natives of the East Riding (whose pronunciation is often a guide to the true ancient form) called it "Bollinton" or "Bollit'on." "Bollinton-bay mackerel" was a common street cry.

W. C. B.

What is MR. ADDY's authority for saying that the place-name Collompton (sometimes spelt Culmpton and possibly anciently Culmton) is derived from Columba? To a Devonshire man it looks a more grotesquely impossible derivation than any of the wild guesses of amateur philologists pilloried in your pages by PROF. SKEAT. The town stands on the Culm, a tributary of the Exe, and that fact has, I believe, been considered sufficient to account for the name without any reference to the name of the missionary saint. Moreover, on the banks of the stream are Uffculme, Culmstock, Culm Davy, and Culm John, which, from their position, would appear to take their names from the river. And if so, the origin of the name of Collompton would be almost, if not quite, certainly the same. FRED. C. FROST, F.S.I. Teignmouth.

PIGEON ENGLISH AT HOME (10<sup>th</sup> S. i. 506). — *Barrage* was some months ago strongly protested against in the *Times* by a corre-

spondent: first because it was importing a French word into the language quite unnecessarily; and next because it was wrong, as the suggested lock and weir would not be a bar.

But our journalists seem to prefer using French words in other instances. For example, they use the word *queue*, utterly unpronounceable to an Englishman without foreign education. The look of the word is barbaric. The word that would convey some meaning in English and be understood is *rank*. There was a rank outside the pit door.

RALPH THOMAS.

"LET THE DEAD BURY THEIR DEAD" (10<sup>th</sup> S. i. 488). — If, as your correspondent says, the sense of our Lord's words is clear, I am puzzled to find any difficulty in connexion with the setting. The command was adapted to the spiritual condition of the man to whom it was given. It was a test of faith. He had heard the call and was inclined to obey it, as soon as he could conveniently do so; but Christ would have him cherish the stir of life within his soul without delay, and relegate the duty of burying his parent to others who had no impulse of the same vitality. ST. SWITHIN.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Cambridge Modern History*. Edited by A. W. Ward, Litt.D., G. W. Prothero, Litt.D., and Stanley Leathes, M.A.—Vol. VIII. *The French Revolution*. (Cambridge, University Press.)

If the seventh volume of 'The Cambridge Modern History' is the most stimulating that has yet appeared, the fact is, perhaps, easily comprehended. It is merely banal to say that the French Revolution constitutes the greatest political and social upheaval of all times. Its roots, as is clearly shown, are deep in the soil of previous ages, while its branches spread over all civilization. The dreams of philosophy and the conjectures of speculation were put in the French Revolution to a practical test, and the world had its first opportunity of studying closely the results of the systems it had permitted to exist, and the conditions it had, so to speak, "chanced." Great forces are always at work, and in days of liberty, and, in a sense, of leisure, such as the present, we are able to study the slow but perceptible progress and influences of human thought. Without prosecuting longer reflections that have no definite end, it may be affirmed that the account of the period between—let it be said—the appointment of Calonne to the controller-generalship and the *coup d'état* of the 18th Brumaire will always be one of the most stimulating and edifying in history. Of this and the enveloping period an account is given which, although it occupies close upon nine hundred pages, must be regarded as condensed.

Admirably effective are, in the present case, the *liaisons* between the separate parts, and the idea that the whole is the product of co-operative labour is not aggressively assertive. Prof. Montague and Mr. Moreton Macdonald are the principal contributors to the accounts of the elections to the States General, to the National Assembly, the Legislative Assembly, and the National Convention to the Fall of the Gironde, the latter supplying also an excellent chapter on the Thermidorian Reaction. So soon as Bonaparte is brought prominently upon the stage, Dr. J. Holland Rose comes to the fore. In addition to the chapters he supplies are those of Mr. H. W. Wilson on 'The Naval War' and 'The Struggle for the Mediterranean,' Mr. G. K. Fortescue's account of 'The Directory,' and Prof. Lodge's narrative of 'The Extinction of Poland.' To Mr. P. F. Willert, of Exeter College, is assigned the responsible chapter on 'Philosophy and the Revolution,' in which the famous work of Jean Joseph Mounier and the 'Mercure Britannique' of Mallet Du Pan are contrasted. Going behind Rousseau and the Encyclopædists, and abandoning as purposeless the attempt to trace in classical writers the "history of the idea of Nature, her rights and her law," Mr. Willert finds what were called "the principles of 1789" recognized and used in the sixteenth century against the authority of the Crown by the Catholics and Huguenots, and notably by the priest Jean Boucher—"a trumpet of sedition" Bayle called him—and the Jesuit Mariana. Montaigne and the "Libertines" placed deadly weapons in the hands of Voltaire, and Bayle supplied the opponents of orthodoxy and tradition with a quiver not easily emptied. As showing the influence of the Libertines, a phrase is quoted from the Duchess of Orleans, employed in 1679, to the effect that "every young man either is or affects to be an atheist." The Jansenist controversy, and "the fierce and indecent conflict between the Molinist hierarchy and the Gallican *Parlement* over the Bull *Unigenitus*," are said to have dealt deadly blows at religion. Importance is attached to Montesquieu, whose 'Parisian Letters' preceded by thirteen years Voltaire's 'Letters on the English,' though in him, we are told, a modern reader is disgusted by a frigid and elaborate indecency, "far more repulsive than the spontaneous obscenity of Aristophanes and Rabelais."

Apart from appendices, bibliographical lists, and other supplementary matter of highest value to the student, the volume contains twenty-five chapters, each dealing with some important aspect of the Revolution, and each demanding the kind and amount of notice ordinarily awarded a separate work. How impossible becomes accordingly the effort to do justice to the work, or to give an idea of the contents, is evident. A few interesting sentences are devoted to Simon the Cobbler, the friend of Marat and the murderer of Louis XVII., and the Thermidorians themselves are taxed with having acquiesced in his death. "In praising the moderation of the Thermidorian Government," says Mr. Macdonald, "it should never be forgotten that they share the blame for the most brutal crime of the whole Revolution." A touching picture is presented of the Dauphin passing away, according to his own description, to the sound of "heavenly music and the voice of his mother." Another portion of the work worthy of close study is the description of the events of the 18th Brumaire. Apart from its claim to breadth of view and impar-

tiality, the history will be widely useful as a work of reference. In this respect the index might, perhaps, have been larger. We have used it freely, however, without being sensible of any notable deficiency. An academically superior tone in dealing occasionally with certain matters is to be pardoned, and perhaps to be expected.

#### *Great Masters.* Part XIX. (Heinemann.)

WITH so much delight is each successive part received of this noble publication, that we begin to look with regret to the period, now close at hand, of completion, when the fortnightly recurrence of four new plates is no longer to be expected. Part XIX. opens with one of the glorious paintings by Titian of that daughter Lavinia whom he called "the absolute mistress of his soul," and "the person dearest to him in the world." This work, which shows her holding aloft a basket or dish of fruit, was once in the possession of Niccolò Crasso, and is now in the Berlin Museum. It is painted with a brush every touch of which is a caress. From Mr. Donaldson's collection comes a Dutch 'Landscape' of Jan van Goyen, presenting a view of canals, windmills, and cottages, with a central tower like that at Delft. No spot exactly realizing what is shown is to be found, and the design is reluctantly declared imaginary. Romney's 'Elizabeth, Countess of Derby,' is also from a private collection, that of Sir Charles Tennant. It is a highly finished work, in which the artist is credited with imitating his rival Sir Joshua, who also painted the same lady. Another picture by Sir Joshua is supposed to have been destroyed by her husband after he had divorced her, and is only known from the contemporary engraving. Last comes from the Haarlem Museum, where we have often admired it, Frans Hals's *Doelens-tuck*, 'The Officers of the Corps of St. Adriaen,' a marvellous reproduction of life. *Appropos* of this, the editor says that it is only in recent years that the fame of Frans Hals has reached its full development. So true is this that in a period well within our memory a judge might have picked up for fifty pounds pictures the value of which is now counted in hundreds, or even thousands. The number is once more in the full sense representative.

*The History of Fulk Fitz-Warine.* Englished by Alice Kemp-Welch. With an Introduction by L. Brandin, Ph.D. (De La More Press.)

SINCE it was first privately printed by Sir Thomas Duffus Hardy, the history, or romance, of Fulk Fitz-Warine, contained in a unique MS. in French in the British Museum (Reg. 12 C. xii.), has been three times translated and pretty frequently issued, the best-known edition being that given in 1855 by Thomas Wright as one of the four works constituting the *Warton Club* publications. So far as regards historical significance, the book assigns to one the deeds of several successive bearers of the name. In a readable translation and in a pretty shape the volume before us will give wider publicity to a story that deserves to be generally known. Its connexion with the *Quatre fils Aymon* and with Robin Hood is shown in the introduction. The work, which now forms a part of "The King's Classics," has been of service to Prof. Skeat in his 'Ludlow Castle.' It constitutes very agreeable and entertaining reading, and, if not historically accurate, casts light upon history.

MR. GEO. G. T. TREHERNE, M.A., has issued from the Chiswick Press No. 1 of the *Eglwys Cymmin Papers: Notes on the Dedication of the Church in Honour of St. Margaret-Marios*. The writer holds that the edifice in question supplies in its special features an epitome of the Celtic Church in Wales, and is anxious to obtain recognition of the value of Welsh ecclesiastical antiquities. He seeks also to fill the three-light eastern window with stained glass commemorative of St. Margaret, and hopes that every bearer of "that beautiful name" will contribute to the accomplishment of this desirable object.

#### BOOKSELLERS' CATALOGUES.

TRUE lovers of old books seem to take no account of seasons, if we are to judge from the number of catalogues we receive, for July brings to us as many as December.

First we have the midsummer list of Mr. B. H. Blackwell, of Oxford. This contains books purchased from the executor of Canon Ainger. Among these we find Alibone's 'Dictionary,' 2l. 2s.; Gilchrist's 'Life of Blake,' 30s.; Camden Society issues, 1838-68, 12l.; Chappell's 'Popular Music of the Olden Time,' 30s.; 'Chertsey Worthies Library,' 6l. 10s., only 100 copies printed. Under Coleridge are several items of interest. 'Fuller Worthies Library,' 1868-76, only 166 copies privately printed, is 7l. 10s. Canon Ainger had a good collection of Hood's works. We find under these, with an autograph, the very scarce first edition of 'Whims and Oddities,' in the original boards, uncut, 2l. 15s.; also first editions of 'Tynney Hall,' 'Up the Rhine,' and many others. Under Shakespeares are the Shakespeare Society's Publications, 1841-53, 48 vols., 8l. 8s. There is a note in the catalogue that Canon Ainger's copies of early editions of Lamb, together with some early editions of Tennyson, Wordsworth, and others, were sent to auction by the executor, in accordance with instructions left by the late Canon. It will be remembered that these were sold by Messrs. Sotheby, Wilkinson & Hodge on 20-22 June. Mr. Blackwell's Catalogue XCIV. has also a large collection of works in European philology, from the library of the late Dr. Earle, and a good general list.

Mr. Commin, of Exeter, has a varied and interesting list. Under America we find 'Sir Francis Drake Revived,' 1663, 3l. 15s. There is Baskerville's beautiful edition of Addison, Birmingham, 1761, 4l. 10s. Under Bewick is a copy of the 'Birds,' 3 vols., Newcastle, 1805-7, 10l. 10s. There is a large collection of bindings. Among other items are 'Milton Tracts,' 1641-60, 42l.; 'Eliu,' first edition, uncut, 12l. 12s.; a complete set of Lysons's 'Magna Britannia,' 1806-22, bound by the Chiswick Art Guild, 12l. 12s.; Grimm's 'Stories,' first edition, 1823-6, bound by Riviere, 10l. 10s.; Cruikshank's 'Comic Almanacks,' 1835-53, in the original covers, 12l. 12s.; and Jesse's 'Historical Memoirs,' 30 vols., 1900-1, half-morocco, 18l. 18s. There is a large collection of French Almanacs (over one hundred), issued in Paris during 1899, 1897, and 1898, 32 vols., with book-plate of Sir William Fraser, 4l. 10s.

Mr. Bertram Dobell's list opens with a selection of miscellaneous books, followed by one of books, pamphlets, and broadsides of the seventeenth and eighteenth centuries, many of them very rare.

There is also a collection of old plays. These include Beaumont and Fletcher's 'The Beggar's Bush,' first separate edition, printed for H. Robinson and Anne Mosely, 1661, 4l. 10s. Readers of 'N. & Q.' will remember that it was at a performance of this comedy, in January, 1661, that Pepys saw female actors for the first time.

Mr. William Downing, of Birmingham, opens his list with a complete set of "Tudor Translations," 42l. Other items include Collinson's 'Somersetshire,' 3 vols., 4to, 1791, 7l. 7s.; Thackeray, 30 vols., 9l. 9s., original cost 24l. Under Black-Letter is Hughe Latymer, 'Certayn Godly Sermons,' 1562, 2l. 2s. This book contains James Boswell's autograph, 1803. There is a first issue of Longman's edition of the New Testament, 1865, crimson morocco, 2l. 12s. 6d. The wood engravings are very fine. A set of the *Graphic*, 44 vols., 1889 to 1891, is priced very low, 6l. 6s.

Mr. Francis Edwards has two lists. Part 7 of his valuable Oriental Catalogue supplements Parts 1 to 6, and reaches p. 648. The new part includes Asia in general, Cyprus, Asia Minor, India, Siberia, Manchuria, &c. The general catalogue has many recent acquisitions. These include 'Nollekens and his Times,' illustrated by 337 additional autographs and engraved portraits, 1829, 20l.; Malton's 'Views of Dublin,' taken in 1791, 25l.; Bewick's 'Birds,' 1797-1804, 12l.; Buffon, 1770-88, 12l.; Caldecott's 'Sketches,' 55l.; Collinson's 'Somerset,' 1791, 8l. 8s.; Dickens's 'Battle of Life,' with autograph letter, 6l. 10s.; a number of Dr. Doran's works, including a complete set priced at 15l.; Stockdale's 'Æsop and Gay's Fables,' 1793, a very fine set, 14l.; original editions of Haliburton, 26 vols., 1829-60, 14l.; 'The Hermitage,' 84 photographs from the Imperial Gallery at St. Petersburg, 1900, 15l. (published at 50l.); Horne's 'New Spirit of the Age,' 1844, 5l. 5s.; and Withers's 'Tracts and Letters on Planting,' 1826-8, with an unpublished letter of Sir Walter Scott, 15l. The list also contains choice sets of Charles Lamb, a Fourth Folio Shakespeare, antiquarian works, &c.

Messrs. William George's Sons, of Bristol, in their summer list include the latest additions to their stock. Under America is Lewis and Clarke's 'Delinuations of the Manners of the Indians,' 1809, 32s. 6d. Royaumont's 'Bible Prints,' R. Blome, 1701, is 2l. 8s. Under Bibliography we find 'The English Catalogue of Books,' 1838 to January, 1863, compiled by Sampson Low, 36s. Borrow's works, 10 vols., all first editions, are 7l. 10s.; 'Costumes of the Time of the French Revolution,' 1889, 2l. 15s.; Dryden's 'Fables,' with engravings by Lady Diana Beauclerc, 1798, 3l. 3s.; 'Freemasonry, Regulations for the Use of the Lodges,' 1723, newly bound by Zaehndorff, 10l. 10s.; Granger's 'Biographical History of England,' 1824, 5l. 5s.; Lafuente's 'Spain,' Barcelona, 1889-90, 6l. 6s.; Wedmore's 'Turner and Ruskin,' 2 vols., 7l. 7s.; and 'White's Club,' by the Hon. A. Bourke, 2 vols., royal 4to, 6l. 5s. There are a number of works under India, and also under Scandinavia.

Mr. Charles Higham has had such a supply of books that he has been obliged to issue two catalogues of religious literature within a month. One of them contains a collection of early English, 1588-1799.

Mr. James Irvine, of Fulham, has a number of books on botany, ferns, and fungi, also a good miscellaneous collection. Among these we find

Garran's 'Australasia Illustrated,' 3 vols., folio, 1l. 5s.; and Billings's 'Antiquities of Scotland,' 4 vols., 4to, 3l. 3s. Under Illustrated Books are 'The Turner Gallery,' with text by Monkhouse, 3 vols., 5l. 5s.; and 'Richmondshire,' 20 line engravings after paintings by Turner, letterpress by Mrs. A. Hunt, 2l. 2s. There are a number of natural history books, also books on the microscope, geology, ornithology, zoology, topography, and travel.

Messrs. Maggs Bros. have a good list of topographical and heraldic books, valuable county histories, and general literature. Among other items we notice a large collection of the speeches of orators and politicians, 75 vols., royal 8vo, 50l.; Tooke's 'History of Prices,' 1838-57, very scarce, 14l. 14s.; 'Historical Memoirs of the Russell Family,' 1833, 7l. 10s.; Pyne's 'Windsor Castle,' 38l.; an extra-illustrated copy of Faulkner's 'Fulham,' 6l. 10s.; Hone's 'Miracle Plays,' 1823-43, 4l. 4s.; a collection of works relating to music, 36 vols., 1830-89, 18l. 18s.; Murray's 'Cathedrals,' 6l. 15s.; Jansson's 'Atlas,' very scarce, 6l. 18s.; and Hasted's 'Kent,' 1778-99, 24l. There are works relating to London and Scotland, including, under Bannatyne, 'The Black Book of Taymouth,' Edinburgh, 1855, 6l. 10s. This was privately printed by the Marquess of Breadalbane. There is also a set of the English Dialect Society Publications, 34 vols., 15l. 15s.

Mr. H. H. Peach, who formerly traded as W. H. Hoyle, Greyfriars, Leicester, has two catalogues of books and manuscripts. Among other items we find Oldham's 'Romanse Historie Anthologia,' 1653-83, 5l. 5s.; Thomas North's 'The Diall of Princes,' 1580, 4l. 4s.; and Pope's 'Essay on Man,' 1745, 12mo, 3l. 10s. The last volume contains an autograph note of Pope's. The book belonged to Mark Pattison.

Mr. C. Richardson, of Oxford Road, Manchester, has a catalogue of scientific literature. In this we find Hewitson's 'Exotic Butterflies,' 1851-66, scarce, 22l. 10s.; 'Orchids,' by F. Sander, 28l.; and Doubleday and Westwood's 'The Genera of Diurnal Lepidoptera,' 1846-52, 22l. There are a number of works under Astronomy, Geology, Ethnology, Chemistry, and Medical.

Mr. A. Russell Smith has a second and concluding portion of the list of tracts, pamphlets, and broadsides we noticed on 18 June, bringing it from 1800 to 1899. Collectors will find these two lists of great value.

Messrs. Henry Sotheran & Co. have in their last catalogue numerous works printed at the Kelmescott and other presses. Among many interesting items we find an illustrated copy of 'Anti-Jacobin Poetry,' 1801, price 8l. 8s. There is an important manuscript of the "Spanish Match," being a commonplace book made by Sir Walter Aston while he was ambassador in Spain, 1620-5 and 1635-8. The catalogue is rich in works on Australasia. Among these are Oxley's 'Two Expeditions into the Interior of New South Wales,' 1817-18; and Strzelecki's 'Physical Description of New South Wales.' Strzelecki was the first to discover gold-bearing quartz in 1839 in the Blue Mountains, but "at the request of the Governor of the Colony, who feared a convicts' revolt, did not include an account of his discovery in the work." We have only space to mention three other items: Buck's 'Antiquities,' 1721-49, 77l. 10s.; Montaigne, first edition, 1603, 73l. 10s.; and a fine copy of the first

Prayer-Book of Queen Elizabeth, 1559, 220l. The last is extremely rare.

Mr. Albert Sutton, of Manchester, has a good list of miscellaneous literature at moderate prices. There is a complete set of *Punch*, original issue, 1841-1902, 25l.

Mr. James Thin, of Edinburgh, has a well-classified catalogue. There are sets of *Blackwood*, 1817 to end of 1903, 21l.; *Archæological Journal*, 1845-64, 6l.; *Gentleman's Magazine*, 1731 to 1830, 6l.; the *Portfolio*, 1870-98, 18l. A portion of the catalogue is devoted to works relating to Scotland. There are also interesting items under Napoleon, Occult, Natural History, and Oriental.

Mr. Wilfrid M. Voynich issues another of his short catalogues. Mr. Voynich has now such a large stock that he finds it impossible to give full descriptions in his bibliographical lists, and has decided to issue, side by side with those lists, ordinary short ones, the present being the ninth, and, like the earlier, full of rarities.

Mr. George Winter, of Charing Cross Road, in his July list has works on the fine arts; a set of 'British Essayists,' 45 vols., 1808, 2l. 17s. 6d.; Englefield's 'Isle of Wight,' 1816, 2l. 7s. 6d.; Kelmescott Press publications, 8 vols. 4to, 6l. 6s.; a copy of Littré, 4 vols., 2l. 15s.; Nelson's 'Letters to Lady Hamilton,' original edition, 1814, 1l. 7s. 6d.; Ingram's 'Oxford,' large paper, 3 vols., 1837, 1l. 10s.; 6 vols. of Pickering's "Diamond Classics," 17s. 6d.; *Satirist*, or *Monthly Mirror*, 1808-11, 1l. 12s. 6d.; Lodge's 'Portraits,' 1835, 2l. 17s. 6d.; and Camden's 'Britannia,' 1695, 1l. 5s.

### Notices to Correspondents.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

EVLOSER.—The use of the word in that sense is Shakespearean: "Thaw and resolve itself into a dew" ("Macbeth").

LUCIS ("Once in a blue moon").—See 6th S. ii. 125, 236, 335; 7th S. v. 248.

### NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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## Notes.

## DE QUINCEY'S EDITORSHIP OF THE 'WESTMORLAND GAZETTE.'

PROF. MASSON, H. A. Page, the 'Dict. Nat. Biog.' (Leslie Stephen), and 'The Ency. Brit.' (J. R. Findlay) have each fallen into error in regard to the above. De Quincey became editor of that journal on 11 July, 1818, *not* "in the summer of 1819." He took up residence at Dove Cottage in November, 1809 (his tenancy dating from the previous May Day), therefore he had *not* "ultimately settled in 1812.....on the borders of Grasmere." It was from this cottage, at a distance of seventeen miles, that he edited his paper (a fact which largely contributed to his non-success and ultimate resignation). Once, when his presence at the office was urgently needed, a heavy fall of snow prevented him from getting there to time. On another occasion he inadvertently missed the post with his MS. Thus he was *not* "living, it seems, chiefly in Kendal at the time." He never "lived" there. As to his politics, in the party sense of the term, whatever they may have been in later life, they were during his residence in Lakeland those of a high Tory. In his first leader he endeavoured to show how that Brougham—who, having ventured

to contest the Parliamentary seat of the Lowthers, held by them unopposed for thirty years, had been defeated by 2,369 out of 3,258 votes polled—would have received a still greater downfall had he not withdrawn from the contest before the allotted time for the closing of the poll. So strong, indeed, was De Quincey's feeling against Brougham and his Whig friends that the proprietors of the *Gazette*—staunch Tories—ultimately desired their editor to modify the extreme manner in which the vehemence of his party spirit was expressed. He was a confessed enemy to Bonaparte and Owen, and opposed to Catholic Emancipation; hence was *not* "classed as a Liberal-Conservative"; and what he "would have been" is irrelevant. It is a fact that he was *not* "always as far removed from Radicalism as from Toryism." De Quincey tendered his resignation in 1819, his last "Editorial Note" appearing in the issue of 27 November, and his work did *not* "come to an end some time in 1820." Above all, he did *not* "abandon it as insufficiently remunerative," or for any such reason. It is true that "he continued to edit the paper for the greater part of a year." It would be more accurate to say that he did so for the greater part of a year and a half. He did *not* "reside till the end of 1820 at Grasmere," but left in the early part of that year. And Dove Cottage was *not* "afterwards occupied by Hartley Coleridge," nor at any time, save as Wordsworth's and De Quincey's guest. The younger poet spent the last ten years of his life at Nab Cottage, whence De Quincey wooed and won his bride, Mary Simpson, in 1816. These corrections are on the authority of the present proprietor-editor of the *Gazette*.

W. BAILEY-KEMPLING.

## DOG-NAMES.

SOMEWHERE about sixteen years ago we published in your pages (7<sup>th</sup> S. vi. 144) a list of dog-names; since then we have gathered others which we send as an addition thereto. The names of the dogs given in 'The Gentleman's Recreation,' fifth ed., 1706—there are ninety-nine of them—were published in the same volume, p. 269, by another contributor, who arranged them in alphabetical order. It has not been considered necessary to reproduce any of these except when they occur elsewhere. The dogs mentioned in the writings of Sir Walter Scott are also given on p. 462. Classical and Oriental names we have disregarded, at least for the present, but it may be well to remind our readers interested in the subject that several dog-

names, Greek and Teutonic, may be found in Mr. J. S. Stallybraas's translation of Grimm's 'Teutonic Mythology,' vol. iv. p. 1282. A few Oriental names of dogs occur in Southey's 'Common-Place Book,' vol. i. p. 417.

Apache.—Dog of Carl Lumboltz. 'Unknown Mexico,' i. 38.

Barri.—Dog of Mount St. Bernard. Rogers, 'Italy,' ed. 1839, p. 17.

Batty.—Introduction to Christie's Will in 'Border Minstrelsy,' Henderson's ed., iv. 63.

Beauty.—Dryden, 'Wild Gallant,' III. i.

Blanch.—'King Lear,' III. vi.

Block.—Jonson, 'Staple of News,' referred to in Southey's 'Common-Place Book,' iii. 234.

Bloodylass.—Scott's 'Auchindrane':—

I must chain up the dogs too;  
Nimrod and Bloodylass are cross at strangers,  
But gentle when you know them.—I. 1.

Not in the list referred to above.

Bowman.—'First Ode of First Book of Horace Imitated' (1771), 17.

Brount.—The big mastiff of Robespierre. Chambers, 'Book of Days,' ii. 134.

Bruin.—Charles Bradlaugh's dog. 'Life,' by his daughter, i. 108.

Cæsar.—Burns, 'Twa Dogs.'

Cavil.—Hunting song, *temp.* Charles II., in Ebsworth's ed. of 'Merry Drollery,' 39.

Crab.—'Two Gent. of Verona,' II. iii.

Cricket.—'Mem. of Verney Family,' i. 185.

Daddy.—*Ibid.*

Daphne.—MS. note in Markham's 'Hunger's Prevention,' 34.

Dash.—Southey, 'Common-Place Book,' iv. 413.

Don.—*Sporting Mag.*, xvi. 285.—Lord Tennyson's dog. Wilfrid Ward, 'Problems and Persons,' 199.

Double-ugly.—An epithet used in Leicestershire as a dog's name, specially one of the brindled bulldog breed.—'Eng. Dialect Dict.,' *sub voc.*

Duke.—Lord Tennyson's dog. Wilfrid Ward, 'Problems and Persons,' 199.

Dyer.—Hunting song, *temp.* Charles II., in Ebsworth's ed. of 'Merry Drollery,' 39.

Fanatic.—Southey tells a story of how a Provost of Aberdeen was hanged by a mob for calling one of his dogs Fanatic and the other Presbyterian.—'Common-Place Book,' iii. 317.

Fillida.—MS. note in Markham's 'Hunger's Prevention,' 34.

Fleury.—'Verney Memoirs,' iv. 75.

Flush.—Mrs. Browning's dog before her marriage. *Athenæum*, 18 Feb., 1899, p. 201.

Gager.—Red greyhound of Sir Ipomydon. Geo. Ellis, 'Metrical Romances,' 515.

Gamboy.—'Verney Memoirs,' iv. 75.

Giallo.—Dog of Walter Savage Landor. 'Life of Frances Power Cobbe,' ii. 20.

Gilmyn.—Black greyhound of Sir Ipomydon. Geo. Ellis, 'Metrical Romances,' 516.

Gobble.—J. R. Lowell's dog. 'Letters,' ii. 462, 465, 470.

Gusquin.—Hunting song, *temp.* Charles II., in Ebsworth's ed. of 'Merry Drollery,' 39.

Hankin.—'Paston Letters,' iii. 115.

Hakla.—Dog of Cardinal Wiseman. Wilfrid Ward, 'Life of Cardinal Wiseman,' ii. 174.

Hey.—Horace Marryat, 'Year in Sweden,' i. 59.

Holdfast.—'Henry V.,' II. iii.

Ingeborg.—Horace Marryat, 'Year in Sweden,' i. 59.

Juva.—Dog of Robert Pollok, author of 'The Course of Time.' 'Life,' by David Pollok, 32.

Karenina.—Lord Tennyson's dog. Wilfrid Ward, 'Problems and Persons,' 199.

Keeper.—A dog in Day's 'Sandford and Merton.'

Khaki.—The bitch of a Lincolnshire publican which was pupped about the time of the beginning of the South African war. She was called Khaki in allusion to the soldiers' dress, because she had spots on her resembling it in colour.

Koras.—Horace Marryat, 'Year in Sweden,' i. 59.

Lollard.—Jonson, 'Staple of News.' Southey, 'Common-Place Book,' iii. 234.

Love.—*Ibid.*, i. 469.

Lufra.—Scott, 'Lady of the Lake,' v. 25.

—Lord Tennyson's dog. Wilfrid Ward, 'Problems and Persons,' 199.

Lustic.—Horace Marryat, 'Year in Sweden,' i. 59.

Machaon.—Rogers, 'Jacqueline,' ii. 25.

Madge.—Dryden, 'Sir Martin Mar-all,' iii. 1.

Marmion.—Dog that belonged in 1811 to the father of Mary Russell Mitford. 'Life of M. R. Mitford,' by A. G. L'Estrange, i. 140.

Mary-gold.—'Verney Memoirs,' iv. 76.

Minna.—Dog of Cardinal Wiseman. Wilfrid Ward, 'Life of Card. Wiseman,' i. 120.

Moholoff.—Dog of Duc d'Enghien. 'N. & Q.,' 9th S. xii. 28.

Mopsey.—'Verney Memoirs,' iv. 76.

Nettop.—Sir C. H. J. Anderson, 'The Swedish Brothers,' 3.

Nimrod.—Scott, 'Auchindrane,' i. 1. Not in list referred to above.

Orelia.—Southey, 'Roderick the Last of the Goths,' xxi.

Panks.—Lowell's dog. 'Letters of J. R. Lowell,' ii. 462, 465.

Pero.—"Get Ponto and Pero and all the dogs fed." *Sporting Magazine*, xxxvii. 311. A common name in Wales. Castilian for dog. 'N. & Q.' 9th S. x. 174.

Pharaoh.—Boarhound of the late Marquis of Salisbury, so called "because he will not let the people go." *Yorkshire Post*, 24 Aug., 1903, p. 6, col. 5.

Pim.—Hunting song, *temp.* Charles II., in Ebsworth's edition of 'Merry Drollery,' 39.

Pincher.—Southey, 'Omniana,' i. 40.

Pombal.—Dog of John Mason Neale, Warden of Sackville College. *St. Margaret's Magazine*, Jan., 1903, 228.

Pomero.—W. S. Landor's dog. 'Lett. of James Russell Lowell,' ii. 361.

Pottle.—Hunting song, *temp.* Charles II., in Ebsworth's 'Merry Drollery,' 39.

Presbyterian.—See 'Fanatic.'

Qumwer.—"A black spotted bitch." Southey, 'Common-Place Book,' iii. 504.

Rainsbolt.—Hunting song, *temp.* Charles II., in Ebsworth's ed. of 'Merry Drollery,' 39.

Riquet.—"That sweetest of dogs of romance, Riquet." *Athenæum*, 2 March, 1901, 270.

Ratton.—Dog of Madame du Deffand, which Horace Walpole took care of after Madame's death. *Edinburgh Review*, April, 1904, 456.

Raynall.—Dog of Prince Rupert after the Restoration. He writes to Legge: "Poor Raynall at this instant is dying, after having been the cause of the death of many a stagge. By heaven, I would rather lose the best horse in my stable." Eva Scott, 'Rupert, Prince Palatine,' 300.

Resto.—*Sporting Magazine*, xvi. 285.

Ryno.—Scott, 'Lord of the Isles,' v. 22.

Sancho.—T. Park:—

Till keen-nosed Sancho, ranging by,  
Stands and fortells a partridge nigh.  
'Sonnets,' 1797, 72.

*Sporting Magazine*, xvi. 285.

Satan.—A dog the property of Mr. Wedge, of Chertsey, 1814. *Sporting Magazine*, xlv. 50.

Shepherd.—'Memoirs of the Verney Family,' i. 185.

Snooks.—The name of a dog which more than half a century ago a Lincolnshire clergyman had received as a present from a Cambridge friend, whose surname was Snooks.

Soot.—Hunting song, *temp.* Charles II., in Ebsworth's ed. of 'Merry Drollery,' 39.

Souillard.—"A white dog, Souillard, was given as a great present to Louis XI." Kenelm Henry Digby, 'Orlandus,' 1829, 311.

Spendall.—Hunting song, *temp.* Charles II., in Ebsworth's ed. of 'Merry Drollery,' 39.

Sug.—*Ibid.*

Swagger.—*Ibid.*

Swag-pot.—*Ibid.*

Sweet-heart.—'King Lear,' III. vi.

Swilback.—Hunting song, *temp.* Charles II., in Ebsworth's ed. of 'Merry Drollery,' 39.

Tiny.—Dog of Cardinal Wiseman. Wilfrid Ward, 'Life of Wiseman,' ii. 174.

Toby.—Southey, 'Common-Place Book,' ii. 111. Quoting Wesley's 'Journal.'

Tory.—"In a play of Mrs. Behn's we find a Whig knight calling his house-dog Tory." *Sporting Mag.*, xxiii. 271.

Toss.—Hunting song, *temp.* Charles II., in Ebsworth's ed. of 'Merry Drollery,' 39.

Tracy.—Herrick's dog. *Fortnightly Review*, December, 1903, 985.

Vaunter.—'Verney Memoirs,' iv. 114.

Venus.—Dryden, 'Wild Gallant,' iii. 1.

Youland.—Hunting song, *temp.* Charles II., in Ebsworth's 'Merry Drollery,' 39.

N. M. & A.

[My dogs must look their names too, and all Spartan,  
Lelaps, Melampus; no more Fox and Baudiface.  
Fletcher, 'The Wildgoose Chase,' I. iii.]

#### COBDEN BIBLIOGRAPHY.

(See 10th S. i. 481; ii. 3, 62.)

#### IV.

#### COMMENT AND CRITICISM.

(Arranged chronologically.)

1836.

Analysis of Mr. Cobden's 'Cure for the Russophobia.' [London, J. Ridgway & Sons, 1836.] 8vo. 8028. e. 36. (1.)

1837.

Russia. In answer to a Manchester Manufacturer. London, 1837. 8vo. 8026. g. 33. (1.)

1843.

Isaac Maydwell's Analysis of Cobden's Addresses, with remarks on Mr. [R. H.] Greg's speech at the Great League Meeting at Manchester. London, 1843. 8vo. 1391. g. 47.

1844.

On Patriotism. A Letter to Richard Cobden, Esquire, M.P., and John Bright, Esquire, M.P., or, a friendly remonstrance with them, on what may be truly called their incessant persecution of the prime minister; another to the Marquis of Westminster, Earl Fitzwilliam, &c. By Civic-Manchester, Joseph Pratt, Printer, 23, Bridge Street, 1844. 8vo, pp. 50.—The letter concludes as follows: "Your most obdt. hble. servt., John Bridge, Crescent, Salford, April, 1844." — A Letter from a Crow to Mr. Cobden. Translated from the original by a Northamptonshire Squire. London, 1844. 4to. 1391. g. 31.

1845.

Bastiat (Frédéric). Cobden et la Ligue, ou l'agitation anglaise pour la liberté du commerce, &c. Paris, Senlis [printed], 1845. 8vo. 1391. g. 14.

1846.

Maitre (C.). Richard Cobden, ou l'Esprit Anglais contre l'Esprit Français à propos de la Liberté

des Echanges. Paris, 1846. 16mo. 1391. a. 35. (2.)  
 Garnier (C. J.). Richard Cobden, les Ligueurs, et la Ligue: précis de l'histoire de la dernière révolution économique et financière en Angleterre. Paris, 1846. 12mo. 1391. a. 32.

1847.

Discorso Economico sulla Maremma Sanese dell' Arcidiacono Sallustio Antonio Bandini. Nuova Edizione. Dedicata al Celebre Riccardo Cobden. Riveduta sul MS. Autografo. Siena, Tipografia dell' Ancora, 1847.

— Letter to Richard Cobden on the Scotch Law of Entail. By a Scotch Landlord. Inverness, 1847. 8vo. 6583. b.

1848.

Ellis, W. A Few Questions on Secular Education—What it is, and what it ought to be; with an attempt to answer them. Preceded by an Appeal to Richard Cobden, Esq., and the members of the late Anti-Corn Law League. By the Author of 'The Outlines of Social Economy' [W. Ellis]. London, 1848. 8vo. 8305. e. 82.

1849.

Phipps (E.). A few words on the three amateur budgets of Cobden, MacGregor, and Wason. London, 1849. 8vo, pp. 24. M.F.L.

Holdfast (Harry), *pseud.* A short letter to Mr. Cobden in reply to his long speech at Manchester from his quondam admirer, Harry Holdfast. London, 1849. 8vo. 8138. d.

John Bull and his Wonderful Lamp. A new Reading of an old Tale. By Homunculus. With six [coloured] illustrations designed by the author. London, 1849. 4to. M.F.L.—A Protectionist version of the story of Aladdin, in which "Cò-Ab-Deen the Cotton Spinner, or Cò-Abdin, plays the part of the evil magician.

1850.

Day (G. G.). Cobden's Contradictions. Extracted from Mr. G. G. Day's Letter to the *Morning Herald* of March 27, 1850. [London, 1850.] S.sh. fol. 806. k. 15. (27.)

1852.

Somerville (Alexander). The Whistler at the Plough and Free Trade. By Alexander Somerville, one who has whistled at the Plough. Manchester, 1852. 8vo.

An Address to Messrs. Cobden and Bright, showing their total unfitness under a monarchy, for members of Parliament, and that they are, and have long been, the greatest banes and plagues of Society. By John Bridge. Manchester, Joseph Binns Normanton, 1852. 8vo, pp. 7.—The first page of the letter is printed as follows: "Mr. Bridge's Letter. (This Letter was originally written to the Editor of the *Manchester Courier*.) Hulme Place, Salford, June 18, 1852."

1853.

Richards (A. B.). Cobden and his pamphlet [1793 and 1853] considered, in a letter to Richard Cobden, &c. 1853. 8vo. 8138. df.

Marshall (J. C.). How Wars arise in India. Observations on Mr. Cobden's Pamphlet entitled 'The Origin of the Burmese War.' London, 1853. 8vo. 8022. d.

— A letter to Richard Cobden in reply to '1793 and 1853.' By a Manchester Man. Manchester, 1853. 8vo. 8138. f.

1854.

Cobdenic Policy the Internal Enemy of England. The Peace Society, its combativeness, Mr. Cobden, his secretiveness. Also a narrative of historical incidents. By Alexander Somerville ("One who has whistled at the Plough"). London, 1854. 8vo, pp. 104. M.F.L.—Somerville announced as in preparation 'Cobden's Historical Errors and Prophetic Blunders,' but this did not appear.

The Slanderer Exposed. A rejected letter of remonstrance to the *Manchester Courier* on its attempt to damage the Conservatives by harbouring a renegade from the Anti-Corn Law League; or a few words on Somerville and his 'Cobdenic Policy.' By G. F. Maudley. Manchester, Cave & Sever, 1854. 8vo, pp. 14.

1857.

Lammer Moor, *pseud.* Bowring, Cobden, and China, &c. A Memoir by Lammer Moor. Edinburgh, J. Menzies, 1857. 8vo. 8022. d.

1859.

Mr. John Bright's Speech in support of Richard Cobden, Esq. Wrigley & Son, Printers by "Steam Power," Rochdale. Four columns on demy folio fly-sheet.—This is preserved in the Election Scrap-book in the Rochdale Free Library.

1861.

Free Trade in Gold, being a reply to the Cobden-Chevalier treatise "on the probable decline in the value of gold," also an exposition of the French schemes on the currency now maturing. London, 1861. 12mo. 8223. a. 49.

1862.

Reybaud (M. K. L.). Économistes modernes..... Richard Cobden, M. F. Bastiat, M. M. Chevalier, M. J. S. Mill, M. L. Faucher, M. P. Rossi, &c. Paris, 1862. 8vo. 8206. f. 17.

Fletcher (Grenville), Parliamentary Portraits of the Present Period. Third Series. London, James Ridgway, 1862. 8vo.—Includes sketch of Cobden.

Protin (P. O.). Les Économistes Apprécies, ou Nécessité de la Protection.....Cobden, Michel Chevalier, Carey, Du Mesnil, Marigny, &c. 2 pt. Paris, 1862-3. 12mo, pp. 270. 8206. aaa. 31. M.F.L.

Denman (Hon. J.). The pressing necessity for increased docks and basins at Portsmouth, with some observations on Mr. Cobden's 'Three Panics,' &c. 1862. 8vo.—Another edition in 1863. 8806. c.

Urquhart (D.). Answer to Mr. Cobden on the assimilation of war and peace [as proposed by Mr. Cobden in a letter to the Manchester Chamber of Commerce]. Also analysis of the correspondence [of the English Government] with the United States [May, June, 1861], showing the Declaration of Paris to have been violated by England and France. Pp. 64. London, Hardwick, 1862. 8vo. 1250. c. 38. (7.)

— "The Three Panics" dispelled. A reply to the historical episode of Richard Cobden. Reprinted .....from *Coburn's United Service Magazine*. London, 1862. 8vo. 8138. b.

1863.

Simonson (F.). Richard Cobden und die anti-kornzollige, sowie ihre Bedeutung für die wirthschaftlichen Verhältnisse des Deutschen

- Reiches. Berlin, 1863. 8vo, pp. 64. 8229. de. 32. (11.)
- Richard Cobden, Roi des Belges. [Being a reply to Richard Cobden's letter to *L'Economiste Belge* on the fortifications of Antwerp.] Par un ex-Colonel de la Garde Civique. Dédicé aux blessés de Septembre. Deuxième édition. London, 1863. 8vo.—This was written by Sylvain van der Weyer, and is included in his 'Choix d'Opuscules,' edited by Octave Delepierre, and published at London in 1863.
- Blackman, E. L. Our Relations with America. A reply to the arguments of Mr. Cobden.....as to the supply of ammunition of war to the belligerents. Manchester, [1863]. 8vo. 8175. e. 1. (1.) 1864.
- The Land and the Agricultural Population. [Being letters of A. H. Hall, W. T. White, and others in reply to two speeches delivered at Rochdale in November, 1863, by Richard Cobden and John Bright. Reprinted from the *West Sussex Gazette*.] Arundel, 1864. 8vo. 7075. bb. 27.
- Primogeniture and Entail. Letters of J. E. Thorold Rogers, M.A., Professor of Political Economy at the University of Oxford; and Mr. Henry Tupper, of Guernsey, and others, on the History and Working of the Laws of Primogeniture and Entail in their Moral, Social, and Political Aspects. Manchester, Alexander Ireland & Co., 1864. 8vo, pp. 28.—Mr. Tupper's letter is addressed to Mr. Cobden, and the pamphlet resulted from the speech out of which the Cobden-Delane correspondence arose.
- 1865.
- Alarming results of the non-reciprocity System of Free Trade promoted by Messrs. Gladstone, Cobden, Bright, and their supporters. Fourth edition. London, [1865]. S. sh. fol. 1880. d. 1. (67.)
- Cobden's Nederidge Navolgers in Indië: een beschamend woord voor alle bestrijders der liberale Koloniale politiek. (Overgedrukt uit het *Dagblad van Zuidholland en's Gravenhage* van 8-11 Augustus, 1865.) 's Gravenhage, 1865. 8vo. 8022. dd.
- Mr. Cobden. (From the *Ulster Observer*.) London. 8vo, pp. 4.—A reprint of a leading article on Mr. Cobden's career.
- 1866.
- Le Buste de Cobden. Par A. Verviers. 1866.
- 1867.
- Brewster, D. The Radical Party: its Principles, Objects, and Leaders.—Cobden, &c. Manchester, 1867. 8vo. 8138. cc. 10. (10.) 1868.
- Financial Reform Union. Papers on Taxation, &c. No. 3. A Budget for 1868, based upon Mr. Cobden's "National Budget," proposed in 1849. Pp. 7. [London], 1868. 8vo. C. T. 274. (8.)
- Pamphlets Nationaux. No. 1. Les Joux de M. Cobden. Par A. Grandguillot. Paris, [1868, &c.]. 8vo. 8245. ff. 3.
- 1885.
- "Robkin and Blight" [i.e., Richard Cobden and John Bright]. What unfair trade is doing for us. [Signed "Pastor Agricola."] Pp. 23. Warwick, H. T. Cooke & Son, 1885. 8vo. 8139. b. 29. (7.)
- Pope (J. B.). The Curse of Cobden, or John Bull v. John Bright. [A pamphlet upon Free Trade.] Edinburgh and London, W. Blackwood & Sons, 1885. 8vo. 8228. b. 37.
- 1886.
- Brett (J.). *Calculator*. Free Trade. Cobden, Bright, Gladstone,.....Fawcett, collated and examined. London, Effingham Wilson, 1886. 8vo. 8229. i. 18. (4.)
- Cashin (T. F.). Free Trade Fallacies; or, Cobden confuted. An exposition on the existing phase of progress and poverty, &c. London, Wyman & Sons, 1886. 8vo. 8229. bbb. 53. (12.) 1901.
- The Curse of Cobden: what it means. An address to those with brains. Issued by the Warminster Fair Trade and Home Labour Defence League. [Signed for the League by John W. Hull.] Pp. 8. Warminster, [1901]. 8vo. 08226. g. 62. (13.)
- WILLIAM E. A. AXON.  
(To be continued.)
- GIPSIES: "CHIGUNNJ."—People who deal in historical and philosophical questions have a perverse way of always getting hold of the wrong end of the stick. They always wish to prove some far-fetched, out-of-the-way theory. To me it has always appeared obvious that the Zigunnoi, described by Herodotus as people with a way of life exactly the same as that of modern gipsies, and occupying exactly the region to this day most thickly populated by gipsies, really were gipsies or Zigeuner. The whole thing is as plain as a pikestaff. What is the general occupation of gipsies but that of tinkers, horsedealers, and above all blacksmiths? Now a dialect word in Great Russian gives a complete explanation of the name Zigunnoi, because in that dialect the word—not given in Russian dictionaries—*chigunnji* means made of iron or connected with iron. If in the present day so large a Slav element still remains along the Danube, this must have been still more the case in classic times, for the Slav elements have been slowly shrinking east and northwards. So that it is not wonderful if Herodotus was given the Slav name for the members of the nomad primitive iron age, who resolutely refused to be civilized.
- W. W. STRICKLAND, B.A.
- 'MURRAY'S HANDBOOK FOR YORKSHIRE.'—In your notice of the new edition of 'Murray's Handbook for Yorkshire' (10<sup>th</sup> S. i. 259) you state that the "delightful cream cheese" made at Grewelthorpe might have been mentioned. Will you allow me to point out that the 'Handbook' contains two allusions to this cheese: on p. 320, where Grewelthorpe is mentioned, and also at the end of section xiii. of the Introduction, where the gastronomic peculiarities of the county are described? You also remark

upon the omission of the Farnley Hall near Leeds; and DR. FORSHAW (p. 346), writing on the same subject, hints at "other discrepancies and omissions." May I inquire whether this particular Farnley Hall possesses any interest, internal or external, for the intelligent tourist? DR. FORSHAW cites nothing in its favour, except that it is mentioned in the 'National Gazetteer,' and all the 'National Gazetteer' seems to be able to say for it is that it is "the principal residence." This in itself is not enough to render obligatory its inclusion in a work which, after all, is not a gazetteer, but a guide-book. J. M.

12-14, Long Acre, W.C.

WILLIAM WAY, ALIAS WYGG, ALIAS FLOWER.—Under the heading 'Recusant Wykehamists,' in 9th S. xi. 227, 350, it was shown that William Wygge, the Catholic martyr, was not the Winchester scholar of 1570 (though it is asserted he was by Dodd, 'Church History,' vol. ii. p. 131), but is to be identified with William Way.

The further identification of William Way with Mr. Flower was left uncertain. Dom Bede Camm, O.S.B., now writes to me to point out that this further identification is certain, as 'S. P. Dom. Eliz.' ccii. 61, contains the name of "William Flower, *alias* Way, Seminary in the Clink."

JOHN B. WAINWRIGHT.

"CLOSURE - BY - COMPARTMENT."—In the appendix to 'H.E.D.' which will naturally be looked for when the series of volumes now being issued is completed, it will be necessary to include "closure-by-compartment," a phrase used by the Prime Minister and all the leading speakers in the recent House of Commons debate on a particular proposal in regard to the Licensing Bill, as an extension of the meaning of *closure* as "the closing of a debate in a legislative assembly by vote of the House or by other competent authority."

POLITICIAN.

"KABOOSE."—The other day a friend of mine, who plumes himself upon the purity of his English, said to me, "I'll sell you the whole kaboose." I was so surprised to hear him indulging in Yiddishisms that I begged him to tell me how he came to know the word. All I learnt was that he had often heard it used by art-dealers. He was ignorant of its origin. I have often heard it used in Hebrew circles. We say "chaboose." Its etymology is nebulous. The nearest thing I can find in Hebrew to it is "chabosh" from "chabosh," to subjugate. "Kaboose" would

thus mean anything acquired or property. "Kaboose"—=job-lot. M. L. R. BRESLAR.

[Obviously a variant of "caboodle," says Farmer's 'Slang and its Analogues.' Derivation disputed.]

EPITAPH ON ANN DAVIES.—The following is from an old tombstone in memory of one Ann, the wife of Edward Davies, who departed this life 9 January, 1795, aged thirty-nine, in Ruyton-of-the-Eleven-Towns Churchyard, in Shropshire:—

Pain was my portion,  
Physic was my food,  
To groan was my devotion  
When drugs did me no good.  
Christ was my physician;  
He knew what way was best  
To ease me of my pain  
And set my soul at rest.

H. T. B.

Shrewsbury.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

I.H.S.—One is so apt to look upon 'N. & Q.' as an "inquire within for everything," that I confess to a feeling of disappointment when, on consulting the Indexes, I could find no reference to the origin of the use of these letters for "Jesus hominum Salvator." In Griesinger's 'History of the Jesuits' (I quote from Scott's translation), chap. ii., is the following:—

"There were 6 associates [four Spaniards, one Portuguese, and one Savoyard] whom Loyola selected for the accomplishment of his designs.....They agreed all seven to assemble on the festival of the Ascension of Mary (15th August, 1534) at daybreak, in the Faubourg St. Jacques, and thence ascended the heights of Montmartre and immediately betook themselves to a subterranean chapel situated there, in which, some centuries before, Dionysius the Areopagite had been beheaded. This was a kind of dismal grotto, of coarse, rough construction, with bare dark grey walls dripping with moisture, and quite unadorned with flowers, gold, or precious stones. On the contrary, all appeared dull and dreary, bare and silent, while hardly a breath of air could penetrate from without: the lighted tapers emitted a sickly pale yellow light, which rendered the chapel even more awful in appearance than it might otherwise have seemed. A frightful impression was given by the plain rough stone altar, behind which rose an old ruinous statue which held the head severed from the trunk in its outstretched arms—that of the holy Denis. Before this altar the seven men kneeled, on entering, and muttered their low prayers. Then one of them rose up—it was Le Faber, who alone of all of them had been consecrated to the priesthood—and read a solemn mass, after which he administered the



Holy Communion. Scarce had this taken place when Ignatius Loyola placed himself before the altar, and swore upon the Bible to lead henceforth a life of poverty, chastity, and obedience. He swore to fight to all eternity only for the things of God, of the Holy Mary, and her Son Jesus Christ, as true spiritual knights, as also for the protection of the holy Romish Church and its supreme head the Pope; and for the extension of the true faith among unbelievers—devoting his life thereto. 'Ad majorem Dei gloriam' (to the exaltation of the glory of God), he exclaimed, as he finished taking the oath, and his wild piercing eyes shot like lightning out of his leaden-coloured haggard countenance. After him the six others took the same oath, and each exclaimed at the finish 'Ad majorem Dei gloriam.' On the termination of this ceremony, however, they did not at once leave the chapel, but remained shut up in it until late in the evening, muttering their prayers, and without a bit of food or a drop of water having passed their lips. As they at last rose up from their knees, Ignatius Loyola marked upon the altar three large capital letters: these were I.H.S. 'What do those signify?' demanded the others. 'They signify,' answered Ignatius with solemn utterance, "'Jesus Hominum Salvator,'" and they shall henceforth be the motto of our institution.' From that time these words were inscribed on the banners of the Society to indicate that the members of the same desire to be considered Assistants of the Saviour Jesus."

I have troubled you with this long extract, without abridgment, to ask if all this is really true. Is this the origin of the letters I.H.S., and do our churches bear on their altars and tables as a fact the badge of the Jesuits? The A.M.D.G. I have always supposed to be their motto, and (but *quære*) the "Patens quia æternus"; but is the I.H.S. theirs as well?

I have read the notes on "Stat crux dum volvit orbis" (10th S. i. 393) with interest. Would it be asking too much for B.W., or some other learned contributor, to note in your columns the mottoes and badges of all the different Orders?

By-the-by, is the translation given above of A.M.D.G. the correct one? "To the greater glory of God" seems more literal; and yet is not that an impossibility, and a contradiction on the face of it? LUCIS.

SHAKESPEARE AUTOGRAPH.—Can any of your American correspondents or others tell me the present whereabouts of the Shakespeare autograph purchased last April at Sotheby's rooms by Mr. A. Jackson, of 224, Portland Street, for a client out of England?

REGINALD HAINES.

Uppingham.

ETON LISTS.—Can any one put me on the track of any MS. lists of Eton College prior to 1791, when they first began to be printed? At present I have lists—or copies of lists—for the following years: 1678, 1707, 1718, 1725,

1742, 1745, 1747, 1752-4, 1756-71, 1773, and 1775-91. I should be very glad to hear of any others, and also of duplicates for any of the above-mentioned years.

R. A. AUSTEN LEIGH.

8, St. James's Street, S.W.

ITALIAN INITIAL H.—It is of course well known that initial *h* only survives in the singular and in the third person plural of the present tense of the verb *avere*. In what appears to be an excellent little book by the late Policarpo Petrocchi, 'La Lingua e la Storia Letteraria d'Italia dalle origini fino a Dante,' Roma, 1903, the words *ha* and *hanno* appear as *à* and *anno*.\* I shall be glad to know whether this is an idiosyncrasy of the publishers, Ermanno Loescher & Co., or whether it is sanctioned by the Accademia della Crusca, or any other authoritative institution. The name of the publishers seems to suggest that the *dreibund* has something to do with the innovation. A man who, at home, is guilty of such monstrosities as *tun* and *tat* (for *thun* and *that*) may very well have acquired an unreasoning prejudice against the letter *h*. Q. V.

COURT DRESS.—The Hungarian Professor Vambéry, in a delightful letter (part of which I here give in order to make my query intelligible) to his friends, lately published in the continental newspapers, gives an interesting description of a visit to the Court of Edward VII. Invited "to dine and sleep" at Windsor Castle, he gives the following account of the first evening's dinner:—

"On the card of invitation were, as usual, directions given for the dress to be worn during the only formal function of the day, the dinner, and thus worded: 'Evening dress, kneebreeches and orders.' As regards myself, there could hardly be any question that I, with my lame legs, should put on kneebreeches.

"About the time when I generally go to bed, the company of guests assembled, the ladies in full dress and the gentlemen in Court dress or uniform. When their Majesties, preceded by the Master of the Household, entered, the ladies placed themselves on the right and the gentlemen to the left. The Queen, as gracious and beautiful as ever, saluted the company, and, by way of distinction, gave her hand to the newcomers. Then the King followed in Court dress, with the star and ribbon of the Garter. The black coat with a red collar—a novelty for the year—became him, the master of fashion, admirably well."

I will stop here and proceed with my query. Does not the amiable professor here make a confusion with the so-called Windsor

\* I have not happened to find an *ò* in so much of the book as I have read; but it probably is there. Is the second person singular *dà*, to distinguish it from "to the" (pl.)?

uniform, the coat of which, however, is not black? or is there a new Court dress for Windsor wear? and in such case, will anybody give particulars thereof?

ENAR A—ST.

Stockholm.

**JOSEPHUS STRUTHIUS.**—Robert Burton, in the 'Anatomy of Melancholy,' refers to "Josephus Struthius, that Polonian, and his 'Doctrine of Pulses'" (Shilleto's ed. of the 'Anatomy,' 1896, vol. iii. p. 156). Is anything known of Struthius? and when was the 'Doctrine of Pulses' printed? Perhaps some medical or Polish reader can help.

H. C. S.

**POLISMAN.**—I have picked up a book with the following curious title: "*Historia del Valoroso Cavalier Polisman, nuouamente tradotta dalla lingua Spagnuola nella Italiana da M. Giouanni Miranda. In Venetia appresso Lucio Spineda, 1612,*" pp. 279, with register. Who was Polisman, and whence his extraordinarily un-Spanish name? J. P. M.

[The first edition of this work appeared in Venice in 8vo, from the presses of Christ. Zanetti, 1573. It appears from Brunet to have been in six volumes, though this is not sure. A copy was in the *La Vallière* sale. This is all we personally know.]

**OLD BIBLE.**—My interest has been aroused by an old Bible, of which I would gladly learn more. The size is small quarto, and the text, which is in double columns, is in black letter, the marginal references and comments being in Roman type. Acts xxi. 15 runs "wee trussed up our fardles"; and probably "breeches" represented "aprons" in Genesis iii. 7; but unfortunately the title-page of the Old Testament is torn out, together with all that ought to come before Leviticus xxiii. I should have attributed the volume to the edition which contained the copy thus advertised in a recent "Caxton Head" catalogue:—

"142 Bible (Genevan or 'Breeches').....With most profitable Annotations vpon all the hard places, and other things of great importance, as may appear in the Epistle to the Reader. And also a most profitable Concordance for the readie finding out of any thing in the same conteyned, sm. 4to (Apocrypha missing), black letter, double column, marginal notes in Roman Letter, titles within wood-cut borders, surmounted by the Royal Arms, old calf, gilt, gilt edges, 15s. Christopher Barker, 1586," had not the New Testament title-page, which answers to the above description, been "Imprinted at London by | the Deputies of Christopher Bar- | ker, Printer to the Queenes most | excellent Maiestie | 1495." Wherefore a date so astounding? The preface to 'Two right profitable and fruitfull Concordances,'

which follow Revelation, and are by Robert F. Herrey, is dated 1578, so I can but suspect that the "devil" interfered with the chronology. ST. SWITHIN.

**BRISTOL SLAVE SHIPS, THEIR OWNERS AND CAPTAINS.**—Popular opinion throughout America has always attributed to the ancient English town of Bristol the long-continued as well as the original planting of the negro race on our American soil. What lists, may I be permitted to ask, MS. or printed, have been compiled revealing the names of Bristol slave vessels in the seventeenth and eighteenth centuries, including the names of their owners and sailing masters, also the names of the mercantile firms of Bristol engaged in the slave business? J. G. C.

Boston, U.S.

**SIR HARRY VANE.**—What portrait is considered to be the best of Sir Harry Vane the Younger? G. T.

**GWYNETH.**—I shall be very much obliged if any of your readers can tell me the correct spelling of the Welsh name Gwyneth or Gwynydd, and the meaning thereof.

TORSO.

[See 9th S. ix. 109, 319, 372, 479.]

**BAYLY OR BAILY OF HALL PLACE AND BIDEFORD.**—Can any reader give me information about a Col. Michael Bayly or Baily, an East Indian officer, living about 1770, probably born about 1710? His grandson Dr. Wm. Bayly Upton, of Cashel, quartered for Bayly these arms: Or, on a fesse engrailed between three nags' heads erased azure as many fleurs-de-lys of the first. I find these arms were borne by Baily of Hall Place, Leigh, Kent. But in Burke's 'Landed Gentry' (third edition) the only lineage of this family given is that Farmer Baily, Esq., was father of Thomas Farmer Baily, b. 1823. The same arms, however, I find were borne by Sir Henry Bayly, Knight of Hanover, second son of Zachariah Bayly, Esq., of Bideford. This Sir Henry Bayly was living in 1857. I shall be very glad of any information about these Baylys. W. P. UPTON.

73, Bignor Street, Cheetham Hill, Manchester.

**'TIMES' CORRESPONDENTS IN HUNGARY.**—According to Henningsen, the author of the pamphlet 'Kossuth and the Times,' the correspondents of this paper during the Hungarian war of independence were "a Mr. R—, a person named Bird, a Mr. Paton, and a Mr. Charles Pridham." Can anybody kindly give me the full name of Mr. R—? A. A. Paton and Charles Pridham have published their experiences in book form. Among the Aus-

trian correspondents, according to the same pamphlet, was "a certain Pazziazzi, clerk in the office of the secret Austrian police, who came over to London and published, through Mr. Bentley, a book called 'A Voice from the Danube.'"

The last-named author translated into German two books of Count Széchenyi, and his name is given on the title-page of one of them as Michael von Paziasi. L. L. K.

**PHILIP BAKER.**—In the 'Calendar of the Cecil MSS.' i. n. 1754, occurs "Baker, parson of Winwick, that was provost of King's College in Cambridge." The MS. therein abstracted is undated. The 'D.N.B.' iii. 14, says he had gone to Louvain before 22 February, 1569/70, when he was formally deprived of the provostship. In 1577 he resided in the parish of St. Giles, Cripplegate, and his recusancy was valued at 50*l*. ('S. P. Dom. Eliz.' cxviii. 73). When was he rector of Winwick? According to Baines's 'Lancs,' iii. 662, Christopher Thomson was instituted on the presentation of the queen, 19 March, 1569, the living being vacant by the death of Thos. Stanley, Bishop of Sodor; and John Coldwell was instituted 7 Jan., 1575, on the presentation of Henry, Earl of Derby, on the death of the last incumbent, so that it is not easy to see where Philip Baker came in. JOHN B. WAINEWRIGHT.

**SAUCY ENGLISH POET.**—At the end of chap. xxxii. of 'Waverley' Sir Walter Scott writes that Capt. Waverley

"likes no poetry but what is humorous, and comes in good time to interrupt my long catalogue of the tribes, whom one of your saucy English poets calls

Our bootless host of high-born beggars,  
MacLeans, MacKenzies, and MacGregors."

Who is the saucy English poet? and in which of his poems is this passage to be found?

JAMES WATSON.

Folkestone.

**"ESQUIRE" IN SCOTLAND.**—Mr. Fox-Davies, in 'Armorial Families,' divides gentlemen into two classes—"gentlemen" and "esquires." He sends to Scotsmen "Information Forms" drawn up ostensibly to suit Scotch law, on which it is asked whether he who fills up the form "claims to be an esquire." In the margin "Esquires" are defined according to the well-known list given by Camden and other English heraldic writers. Is it not the case that the word "esquire" is used in Scotland properly of any gentleman not in the state of knighthood, and that every Scottish "gentleman" may "claim to be an esquire"? C. K.

### Byllies.

#### PEAK AND PIKE.

(10<sup>th</sup> S. ii. 61.)

THE information received up to this point has greatly advanced the question chronologically and topographically. "Abergavenny's Pike" is identified as the conical hill near Abergavenny, now called the Sugarloaf. "Cam's Pike" appears to be Grose's appellation for what is now known as Cam Peak, in the Ordnance maps Peaked Down, a peaked outlier of the Cotswolds, near Dursley, in Gloucestershire. As to Aubrey's curious reference to "Clayhill, not far from Warminster, and Coprip, about a quarter of a mile there," as "pikes or vulcanos," no information has been received. Is there no Wiltshire reader of 'N. & Q.' who can tell us about these?

Mr. W. H. Hills, of Grasmere, has sent a list of thirty-one examples of *pikes* in the names of hills or peaks in the Lake district. Three examples are sent from Yorkshire, and statements have been received from Northumberland and Durham. It appears also that the name crosses the Border, and that there are several Scottish "pikes" in the border counties of Roxburgh, Dumfries, and Selkirk. There are believed to be no examples in Derbyshire, and none have been reported from Cheshire.

As to chronology, the important fact is pointed out by Mr. A. H. Arkle, of Oxton, Birkenhead, that Rivington Pike, formerly Ryven Pyke, in Central Lancashire, is mentioned in Leland's 'Itinerary' of c. 1549; and as this was a beacon hill, and an important landmark from the Irish Sea, its name occurs continually from Elizabethan times onward. Its mention by Leland is most important, because the date is earlier than the first known English mention of the Pike of Teneriffe, and confirms my opinion that the native "pikes" of England are not thence derived.

Mr. Harper Gaythorpe also reports the occurrence of Rivenpike Hill in a map of Lancashire of 1577, Speed's map of 1610, and many later maps; also of Murton Pike in Westmorland in a work of 1673, and of other Westmorland "pikes" in Morden's map of 1695.

Mr. Arkle mentions other Lancashire "pikes" which were beacon hills or important landmarks from the sea, and it seems in some cases that the name "pike" was primarily applied to the natural rocky summit or artificial cairn or beacon itself.

The chronological question is now shifted into finding earlier examples of "pike" to fill up the gap between 1400 and 1550, as there is no longer any doubt of the name being in common local use from the latter date. Light upon the Wiltshire "pikes or vulcanos" of Aubrey is much to be desired.

J. A. H. MURRAY.

Oxford.

Bateman, in his 'Ten Years' Diggings,' 1861, p. 157, says, "We examined a tumulus at Pike Low, between the villages of Waterhouse and Waterfall, which had likewise been destroyed by lime burning." This was in Staffordshire. There is another Pike Low on the summit of a moor about a mile to the north of Derwent Chapel, in Derbyshire. These are certainly old names. The pinnacles on Castleton Church, in that county, are called *pikes*; see my account of 'Garland Day at Castleton' in *Folk-lore*, xii. 410, and the photograph there showing the garland fixed on one of the *pikes*. My acquaintance with the topography of Derbyshire is extensive, but I cannot remember a single local name ending in *-pike*. There is a place called Pig-tor, near Buxton. Two large fields in South Leverton, Notts, are known as Top Pikesnipe and Low Pikesnipe, reminding us of Mr. Pecksniff in 'Martin Chuzzlewit.' Possibly *pikesnipe* is equivalent in meaning to *gore*, a pointed or triangular piece of land. There is a field called Peck Nooking at Holbeck, in the parish of Cuckney, Notts. Lists of field-names from deeds and other sources would show an abundance of *pikes* and *pecks*. S. O. ADDY.

"Cam's Pike" is no doubt what is locally known as Cam Peak: a remarkable conical hill, terminating a detached spur of the Cotswolds, in the parish of Cam, adjoining Dursley, Gloucestershire.

R. E. FRANCILLON.

The Cam's Pike about which DR. MURRAY inquires (if in Gloucestershire, as he surmises) is, no doubt, Cam Peak, which is a perfectly conical hill about one mile from Dursley and half a mile from the village of Cam, taking its name from the latter. Both on the old and the new Ordnance Survey maps it appears as Peaked Down, but is better known locally as Cam Peak or Picky Down.

If the Editor is in an indulgent mood, and will allow me to be discursive, I should much like to add that the hill is peculiar in departing from the long, flat-topped, limestone formation of its numerous neighbours which contribute to the lovely scenery of this outlying district of the Cotswolds, being but a

huge heap of sandy soil, apparently deposited by a swirling eddy of waters. An old legend explains its presence otherwise, relating how the Devil, on his way to dam the Severn, found the distance trying, and, tipping up his load in a fit of disgust, formed the hill.

CHAS. GILLMAN.

Church Fields, Salisbury.

In Major's prettily illustrated edition of Walton's 'Complete Angler,' dated 1824, are three engravings depicting Pike Pool on the river Dove, of which it is said:—

"*Pic.* Why, sir, from that Pike, that you see standing up there distant from the rock, this is called Pike Pool."—P. 312.

An incut note on the same page observes:

"'Tis a rock in the fashion of a spire-steeple, and almost as big. It stands in the midst of the river Dove; and not far from Mr. Cotton's house, below which place this delicate river takes a swift career betwixt many mighty rocks, much higher and bigger than St. Paul's church before 'twas burnt. And this Dove, being opposed by one of the highest of them, has, at last, forced itself a way through it; and after a mile's concealment appears again with more glory and beauty than before that opposition; running through the most pleasant valleys and most fruitful meadows that this nation can justly boast of."

JOHN PICKFORD, M.A.

DISRAELI ON GLADSTONE (10th S. ii. 67).—My memory brings back clearly the occasion on which Disraeli (then Earl of Beaconsfield) made the utterance concerning Gladstone. It was at the banquet at the Riding-School given to Disraeli on 27 July, 1878. An account will be found in the 'Annual Register' of that year, p. 96. AILIN.

1878 was certainly the year in which the words you quote were used by Lord Beaconsfield at a banquet given to him and Lord Salisbury on their return from Berlin. The late Duke of Buccleuch presided at it. A picture of it appeared in the *Graphic*, showing Lord Beaconsfield in the act of speaking, and the words in question below.

F. E. R. POLLARD-URQUHART.

Craigston Castle, Turriff, N.B.

See the *Illustrated London News* dated Saturday, 3 August, 1878, p. 99. H. J. B.

[Other replies acknowledged.]

LATIN QUOTATIONS (10th S. i. 188, 297, 437).—4. "Sentis ut sapiens, loqueris ut vulgus (Aristotle)." Cf. Ascham, 'The Scholemaster,' p. 155 (Arber), "following carefullie that good counsell of Aristotle, loquendum ut multi, sapiendum ut pauci." Ascham gives the words as Sir John Cheke's. PROF. J. E. B. MAYOR asked for the source of "loquendum.....pauci"

at 3<sup>rd</sup> S. i. 89. I am unable to refer to his annotated edition of Ascham's book.

28. "Scientia non habet inimicum præter ignorantem." See Gilbertus Cognatus, *Adagiorum συλλογή*, under "Ignorantia scientiæ inimica," p. 304 of the 'Adagia,' ed. by J. J. Gryneus (1829): "Galli proverbiale dicitur: Scientiam habere inimicum ignorantem." Büchmann ('Geflügelte Worte,' tenth ed., p. 225—this part is omitted in the twentieth ed.) says: "In des Tunnicius ältester niederdeutscher Sprichwörterammlung lautet die Lateinische Uebersetzung des 1212. Spruches:

Ignarus tantum præclaras oderit artes."

31. "Deorum sunt omnia." See Erasmus, 'Adagia,' s.v. 'Amicitia,' p. 42 (1629), where under "Amicorum communia omnia" we read "Τὰ τῶν φίλων κοινὰ.....Ex hoc proverbio Socrates colligebat omnia bonorum esse virorum non secus quam deorum. Deorum, inquit, sunt omnia."

34. "Ibi incipit fides, ubi desinit ratio." Cf. John of Salisbury, 'Policraticus,' vii. 7, "Vt enim sacramentis, vbi ratio deficit, adhibeatur fides, multis beneficiis, magnisque miraculis promeruit Christus" (p. 365, ed. 1595). EDWARD BENSLY.

The University, Adelaide, S. Australia.

BENBOW (10<sup>th</sup> S. ii. 29).—A correspondent stated at 6<sup>th</sup> S. ix. 175 that "Vice-Admiral Benbow left many sons, all of whom died without issue; his two surviving daughters consequently became co-heiresses; the *eldest* of these married Paul Calton, Esq., of Milton, near Abingdon, co. Berks." Another correspondent said at 7<sup>th</sup> S. x. 4 that Catharine, the *youngest* daughter, married Paul Calton at St. Peter's, Cornhill, on 23 July, 1723, to whom a son was born, and baptized Benbow Calton at Milton on 15 December, 1726.

EVERARD HOME COLEMAN.

COUNTY TALES (10<sup>th</sup> S. i. 505).—A similar story to that of the Mayor of Grimsby is told of one of the bailiffs (by courtesy mayors) of Pevensey. Having received a royal proclamation against the unlawful firing of beacons with intent needlessly to alarm the district, the mayor apprehended an old woman whom he accidentally found frying some bacon for her husband's dinner. Among other stories told of these officials is one of a certain mayor, who one day, engaged in thatching his pigstye, had brought to him a letter of some importance. Putting on his spectacles, he broke the seal, and endeavoured to glean its contents by perusing the missive upside down. The messenger, with all due respect, suggesting that it would be better to read the letter in the way common among people of

inferior rank, was cut short by the reply, "Hold your tongue, sir; for, while I am Mayor of Pemsey, I'll hold a letter which eend uppards I like." But the greatest and the standing jest against the municipality of Pevensey is that which charges the bailiff and jurats with having found a person who had stolen a pair of leather breeches guilty of manslaughter. Mr. M. A. Lower, who gives these stories in his 'Chronicles of Pevensey,' says they probably originated from "that celebrated townsman of Pevensey, Andrew Borde, the greatest of Merry Andrews," who was a native of Sussex.

JOHN PATCHING.

An old newspaper cutting thus refers to Folkestone:—

"I have read somewhere that in days of old Folkestone Town had for its Mayor a gentleman who rejoiced in the Christian name of 'Steady,' surname Baker. On one occasion Mayor Steady Baker had brought before him a boy charged with stealing gooseberries; he was caught in the act, with some of the fruits of his venture on his person, and these were produced in Court. After hearing and weighing the evidence, Mayor Baker took down from the shelf Burn's 'Justice' and such other legal compilations as were within his reach, and having pored over them, he closed the books and thus addressed the prisoner: 'Boy, it's a lucky jawb you are not brought up for stealing a goose, for if you had abin I should have had no bounds but to give you a sixer at Dover. I don't see anything about gooseberries, so it's no offence. The gogs are yourn, and you leave the Court without a stain on your karacktur.'"

In a book published by T. Rigden, Dover, 1852, it is stated that

"it would be idle to collect the many other jokes which are related against Folkestone men—such as their setting fish nets round the town to catch the smallpox, and then drown it at once in the sea; planting beefsteaks to grow young bullocks; throwing sparrows from the church steeple to break their necks; and their puzzling their brains for a month to find a rhyme for 'Folkestone Church,' when all the Mayor could hit upon was—'Knives and Forks,' or a thousand other like *untruths*. They are a plain honest people, much like the other Kentish men, and seem to owe these jokes against them to the maliciousness of wit which discovered that the anagram of 'Folkestone' made 'Kent Fools,' rather than to any individuality of character."

R. J. FYNMORE.

"THERE WAS A MAN" (10<sup>th</sup> S. i. 227, 377, 474).—I well know the nursery rime in question, and first heard it at least forty years ago—probably in Kent, although I do not think its use was confined to any particular part of the country. My version agrees pretty closely with that of MR. H. SIRE at the last reference. If there be any moral attached, it is probably that stated by him, or, in other words, "keep your promises."

I have, however, always regarded the lines as one of the "nonsense verses" repeated by mothers and nurses for the amusement of young children. I remember hearing from my father that a money-lender (Ismay, the Mile-End miser, I believe) quoted the first two lines,

A man of words, and not of deeds,  
Is like a garden full of weeds,

by way of rebuke, to a person who had failed to repay him at a date agreed upon. Possibly in that case it had a double meaning, as referring to a loan upon mere personal security without note of hand or deposit of deeds, &c.

W. I. R. V.

**DESECRATED FONTS** (10th S. i. 488).—An old-time font is to be found in the churchyard of Patterdale, in Westmorland. This I made the subject of a sonnet in my 'Sonnets of Lakeland' a dozen years ago.

The disused font from the parish church of Burtonwood, in Lancashire, is now used as a flower vase in an adjoining garden.

On 5 April of last year, whilst rambling through the old churchyard at Thornton, near this city, I discovered what at first appeared to be the fragment of a broken cross. With the aid of the sexton and a couple of gentlemen it was unearthed and set up, and, to our surprise and pleasure, we found that it was an old font, in an absolutely perfect state of preservation. It contained the following inscription, the engraving being almost as clear as on the day it was first cut:—"Michael Bentley and Jonas Dobson, churchwardens, 1687."

One of the most prominent of Bradford's historians, Mr. William Scruton, is the author of a valuable volume entitled 'Thornton and the Brontës,' and in this work he writes:—

"The old font in which all the Brontë children, except Maria, the eldest, were baptized has been removed to the new church, and placed in a position worthy of the great interest attaching to it."

I consider the font I found in the churchyard to be the one far more likely to have been used during the incumbency of the Rev. Patrick Brontë than the one now in the new church; but, whether it is or not, it should certainly be removed to the inside of the new building.

A picturesque illustration of an old font is given on p. 158 of Hone's 'Table Book' for 1830, with the following comment:—

"Some years ago the fine old font of the ancient parish church of Harrow-on-the-Hill was torn from that edifice and given out to mend the roads with. The feelings of one parishioner (to the honour of the sex, a female) were outraged by this act of parochial

vandalism, and she was allowed to preserve it from destruction and place it in a walled nook at the garden front of her house, where it still remains. By her obliging permission a drawing of it was made the summer before last, and is engraved above. On the exclusion of Harrow font from the church, the parish officers put up the marble wash-hand-basin-stand-looking-thing which now occupies its place, inscribed with the names of the churchwardens during whose reign venality or stupidity effected the removal of its predecessor. If there be any persons in that parish who either venerate antiquity, or desire to see 'right things in right places,' it is possible that, by a spirited representation, they may arouse the indifferent and shame the ignorant to an interchange; and force an expression of public thanks to the lady whose good taste and care enabled it to be effected. The relative situation and misappropriation of each font is a stain on the parish, easily removable by employing a few men and a few pounds to clap the paltry usurper under the spout of the good lady's house, and restore the original from that degrading destination to its rightful dignity in the church."

It would be interesting to know if this old font has been replaced in Harrow Church.

I could inundate the valuable pages of 'N. & Q.' with similar instances of sacrilege; but perhaps the above will suffice for the present.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

A series of articles on the ancient fonts of Hertfordshire is appearing monthly in the *Hertfordshire Mercury*. Five or six desecrated fonts have already been mentioned.

In the *Builder* of 14 September, 1895, it is stated in 'Notes on Ipswich' that during excavations in the town ditch the remains of a Norman font were discovered.

In Knight's 'Old England,' vol. i. fig. 1309, is an illustration of the broken base of a Perpendicular font, formerly in Stratford-on-Avon Church.

In Dr. Cox's 'Churches of Derbyshire' several instances of desecrated fonts are mentioned.

MATILDA POLLARD.

Belle Vue, Bengoe.

In July last year I saw lying in the churchyard of Polwarth, Berwickshire, a Norman font.

W. D. MACRAY.

About twelve years ago, at Sileby, in Leicestershire, I was shown a Saxon font which the vicar had recently rescued from a local farmer, who had been using it as a pig trough. The vicar had it set up in his private garden.

W. T. H.

For a good instance I would refer MR. PAGE to the case of the font at the pre-Norman church of Deerhurst, Gloucestershire, which was long used as a washing-tub in a neighbouring farm. In 1843 it was removed to the church of Longdon, Worces-

tershire, where it remained and was used as a font for twenty-five years. Finally, the stem was found near the Severn, and then the font was restored to Deerhurst. See 'Deerhurst,' by Rev. G. Butterworth, second ed., 1890, pp. 115 *et seq.* W. CROOKE.

WHITTY TREE (10th S. i. 469).—This is possibly one of the many variants of the whitten-tree, witch-tree, mountain ash, or rowan-tree, also called witchen-tree, witch-bane (*bane*=harm, Anglo-Saxon *bana*, a murderer), witch-wood, wise-tree, wickersbury, quickenberry, wicky, quicken-tree, quick-beam, whighen-tree, wigen, wild ash, wild-service, mountain-service, bird-service, wild sorb, and fowlers' service-tree, because the berries are used by fowlers, whence it derives its specific name *Pyrus aucuparia*, from the Latin *auceps*, a fowler. The word "service," however, has nothing to do with the *use* of the fruit, nor with the ordinary sense of that word, but is from the Latin *cerevisia* or *cervisia*, beer, the berries of all the group having once been largely used in brewing. Place-names like Whitty-Tree occur in Mountain Ash in Wales; Thirsk, from the Norse *Thor* and *askr*, an ash-tree; Ashiesteel (Melrose), which is thought to be the "place of the ash-trees," from the O.E. *steall*, *stel*, a place, then the stall of a stable (J. B. Johnston's 'Place-names of Scotland'); Lasham in Hampshire; and Witchingham in Norfolk=Wiccan-ham, the witch's village, or the village near some (supposed) bewitched tree (Flavell Edmunds's 'Traces of History in the Names of Places'). The hundred of Brocash, in Herefordshire, was so called from a great ash under which meetings of the hundred were held (Nash's 'Hist. of Worcestershire,' vol. i. p. lix). While, as is well known, *hwit* is the Anglo-Saxon for white, as Whitechurch, Hants, this sense in Whitty-Tree would appear to be meaningless.

J. HOLDEN MACMICHAEL.

DOCUMENTS IN SECRET DRAWERS (10th S. i. 427, 474).—A singular instance of the discovery of a secret drawer happened to a cousin of mine now dead. He had not long left school, and was residing with his father, whose old house and estate had been possessed by the family through successive generations from 1300. The estate not having been mortgaged, the title-deeds and family papers of the owners had been kept in an ancient oak muniment chest from time immemorial. The chest was deep and massive; the bottom of it slightly raised at each corner from the ground. My cousin at the time I mention had been trying to decipher some of the documents in the chest which had interested

him. Not being an early riser, he often noticed the chest, which stood in his bedroom. From frequent examinations as he lay in bed before getting up, he became convinced that there was more space in the chest than he was acquainted with. After some days of persevering search he found at the bottom of the chest a secret drawer, which opened from the outside, but so ingeniously concealed that it had escaped discovery since the time of the Civil Wars. The secret drawer, when opened, was found to contain some deeds and family documents, some old trinkets, a pair of old-fashioned gauntlet gloves, and an ancient snuff-box, probably belonging to the Royalist ancestor who placed the relics in the secret drawer. A portrait in profile of Charles I., in silver, adorned the snuff-box lid. There were some other relics which at this period of time I do not remember.

HUBERT SMITH.

Brooklynn, Leamington Spa.

A few years ago a Bull of Pope Nicolas V., settling some disputes among the religious orders in Spain, was discovered in a secret drawer in a beautifully carved mediæval wooden cabinet, which was soon after exported, unluckily, to Mexico. The text of the Bull, which had lain hidden and forgotten for over four hundred years, was published in the *Boletín* of the Real Academia de la Historia of Madrid; but it was not pointed out whether the document had been written in Rome, or whether it was a copy made by a Spanish scribe.

E. S. DODGSON.

THOMAS PIGOTT (10th S. i. 489).—In a little pamphlet published this year, 'Parishes of Mountmellick and Rosenallis,' compiled by W. R., B.D., M.R.I.A., among the rectors is given the name of Thomas Pigott, "1812, Jan. 20th, instituted, B.A. Dublin Oct., 1791, youngest son of Thomas Pigott, of Knapton, Queen's Co., and brother to Sir George Pigott, Baronet; died in 1834." The Rev. Peter Westenra (married to Elizabeth Pigott) is given in a list of Rosenallis curates in 1766, but must have resigned in 1780, as the Rev. John Baldwin (sen.) was appointed that year. The old name of the conjoint parishes of Rosenallis and Mountmellick was Oregan. Near where I write this there is a ruined building, destroyed by fire, I believe, about fifty years ago—Kilcavan House. The land was sold by a Mr. Pigott a few years ago.

FRANCESCA.

BEATING THE BOUNDS: ITS ORIGIN (10th S. i. 489).—The Rogation processions (three days before Ascension Day, and following Rogation Sunday) were instituted by

Mamertus, Bishop of Vienne, who first ordered them to be observed about the middle of the fifth century, when the city of Vienne, in Dauphiné, was greatly injured by earthquakes, and the royal palace destroyed by lightning (Gregory of Tours, in his 'History of the Franks,' ii. 34, and Le Cointe's 'Ecclesiastical Annals of France,' 1665, p. 285). The spiritual benefits accruing to this observance suggested to other bishops its use, and it became an annual institution of the Church.

The secular perambulation of the parish boundaries, with its accompanying bumpings and castigations, appears to have been derived from the festivals of Terminus called *Terminalia*, when the worship of the Roman god of territorial bounds and limits was celebrated always in the open air—even his temple being open at the top—the peasants crowning the landmarks with garlands, and offering libations of milk and wine, with the sacrifice of a lamb or young pig. These libations may be said to survive as part and parcel of the present custom of beating the bounds, especially as it occurs triennially at the Tower of London, where, towards the end of the ceremony in 1897, a long table was set out with buns, and sundry assortments of the wines that are red. Perhaps it was at the Reformation that the religious features of the ceremony were relinquished. As to the bumpings and beatings, these were evidently intended as aids to the memory, and probably some similar form was gone through in the ceremonies peculiar to the worship of Terminus, the god of boundaries—a worship said to have been instituted by Numa, who ordered that every one should signify the confines of his landed estate by boundary stones consecrated to Jupiter, upon which sacrifices were offered annually. Can it therefore be that the whippings and bumpings were substitutes for the non-Christian sacrifice of Roman Britain? And why were, and *are*, willow-wands so often used? With regard to the Roman boundary-marks of stone, it is further remarkable that it is the stone posts in the river that are bumped by the Court of the Watermen's Company of the City of London, when the beadles subject the Worshipful Master of the Company to this ordeal, the utility of which can only be justified by the consideration that the exact locality of the stones was probably rendered less transient in the memory of the victim than the bruises occasioned by the impact.

The custom of bumping, or beating the bounds, survives also, to this day, in the

parish of St. Andrew Undershaft in the City, and in the Royal Manor of Dunstable. The following, from Bishop Gibson's 'Codex Juris Ecclesiastici Anglicani,' 1761, vol. i. p. 253, would seem to indicate that the peculiarly religious aspect of the processions was abrogated by Queen Elizabeth, or, at all events, the peculiarly Catholic aspect of them:—

"In our Liturgy, there is no particular Service appointed for the Rogation Days; but there are Four Homilies, specially provided to be read with the ordinary Service, on the Three Days before, and on the Fourth, namely, Ascension, or the Day of Perambulation; and in the Injunctions of Queen Elizabeth, *where Processions are forbidden*, and a reservation made for Perambulations, it is provided That the Curate in the said common Perambulations (used heretofore in the Days of Rogation), at certain convenient places, shall Admonish the People to give Thanks to God, in the beholding of God's Benefits, for the increase and abundance of his fruits upon the face of the Earth."

J. HOLDEN MACMICHAEL.

An answer to this query will be found in any of the following popular works, which are easy of access: Brand's 'Popular Antiquities,' i. 123; Chambers's 'Book of Days,' i. 582-5; *All the Year Round*, 1 S. xviii. 300; 2 S. xxviii. 443. The *Northampton Herald*, 11 July, 1903, contains an account from very early days, under the title 'Lore of the Church,' by your esteemed correspondent MR. J. T. PAGE, which gives a list of places where the custom is, or was recently observed.

See also 3<sup>rd</sup> S. vi.; 5<sup>th</sup> S. vii., viii.; 6<sup>th</sup> S. iii.; 8<sup>th</sup> S. ii.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'DIE AND BE DAMNED' (10<sup>th</sup> S. i. 328, 491).—In the first number of the *Newcastle Chronicle*, bearing the date 24 March, 1764, is a long advertisement of books on sale by the publishers, and among them are two by Mr. Mortimer—'Die and be Damned' and another—as follows:—

Very necessary to be read by those who have, or who intend to invest their Property in the Funds, or to Purchase Tickets, Shares or Chances in the present Lottery.

This Day is published in a neat Pocket Volume, Price sewed Two Shillings, a New Edition, being the Fifth, with great improvements, of 'Every Man His Own Broker: Or a Guide to Exchange-Alley.' In which the Nature of the several Funds, vulgarly called the Stocks, is clearly explained; And the Mystery and Iniquity of Stock-Jobbing laid before the Public in a New and Impartial Light. Also the Method of Transferring Stock, of raising the annual Supplies granted by Parliament; the Manner of subscribing and of buying and selling Subscription Receipts, of buying and selling India Bonds, Lottery Tickets, Life Annuities, and other Government Securities, without the Assistance of a Broker, is made intelligible to the Meanest Capacity; and an Account is given of the Laws in Force relative to



Brokers, Clerks at the Bank, &c. A Table, for the Benefit of those who live in the Country, shewing the Days and Hours of transferring the different Stocks and Annuities, and the Time of paying the Dividends: Also, a new Table of Interest, calculated at 5 per Cent., for the Use of the present Proprietors of India Bonds. To which is added an Appendix, giving a full Account of Banking and of the Sinking Fund; and a new Table which exhibits at one View the intrinsic Value per Cent. of the several public Funds, and the Proportion they bear to each other, and what Proportion such Purchase bears to the Value of Landed Estates and Life Annuities.

BY MR. MORTIMER.

*Quid faciunt leges, ubi sola pecunia regnant.*

London: Printed for S. Hooper, of Caesar's Head, the Corner of the New Church in the Strand; and sold by R. Akenhead, T. Slack, J. Barber, W. Charnley, and J. Fleming, Booksellers, in Newcastle; and by all Booksellers in Great Britain and Ireland.

Of whom may be had, by the same Author, A new Edition, being the Fourth, of

DIE AND BE DAMNED.  
(Price One Shilling.)

About these Newcastle booksellers it may be interesting to some collector if I add that T. Slack was the founder of the *Newcastle Chronicle*, and that J. (Joseph) Barber was the great-grandfather of Joseph Barber Lightfoot, Bishop of Durham from 1879 to 1889.

RICHARD WELFORD.

BUNNEY (10th S. i. 489; ii. 13).—Bunny is the name of a parish in Nottinghamshire. I have lately heard that rabbits are so numerous in Bunny Park, that when it was the scene of a military encampment those little animals ran over the bodies of the men sleeping in the tents, and their burrows added something to the dangers of the campaign. I hasten to say that I do not believe that this fact gives any etymological clue; neither do I regard with favour the teaching of an epitaph which is, or was, in York Minster, though my incredulity may be misplaced:—

*Hæc senis Edmundi Bunne est quem cernis imago,  
A quo Bunnei villula nomen habet.*

Drake, p. 509; Gent, p. 108.

In English the gentleman's surname was Bunny, and he was at some time rector of Bolton Percy.

ST. SWITHIN.

Dr. Joyce, in his 'Irish Place-names,' gives *bun*=the bottom or end of anything. It is very often applied to the *end*, that is the mouth, of a river, as in Bunnyconnellan, Bunnubber. Perhaps the children's name for a rabbit, *bunny*, is derived from the burrows or holes from which it emerges, as I have heard children call it both bunny-rabbit and bunny-puss. A local name for snapdragon is bunny-mouth.

Brading, I. W.

RED CROSS.

WINCHESTER COLLEGE' VISITATION, 1559 (10th S. ii. 45).—The Act of Uniformity (1 Eliz. c. 2) came into force on 24 June, 1559, and we know something of what thereupon happened at Winchester from at least two sources.

1. On 27 June, Bishop Quadra wrote to the King of Spain a letter containing this statement:—

"The news is that in the neighbourhood of Winchester they have refused to receive the church service book, which is the office which these heretics have made up, and the clergy of the diocese have assembled to discuss what they should do. No mass was being said, whereat the congregations were very disturbed."—'Calendar of Spanish State Papers, Eliz., 1558-67,' p. 79.

2. Further particulars are supplied by a letter which the Marquis of Winchester sent to Sir William Cecil on 30 June ('St. P., Dom., Eliz.,' vol. iv. No. 72; 'Calendar, 1547-80,' p. 133). The original letter begins thus:—

"After my right hearty commendations this friday mornynge I sent you my son St. John's letter sent me from Hampshire with other writings made by the Dean and Canons of the Cathedral church and from the Warden and Fellows of the new College and from the M<sup>r</sup> of Seintcroasse, Whereby it appeareth they leave their services and enter no new, by cause it is against their conscience as it appeareth by their writings; wheryn order must be taken with letters."

The rest of this letter shows the Marquis's desire that the matter should be dealt with by the Privy Council early in the following week. Unfortunately the register of the acts of the Council between 12 May, 1559, and 28 May, 1562, is missing. (See 'The Acts,' N.S. vol. vii. p. 104.) It seems likely enough, however, that the Council took action, in consequence of which some of the cathedral and college authorities, including Warden Stempe, were committed to the Tower of London, and that he and others obtained their release on 25 July, as recorded in Machyn's 'Diary,' by promises to obey the Act of Uniformity. If this be what really happened, their imprisonment was not the work (as MR. WAINWRIGHT suggests) of the commissioners appointed in the summer of 1559 to visit the dioceses of Canterbury, Rochester, Chichester, and Winchester. These commissioners were apparently appointed under the Act of Supremacy (1 Eliz., c. 1), but the exact date of the appointment has eluded research (see Dixon's 'History of the Church of England,' v. 128, 129). MR. WAINWRIGHT, however, has, at any rate, brought to light a little-known fact, as Stempe's imprisonment is not mentioned either in Mr. Kirby's 'Annals' or in Mr. Leach's 'History' of the college; and it is

worthy of notice that not only Stempe, but his predecessors in the office of Warden, John White, the Bishop of Winchester, and John Boxall, Mary's Secretary of State, went to the Tower in the first year of Elizabeth's reign. Stempe was one of the commissioners appointed in 1556 to visit the diocese of Winchester, and one cannot therefore be surprised to learn that he hesitated to accept the changes which followed Elizabeth's accession.

The following notes may assist MR. WAINSWRIGHT in his search for information about the Wykehamists mentioned in his list:—

1. William Adkins died, a fellow of the college, on 18 December, 1561. His brass still remains in the college cloisters, and the inscription was printed at 2<sup>nd</sup> S. ii. 195.

2. Thomas Crane, the fellow, was presumably Thomas Crane who compounded for the first fruits of Winnall Rectory, Hants, on 1 March, 1553/4.

3. John Durston, the fellow, compounded for the prebend of Bursalia, Chichester, on 29 June, 1554. His successor, William Longford or Langford, compounded on 2 July, 1560.

5. Nicholas Langrysshe, the fellow, is said (Kirby's 'Scholars,' p. 9) to have been vicar of East Meon, Hants. Edward Banks, M.A., compounded for this vicarage 24 October, 1559, having been presented thereto by letters patent dated 13 October (Patent Roll, 1 Eliz., part 1). The letters patent state that the living was vacant by the last incumbent's death (name not given), and they are addressed to Thomas Beacon, Robert Weston, and Robert Nowell, three of the commissioners appointed to visit the four dioceses mentioned above.

6. Roger Jamys, the fellow, is said (Kirby, p. 9) to have been rector of Bradford Peverel, Dorset (a college living). His name is not in the list of rectors in Hutchins's 'Dorset,' ii. 538 (1863), but that list has a gap between the death of Robert Roberts (*circa* 1552) and the institution of Robert Meaber (1563).

H. C.

TROOPING THE COLOURS (10<sup>th</sup> S. ii. 49).—It is quite correct to speak of "Trooping the Colour" and "The Troop of the Colour," inasmuch as on nearly every occasion of the kind referred to only one colour is used. But "The Troop," as part of the ceremonies observed at the mounting of guards in a garrison, is, historically, quite independent of there being any colour. Military dictionaries of about the year 1705 show that the "Assembly" and the "Troop" were the same drum-beat: and in Humphrey Bland's

'Military Discipline,' fourth edition, 1740, pp. 154-6, we find an account of the elaborate ceremony then performed at the mounting of garrison guards, in which no mention is made of a colour.

A few short extracts may be of interest:—

"The regiment which mounts the Main-Guard draws up on the right of the parade: the detachments of the other regiments are to draw up according to the Lot drawn for them. The reason why they draw for their posts appears as follows..... Should the regiments have a fixed post on the parade, by drawing up constantly by seniority of regiments, the men could then know what guard they were to mount, and have it in their power to carry on a treacherous correspondence with the enemy.....founded on sad experience.....When the guards are formed, the Drum-Major with all the drummers are to beat the Assembly along the head of the guards, marching from center to right, thence to left, and back to center.....During the time the Assembly is beating, all the officers are to draw lots for their guards.....When the whole parade is to be exercised together the eldest officer is to proceed as is directed in the Exercising of a battalion, but to go no farther than the Manual Exercise.....As soon as the Exercise is over, the Town-Major orders the guards to march off."

For the historical development of the ceremonies at the mounting of guards in garrisons, see also Thomas Reide's 'Present System of Military Discipline,' 1798, pp. 52-7; 'The King's Regulations,' 1837, pp. 289-92; 'Standing Orders of the Garrison of Gibraltar' (various dates). "The Troop" at guard-mounting was originally the beating of the "Assembly" or "Troop" by the drummers along the front of the line of soldiers about to mount guard in a garrison. W. S.

A detailed description of this ceremony will be found in the "Infantry Drill. By Authority. London, Printed for Her Majesty's Stationery Office by Harrison & Sons, St. Martin's Lane." I have the edition of 1892; see p. 207. It is too long to copy. The definition of the 'Century Dictionary' is correct.

(Dr.) G. KRUEGER.

Berlin.

Has the sense of "trooping" in this phrase ever been made clear? Does it not mean "drumming," i.e., saluting by beat of drum? One of the various drum-beats is called the "Assembly" or the "Troop," and is the signal for the troops to repair to the place of rendezvous, or to their colours.

J. HOLDEN MACMICHAEL.

The colour, in the singular, is correct, because it is only the regimental colour of the regiment finding the garrison guards for the day that is trooped. The actual manœuvre on the word "Troop," given by the field officer of the day, is that the colour

with its escort proceeds in slow time down the front and up between the ranks of the guards standing at the "Present." As to the alleged origin, it may be remarked that the ceremonial is little tie to regimental officers, only one or two subalterns having to be found daily for guards in an English garrison.

H. P. L.

BUTCHER HALL STREET (10<sup>th</sup> S. ii. 28).—Facts, I am afraid, do not bear out the surmise of MR. J. S. UDAL as to the former name of this thoroughfare. It was so called because, after the Great Fire, Butchers' Hall was erected in this street. The name King Edward Street, too, was bestowed upon it after the removal of Butchers' Hall to another site, not from any loyal or patriotic motive, but from its historical association with the adjoining Christ's Hospital, the Bluecoat School, a foundation usually ascribed, not too accurately, to the munificence of King Edward VI. MR. UDAL is probably aware that before the Fire of London Newgate Market was held in the centre of Newgate Street itself, at the north-east end, by Cheapside, close to Butchers' Hall Lane, which street was then known as Stinking Lane, "on account of the nastiness of the place, occasioned by the slaughter-houses in it." A market, especially of such a character, held in the open road, was objectionable in every way, not least owing to the liability of the market people to injury to life or limb from the ordinary traffic of the streets, aggravated on certain days by the herds of frightened cattle driven to the adjacent slaughter-houses; but it was not until 13 April, 1749, that the Dean and Chapter of St. Paul's granted the lease of ground adjoining Warwick Lane, on the opposite (south-western) side of Newgate Street, to the City Fathers, for the purposes of a market, at a rental of 4*l.* per year.

F. A. RUSSELL.

49, Holbeach Road, Catford, S.E.

MR. HUTCHINSON falls, I think, into a slight error when he speaks of "Butcher Hall Street." The thoroughfare was known as "Butcher Hall Lane" until it was changed to "King Edward Street," and derived its name from the fact that the Hall of the Butchers' Company was situated there, built after the Fire of London, before which the street was known as "Stinking Lane," on account of the "nastiness of the place, occasioned by the slaughter-houses in it" (see Thomas Allen's 'Hist. of London,' 1828, vol. iii. p. 573). Stow says: "Then is Stinking-lane, so called, or Chick-lane, at

the east end of the Grey Friars' Church, and there is the Butchers' Hall" (p. 118). Similarly Blowbladder Street was so called from the bladders sold there (Stow). De Foe, however, seems to derive it from the fact that the butchers were accustomed "to blow up their meat with pipes to make it look thicker and fatter than it was, and were punished there for it by the Lord Mayor" ('Plague Year,' ed. Brayley, p. 342). Certainly this was a fraudulent custom that was apparently well known, for in T. Adams's 'Sermons,' ii. 141, quoted from Nichol's 'Puritan Divines,' 1861-2, by the Rev. T. L. O. Davies in his most instructive work 'Bible English,' 1875, occurs the sentence, "Wealth is the quill to blow up the bladder of high-mindedness." I do not think there ever was a Butcher Hall Lane in London.

J. HOLDEN MACMICHAEL.

This lane was never designated a street until a roadway was formed for vehicular traffic from Newgate Street to Little Britain, about the year 1845. Stow (1603) says: "Then is Stinking-lane, so called, or Chick-lane, at the east end of the Grey Friars' Church, and there is the Butchers' Hall," from which it doubtless derived its name. It is also given in Ogilby and Morgan's 'Map of London,' 1677, as "Butcher Hall Lane."

EVERARD HOME COLEMAN.

71, Brecknock Road.

'ROAD SCRAPINGS' (10<sup>th</sup> S. ii. 69).—These etchings are by my father, Charles Cooper Henderson, who always signed his drawings and pictures C·H·C. G. B. HENDERSON.

3, Bloomsbury Place.

His name was Charles Henderson, and he always signed his works C·H·C. Amongst the many painters of coaching scenes he is *facile princeps*. I had the great pleasure of his acquaintance. His varied experience of coaching in its best time assisted him in depicting incidents in connexion with the road in the most masterly manner.

HAROLD MALET, Col.

ST. NINIAN'S CHURCH (10<sup>th</sup> S. ii. 68).—Besides the White Church at Durham, there appear to have been several other white churches that have given names to places—as Whitchurch, Whitkirk, &c., and Whitechapel in London and in Yorkshire. Is it not pretty certain that they were so called from being whitewashed, as Candida Casa may also have been? One of St. Wilfrid's biographers, I think Eddius, speaking of the churches that the saint built at York, Ripon, and Hexham, says with reference to one or more of these, adapting the words of the Psalmist, *supra*

*nivem dealbavit.* And the primitive Romanesque tower at Winterton, in Lincolnshire, has recently been found to be built against the west end of an earlier church, plastered and whitewashed outside. Specimens of the whitewashed plaster were exhibited by me at the Society of Antiquaries not long ago.

J. T. F.

Winterton, Doncaster.

MILTON'S SONNET XII. (10<sup>th</sup> S. ii. 67).—The legend of Latona and the rustics turned into frogs is given in Ovid's *Metamorphoses*, sixth book, lines 331-81. Haupt, in his note to line 317 of the same book, refers to Antoninus Liberalis, cap. 35, for the story. See other references in Wernicke's article 'Apollon' in *Pauly's Encyclopædie* (1895), iv. 1, 4 and 5. The allusion is explained also in Masson's note to this sonnet in the "Golden Treasury" edition of *Milton's Poetical Works*. OHEM.

[Several other correspondents thanked for replies.]

ST. PATRICK AT ORVIETO (10<sup>th</sup> S. i. 48, 131, 174).—On the general question of *pozzi di S. Patrizio* (and a good many other interesting matters), see a paper by Prof. Giusto Grion in the *Propugnatore* of Bologna for 1870 (vol. iii. part i. pp. 67-149). Q. V.

PUBLISHERS' CATALOGUES (10<sup>th</sup> S. ii. 50).—Towards the end of "The Works of that Judicious and Learned Divine, Joseph Mede, B.D., &c. London, printed by M. F. for John Clark, and are to be sold at his Shop under S. Peters Church in Cornhill, 1648," is "A Catalogue of all the Books published by the Authour, and printed for John Clarke under Saint Peter's Church in Cornhill." This catalogue is printed on a leaf between the title-page, dated 1650, and the text of the *Παραλειπομένα*. Remains on Some Passages in The Revelation." Clark or Clarke enumerates ten works in this catalogue. Two other publishers in St. Paul's Churchyard (viz., Samuel Man at the "Swan," and Philemon Stephens at the "Gilded Lion") add two each. The dates of the works range from 1638 to 1650.

S. Man has no separate catalogue to the works he published, but near the end of those issued by Stephens is

"A Catalogue of the Books Written by Mr. Joseph Mede That have been printed—'Clavis Apocalyptica' in Latine, the same in English, both reprinted this present year 1649. With the said Authours Conjecture touching Gog and Magog. For Philemon Stephens at the gilded Lion in Pauls Churchyard."

Then follow Man's and Clark's lists. These two catalogues are somewhat earlier than

that of P. Stephens referred to by MR. JAGGARD. THOS. F. MANSON.

FAIR MAID OF KENT (10<sup>th</sup> S. i. 289, 374; ii. 59).—I am unable to trace any mention of Joan, Duchess of Brittany, as having been a daughter of the Fair Maid of Kent, but the following notice of Maude, extracted from a 'Companion and Key to the History of England,' by George Fisher (published 1832), gives some of the details asked for:—

"Though not mentioned by any of our historians, it appears almost certain that Edward [the Black Prince] had also a daughter named Maud. She was married to Valeran de Luxembourg, Count of Ligny and St. Paul. This appears from a challenge sent by that count to Henry IV., King of England, in which are these words: 'Considerant l'affinité, amour, et confederation que j'avoys par devers tres haut et puissant prince Richard roy d'Angleterre, duquel j'ay eu la seur en espouse' (Monstrelet). This Valeran was Constable of France, and one of the most celebrated partisans of the Duke of Burgundy in the faction which desolated France. He died in 1407, and had a daughter named Jane, who was first wife of Anthony, Duke of Burgundy, and had by him two sons, who died *s.p.l.*"

RONALD DIXON.

46, Marlborough Avenue, Hull.

BLACK DOG ALLEY, WESTMINSTER (10<sup>th</sup> S. ii. 5).—Bowling Alley is described in 'The Stranger's Guide; or, Traveller's Directory,' by W. Stow, 1721, as "by Tufton Street, W." And "Dog Alley" is described in the same valuable little work as "by the Bowling Alley, W." It may be inferred, therefore, that at one time there were two alleys with two distinct names, and corroborative of this is MR. W. E. HARLAND-OXLEY's statement that what he assumes to have been one alley only was "shaped like the letter L, one end branching from Great College Street, and the other portion leading into that part of Tufton Street which had been until 1869 known as Bowling Street, but of which a still earlier name had been Bowling Alley," &c. It was perhaps the lateral stroke of the L that corresponded to Bowling Alley, where, in a house at the south-west corner, died the notorious Col. Blood (24 Aug., 1680). The house, says Peter Cunningham, "is of course no longer the same, but drawings of it exist." It is difficult to account for the close proximity of two distinct taverns with the sign of the "Black Dog," although the sign is fairly common. Yet there was a "Black Dog" in King Street, Westminster, a house frequented by Ben Jonson and his fellow-wits, and noticed by Taylor the Water Poet in his 'Dogge of Warre'; and this was separated from Black Dog Alley, off Great College Street, only by the Abbey. And Black Dog

Alley certainly derived its name from a sign of the "Black Dog," as stated in 'London and its Environs,' 1761. Could there have been two taverns in such close proximity, therefore? or did the alley derive its name from the historic old resort in King Street? Pepys, in his 'Diary,' under the date 10 October, 1666, the fast-day for the Great Fire, notes that he "went with Sir W. Batten to Westminster, to the parish church, St. Margarets, where were the parliament men, and Stillingfleet in the pulpit; so full, no standing there, so he and I eat herrings at the Dog Tavern." Black Dog Alley, in College Street, Westminster, is described in Elmes's 'Topographical Dictionary' as "the third turning on the left from No. 18, Abingdon Street, the corner of Bowling Street."

J. HOLDEN MACMICHAEL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Lean's Collectanea: Collections of Vincent Stuckey Lean.* (Bristol, Arrowsmith.)

IN four volumes—or virtually in five, since what is called the second volume is in two parts, separately bound—we have here one of the most important contributions ever made to the class of studies it is our special aim to further. Readers of 'N. & Q.' are familiar with the signature of V. S. Lean, whose contributions were dated not seldom from the Windham Club, and showed a store of erudition concerning folk-lore and superstitions, proverbial phrases, archaic and forgotten words, and most things that are out of fashion and obsolete. During a long life of cultivated leisure, of which a considerable portion was spent in travel, often on foot, Mr. Lean preserved carefully whatever he heard or read concerning local sayings or customs. His collection he bequeathed to the British Museum, to which he also left 50,000*l.* for the rearrangement and improvement of the Reading Room. Both bequests were accepted by the authorities. With a view of rendering them more easily accessible to the student, the MSS. have, by the permission of the executors and of the Trustees, been published under the care of Mr. T. W. Williams, whose editorial labours have been confined to arrangement, the expansion of references, and the supplying of an exemplary index.

A collection such as now given to the world is, in its line, unparalleled except in our own columns. Of how much use these have been to Mr. Lean is shown in the fact that a large slice of the fourth volume consists of contributions to 'N. & Q.,' reprinted, by permission, from our columns, together with our comments upon the death of our correspondent. Mr. Lean's articles began in the Third Series and extended to the close of the Eighth, the last appearing at 8<sup>th</sup> S. xii. 135. A formidable list of authorities is also supplied. If ever there was a book that merited the title assigned to the two apocryphal treatises of Smalgruenius, 'De Omnibus Rebus et quibusdam aliis,' it is this. A mere list of subjects occupies more than a hundred pages

in double columns. Little attempt at arrangement is obvious, though efforts have been made to facilitate the use of the books by filling out references, many of which remain obscure. Some of them must have been intended as helps to memory, and cannot easily be solved by anybody except the original copier. Attempts at a species of classification are often begun and as often abandoned, and the only safe way to reach the stores is to use freely the index. Take, for instance, at a venture, a subject such as burial, with the face downwards or otherwise. We find references to *Med[usine]*, Paul Lacroix's 'Le Moyen Age,' Tylor's 'Primitive Culture,' Bede, Shakespeare's 'Hamlet,' and 'The Master of Oxford's Catechism.' Had we an interleaved copy, a most desirable possession, we would add, from 'Festus,' the injunction that the man who will not fight for his country shall be buried with his face downward, "looking to Hell." We might quote from the volumes endlessly. Much of the folk-lore is, of course, familiar. Every one knows the superstition that a pig in swimming against the tide cuts its own throat. Who, however, knows the kindred belief, given in Naah's 'Unfortunate Traveller,' that "the hog dieth presently if he lose an eye," or that "the habitual use of rice as a diet causes blindness"? A remarkably wide range of reading is displayed. Early writers, those especially of Tudor and Stuart times, are continually used, as are French, Italian, and German authors of the same date. Many of our own contributors are frequently quoted, as Mr. Edward Peacock and Dr. Smythe Palmer. We have not attempted to give a just idea of the work, since the task is not to be essayed. Each volume and every page contains matter of interest. With or without acknowledgment, books are sure to be drawn from its inexhaustible pages. To the studious antiquary it is invaluable, indispensable, and every scholar will be thankful to possess it. We know not if the study of the contents is more pleasurable or useful. In its way it stands alone, a book to be dipped into or read with equal delight. We might almost say that the possessor of these volumes need never have a dull moment. Of course additions might be made. It may interest our readers and advantage students to know that 'N. & Q.' is indicated by the simple initial N., as "'When quality meet compliments pass,' N., VIII. ix. 452." Apart from other claims on admiration and affection, it is in all bibliographical respects delightful, a book to gladden the heart of a connoisseur. A portrait and a book-plate of Mr. Lean are given, as well as some facsimiles of his very neat writing.

*England in the Mediterranean, 1603-1713.* By Julian S. Corbett. 2 vols. (Longmans & Co.)

THESE two interesting and important volumes constitute a continuation of the 'Drake and the Tudor Navy' and 'The Successors of Drake' of the same author. If they form less stimulating reading than their predecessors, it is because the period of adventure was, in a sense, over, and because kings in the days of the Stuarts had no such subjects, and subjects no such kings, as in the days of Queen Bess. With monarchs such as James I., slaying abjectly his greatest captain at the bidding of Spain; Charles I., too embroiled in difficulties to be able to preserve his own kingdom or life; and Charles II. and James II., veritable pensioners on France, the naval power of England was little likely to be fostered, and though abundant deeds of heroism

have to be chronicled, it is only during the period of the Commonwealth and Cromwell and after the accession of William and Mary that the historic record can be read with much gratification.

The substance of the volumes was delivered in the shape of lectures constituting the Senior and Flag Officers' War Courses at Greenwich or the Ford lectures on English history, the whole being presented in a complete form "on the not inappropriate occasion of the tercentenary [?] of the capture of Gibraltar." Sharing the views lately inculcated as to the value of sea power, Mr. Corbett finds in the development of English naval power in the Mediterranean not only a fascinating study, but a lamp that, kindled in Stuart times, has illumined subsequent history, and "will even touch Nelson with a new radiance." The mere presence in Mediterranean waters of an English fleet has had potent effects upon European history, and contributed greatly to the success of the arms of Marlborough and the defeat of Louis XIV. More than a hundred years of effort, often heroic and as often abortive, had to be spent before, with the conquest of Gibraltar, Britain obtained a firm basis. In the proceedings of John Ward, the pirate, better known as Capt. Ward, who from Tunis preyed upon the Venetians, the Knights of St. John, and all others, except—a doubtful exception—his own countrymen, Mr. Corbett finds the beginning of English occupation. Not, however, until the seizure of Tangier, accepted in 1662 as the price of the relinquishment of Dunkirk, was England "undisputed master of the seas." Not long was our dominion established over it, and on 5 March, 1684, "the fleet weighed, and Tangier ceased to be a British possession." At the close of July, 1704, Gibraltar yielded to the English and Dutch fleets under Sir George Rooke. The establishment of an English fleet in the Mediterranean now begins, but a record of its deeds will have to be reserved for a further continuation of Mr. Corbett's fascinating work. Illustrations to the present volumes consist of a view of Tangier in 1669, a coloured map to illustrate British action in the Mediterranean, and a map of Gibraltar in 1705.

*Richard Crashaw: Steps to the Temple, Delights of the Muses, and other Poems.* Edited by A. R. Waller. (Cambridge, University Press.)

IN the "Cambridge English Classics" are included the whole of Crashaw's poems, English and Latin, now for the first time collected in one volume. Favoured, indeed, are modern readers of our early poets. We well remember the difficulty in obtaining the early editions of Crashaw, the only forms in which the poems could be read. Not till past the middle of the last century was any attempt made to collect them. Two editions then appeared, one of fantastical incorrectness by George Gilfillan, and a second by W. B. D. D. Turnbull, an editor of no particular discretion, included in J. R. Smith's "Library of Old Authors." Grosart next made what claims to be a collection of the poems. The present is by far the best and the most serviceable edition that has yet appeared. Though included among English classics, the volume opens with the 'Epigrammatum Sacrorum Liber.' This irregularity will be readily pardoned by those who value the epigrams, which, in spite of their conceits, are admirable. The best known is that on the miracle of turning the water into wine:—

Unde rubor vestris, et non sua purpura lymphis?  
Quæ rosa mirantes tam nova mutat aquas?

Numen (convive) præsens agnosce Numen :  
Nympha pudica Deum vidit et erubuit.

Aaron Hill's singularly happy translation, ending

The modest stream hath seen its Lord and blushed,  
is perhaps even better known. Crashaw, who inspired Milton and Pope, and who was praised by Cowley and Joseph Beaumont, both of them his friends, is a true and a fine poet. Something more than content is inspired by the possession of his entire poems in so delightful an edition. He was, before he became a Roman Catholic, a Fellow of Peterhouse, from which he was expelled for refusing to sign the Covenant.

THE pretty series known as the "York Library" of Messrs. Bell & Sons has been enriched by the addition of Coleridge's *Friend*, Miss Burney's *Evelina*, and the first volume of Emerson's *Works*, in four volumes. The present volume of Emerson contains the first and second series of 'Essays' and the 'Representative Men.'

A SELECTION by Mr. Lloyd Sanders from the poems of the *Anti-Jacobin*, with later poems by Canning (Methuen), constitutes a readable as well as a pretty book. The volume, which belongs to the "Little Library," is accompanied by a portrait of Canning.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

EDWARD LATHAM ("In matters of commerce").—See the query at 10th S. i. 469, and the last sentence of the note appended. No further information has been supplied.

W. T. H. ("St. Walburga's Oil").—See 1st S. x. 186, or Butler's 'Lives of the Saints,' 25 Feb.

ERRATA.—P. 92, col. 2, l. 34, after "Latin, 1778," place a semicolon, and for "Hildgard" read *Hildyard*; p. 97, col. 2, l. 21 from foot, for "Damplich" read *Damlip*.

### NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,  
THE FINE ARTS, MUSIC, AND THE DRAMA.

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**A LETTER of MARY, QUEEN of SCOTS.**

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**MR. THORBURN on the PUNJAB.**

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NOW READY.

We have to announce a new edition of this Dictionary. It first appeared at the end of '87, and was quickly disposed of. A larger (and corrected) issue came out in the spring of 1889, and is now out of print. The Third, published on July 14, contains a large accession of important matter, in the way of celebrated historical and literary sayings and *mots*, much wanted to bring the Dictionary to a more complete form, and now appearing in its pages for the first time. On the other hand, the pruning knife has been freely used, and the excisions are numerous. A multitude of trivial and superfluous items have thus been cast away wholesale, leaving only those citations which were worthy of a place in a standard work of reference. As a result, the actual number of quotations is less, although it is hoped that the improvement in quality will more than compensate for the loss in quantity. The book has, in short, been not only revised, but rewritten throughout, and is not so much a new edition as a new work. It will be seen also that the quotations are much more "*racontées*" than before, and that where any history, story, or allusion attaches to any particular saying, the opportunity for telling the tale has not been thrown away. In this way what is primarily taken up as a book of reference, may perhaps be retained in the hand as a piece of pleasant reading, that is not devoid at times of the elements of humour and amusement. One other feature of the volume, and perhaps its most valuable one, deserves to be noticed. The previous editions professed to give not only the quotation, but its reference; and, although performance fell very far short of promise, it was at that time the only dictionary of the kind published in this country that had been compiled with that definite aim in view. In the present case no citation—with the exception of such unaffiliated things as proverbs, maxims, and mottoes—has been admitted without its author and passage, or the "chapter and verse" in which it may be found, or on which it is founded. In order, however, not to lose altogether, for want of identification, a number of otherwise deserving sayings, an appendix of *Adespota* is supplied, consisting of quotations which either the editor has failed to trace to their source, or the paternity of which has not been satisfactorily proved. There are four indexes—Authors and authorities, Subject index, Quotation index, and index of Greek passages. Its deficiencies notwithstanding, '*Classical and Foreign Quotations*' has so far remained without a rival as a *polyglot manual of the world's famous sayings in one pair of covers* and of moderate dimensions, and its greatly improved qualities should confirm it still more firmly in public use and estimation.

# KING'S CLASSICAL AND FOREIGN QUOTATIONS.

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LONDON, SATURDAY, AUGUST 20, 1904.

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## Notes.

## FITZGERALD BIBLIOGRAPHY.

(See 9th S. iii. 441; iv. 15.)

MORE than five years ago a valued correspondent of 'N. & Q.' communicated to these columns a couple of poems which he had extracted from 'The Keepsake' for 1835, under the impression that they were the composition of Edward FitzGerald. I endeavoured to show—not, I trust, without success—that they were written by Edward Marlborough FitzGerald, who left Cambridge about the time that the author of 'Euphranor' entered into residence, and who was for long the latter's pet aversion. In his recent 'Life of Edward FitzGerald,' Mr. Thomas Wright, overlooking the two poems of 1835, has printed in the Appendix a couple of effusions which he has found in 'The Keepsake' for 1834, and which, on the strength of the signature appended to them, he has attributed to the subject of his biography. Biographers have often strange vagaries, but to credit their victims with the composition of somebody else's indifferent verse is an unusual proceeding, which is hardly likely to form a precedent. A short correspondence on the subject took place in the *Athenæum* (6 Feb., p. 178; 13 Feb., p. 212; 20 Feb., p. 241), in

which Mr. Aldis Wright conclusively showed that FitzGerald had no claim to the authorship of these verses.

The odd part of the matter is that Mr. Thomas Wright was no stranger to the name of Edward Marlborough FitzGerald. On one occasion ('Life,' i. 76) he says that he left Cambridge "in ill odour" when E. F. G. entered it (Feb., 1826); on another ('Life,' i. 312) he refers to him as "the man with the tarnished reputation." It would be interesting to know Mr. Wright's authority for this hard language, because from his letter to the *Athenæum* of 13 February it is evident he really knows nothing about him. FitzGerald certainly disliked his namesake, and resented being mistaken for him; but that may have been because he considered he wrote bad verses. It may, therefore, be interesting to quote a passage from Sir George's Young's Introduction to his edition of Præd's 'Political and Occasional Poems,' 1888, p. xxiv, which treats his literary achievement with some severity, but affords no ground for the imputation of misconduct which is made by Mr. Wright. He was a contemporary of Præd's at Cambridge, and remained his friend through life:—

"The present appears a suitable occasion to set at rest certain doubts as to the authorship of poems, which were by Præd's last American editor, Mr. W. H. Whitmore, erroneously ascribed to his pen, and were excluded by Derwent Coleridge from the collected edition. The error has recently been repeated, with less excuse, by a London publisher. The difficulty, such as it is, arises out of the common use, at the same time and in the same periodicals, of one and the same initial by way of signature, the Greek uncial Φ, by Præd and by his friend Edward M. FitzGerald. This FitzGerald is by no means to be confounded with the 'hoarse FitzGerald' of Byron's 'English Bards and Scotch Reviewers,' who was parodied in the first piece of the 'Rejected Addresses'; and still less with the Edward FitzGerald who rewrote Omar Khayyam and the 'Agamemnon' of Æschylus in English. He was a cousin of Mr. Vesey FitzGerald, whose defeat for the County Clare in 1823 converted the Duke of Wellington to Catholic Emancipation; he was an Irishman, possessed of some talent for verse, and some social gifts, and he died some years after Præd's death, which happened in 1839. Two or three poems of his, written in imitation of Præd, have been included by Mr. Locker-Lampson in his 'Lyra Elegantiarum'; he has also left some good political pieces; but apart from Præd's inspiration, I do not think there is anything of his composing which merits notice, unless it be a bitter lampoon on Thomas Moore, which appeared in the *Morning Post* of 25 September, 1835. In distinguishing his pieces from Præd's it has been impossible for me to ignore in him a certain ingrained vulgarity, a deficiency of accurate knowledge of Latin, an imperfect mastery of metre, an indifference to grammar, and a laxity in rhyming, which, together with a fondness for musical slang, for Irish allusions, and

for quotations from Byron, make up the notes of a rather unsatisfactory writer. How different from these are the characteristics of Praed's style his admirers will not need to be informed; and it is nothing less than a duty in his editor to protect Praed's memory from the ascription of pieces impossible for him to have written and quite unworthy of his fame."

These last words may be taken to heart by any biographer of FitzGerald, for it is quite impossible to ascribe to his fastidious pen the "poems" which Mr. Wright has reprinted from 'The Keepsake,' and which are even below E. M. Fitzgerald's usual form. The three pieces selected by Mr. Locker-Lampson are probably the best that could be found, and when compared with such a poem as Praed's lines to 'My Little Cousins,' how immeasurably poor they seem. The best of these pieces, 'Chivalry at a Discount,' was corrected throughout by Praed, as is proved by the original manuscript in the possession of Sir Theodore Martin. The last four lines, for instance, originally ran:—

Oh, had I lived in those bright times,  
Fair Cousin, for thy glances—  
Instead of many senseless rhymes,  
I had been breaking lances!

This was altered by Praed into:—

Oh, had I in those times been bred,  
Fair Cousin, for thy glances—  
Instead of breaking *Præcian's* head,  
I had been breaking lances.

When the grammar of the original lines is examined, one can understand the irony of Praed's emendation. It is easy to comprehend that FitzGerald had no desire to be mistaken for a poet of this calibre, and it is to be hoped that, should another edition of Mr. Wright's pleasant biography be called for, these pieces, which do no credit to the memory of his hero, may be expunged.

W. F. PRIDEAUX.

#### LOCKE'S MUSIC FOR 'MACBETH.'

MUCH confusion seems to have arisen in the minds of our musical and theatrical historians owing to the erroneous impression conveyed by that arch-blunderer Downes, in his 'Roscius Anglicanus,' to the effect that Davenant's sophistication of 'Macbeth' first saw the light at the Dorset Garden theatre late in 1672. So far from being a novelty, the semi-opera (to adopt North's phrase) would appear to have been a mere revival of an older version of the tragedy, embellished by a few spectacular adjuncts, such as the effect of the flying witches, whose inclusion was doubtless suggested by the superior mechanical resources of the gorgeous new theatre.

Davenant had died in April, 1668, after conducting affairs at the Duke's playhouse in Lincoln's Inn Fields since June, 1661, and we know that during that period there had been several revivals of 'Macbeth,' at least two of which had had the adventitious aid of dance and song. The tragedy was in the bill on 28 December, 1666, when Pepys considered it "a most excellent play for variety." What he means by "variety" is shown in his entry of 7 January, 1667, recording another visit to the Duke's to see 'Macbeth,' "which, though I saw it lately, yet appears a most excellent play in all respects, but especially in divertisement, though it be a deep tragedy, it being most proper here, and suitable." He paid another visit to Davenant's house on 19 April following, and "saw 'Macbeth,' which, though I have seen it often, yet it is one of the best plays for a stage, and variety of dancing and musick, that ever I saw." The music for the production of 1666-7 was apparently written by Matthew Locke, an old associate of Davenant's, for some of his "dance music in 'Macbeth'" was published in 1666, and again in 1669. These compositions differ so strikingly in style from the 'Macbeth' music of 1672, that historians who placidly take on trust the statement of Downes that the latter was the work of Locke are hard put to it to explain the discrepancy. Surely the discovery of a score of the later production in the autograph of Henry Purcell, combined with the fact that the music is written distinctly in his earlier style, settles the question. Croakers, of course, will remind us of the juvenility of Purcell in 1672, and point triumphantly to Downes's statement that his first theatrical effort was composed in 1680 for 'Theodosius.' But the uncorroborated testimony of a stupid old gossip in the last stages of senile decay goes for naught. No historical chronicle ever published is so replete with error as the 'Roscius Anglicanus.'

One sees very well now how Downes's blunder in ascribing the 'Macbeth' music of 1672 to Locke occurred. As prompter of the old Duke's company, he had seen the production of 1666-7, for which Locke undoubtedly composed, and a mind and memory none too well ordered at the best readily confused the two.

W. J. LAWRENCE.

Dublin.

#### COBDEN BIBLIOGRAPHY.

(See 10<sup>th</sup> S. i. 481; ii. 3, 62, 103.)

I ADD a few titles, accidentally omitted or which have come to hand whilst the list was being printed.

1838.

Incorporate your Borough! A letter to the Inhabitants of Manchester. By a Radical Reformer. Manchester, J. Gadsby [1838]. 8vo, pp. 16.—This tract, of which 5,000 copies were printed, led to the obtaining of a municipal charter for the Parliamentary borough of Manchester. It became excessively rare, and the only copy now known to be in existence is in the possession of Mrs. Jane Cobden Unwin. Several Manchester collectors are known to have been looking for this tract, unsuccessfully, for many years past. Two may be mentioned, father and son, who vainly have searched for a copy since 1852! Mrs. Cobden Unwin's copy had a place of honour in the Old Manchester Exhibition of the present year.

1841.

Speech of Mr. Alderman Cobden, at the Town Council [of Manchester], on proposing a Resolution to petition both Houses of Parliament for the Total and Immediate Repeal of the Corn Law. (From the *Manchester Times*, April 3, 1841.) Manchester, Prentice & Cathall.—A folio broadsheet.

Total Repeal. Speech in the House of Commons, May 15 [1841]. Manchester. 8vo, pp. 8. M.F.L.

1845.

Is Cobden a Traitor for speaking and voting for the Education of Priests? And ought the League to be broken up? By a Lancashire Banker. Second edition. London, Cleave. [Manchester, printed by James Kiernan. 8vo, pp. 16. 1845.]

1846.

Lines in celebration of the Grand Free Trade Festival, 3rd August, 1846. By Robert Dibb, the Wharfedale Poet. Printed during the progress of the Grand Free Trade Procession by Metcalfe & Lavender... Manchester.—A pictorial broadside, containing a view of the birth-place of Cobden.

1848.

An Account Current of the Cobden National tribute Fund to April 29th, 1848. [Manchester, pp. 15.] M.F.L.

1853.

1793 and 1853. Manchester, reprinted by Alexander Ireland. 1853. 8vo, pp. 23.

1865.

A New Song to the Memory of R. Cobden, Esq., M.P.—A street ballad. It is reprinted in 'Curiosities of Street Literature,' London, Reeves & Turner, 1876.

1903.

The Political Writings of Richard Cobden. London, T. Fisher Unwin. 2 vols.—With portrait of Cobden from a favourite photograph by Adolphe Beau, and an engraving of the meeting of the Council of the Anti-Corn Law League from J. R. Herbert's picture.

1904.

Cobden's Work and Opinions. By Lord Welby and Sir Louis Mallet. London, T. Fisher Unwin, 1904. 8vo, pp. 48.—This is the preface to the 'Political Writings,' 1903, with the omission of a few phrases.

On Cobden's ancestry, see 'N. & Q.,' 7<sup>th</sup> S. xi. 426, 510.

In May, 1837, Cobden wrote and published

a pamphlet on 'National Education.' It was a reprint of a letter which appeared in the *Manchester Guardian*, but no copy of the tract is known.

We do not usually associate the name, honoured in other directions, of Joseph Hume with bibliography, but he had the good sense to understand the historic value of pamphlet and other ephemeral literature, and wrote to the Anti-Corn Law League, a letter, printed in the *Manchester Guardian*, 16 Dec., 1842, in which he said:—

"I am desirous to have the proceedings of the Anti-Corn-Law League placed on record; and I request, for that purpose, that you would appoint some two members of your committee, or the secretary, to collect, whilst in your power, a copy of every printed address and paper of speeches, &c., in Manchester and in London, of the League up to this time, and to give directions that a copy of every paper and document henceforth printed be preserved and sent to me; and I will have them bound and presented to the British Museum—there to remain a proof of the efforts made to procure free trade in food," &c.

Was this intention carried into effect?

WILLIAM E. A. AXON.

#### "SANGUIS": ITS DERIVATION.

(See 10<sup>th</sup> S. i. 462, 515.)

I MAY remind the reader that I am endeavouring in these papers to connect *αἷμα* and *sanguis*. As there is no philological obstacle in the way of that connexion, the probability of it, on various grounds, is so great as to outweigh any theoretical origin from independent roots. When examining *ἰχθυόω* and suggesting its connexion with Lat. *vigor* and W. *gwael*, I should have been glad to find the suggestion countenanced by the identification of Eng. *sap* and *sanguis*. But I could not see my way to that identification, for the labialization of the Indo-European root *sak*-presupposes a fuller form *sakv*-, and it is an elementary fact in Indo-European philology that the Teutonic languages do not labialize the velar guttural. If, therefore, Eng. *sap* comes from the root *sak*-, it must have been borrowed from a non-Teutonic source in a form already labialized; and in that case the probability is that the vowel would have become *i* (as we find in *Sif*, the name of Thor's golden-haired wife).

The group of Latin words connected with *sanguis* contains *sagus*, *sagana*, *Sancus*, *sancio*, *sacer*, *sāgio*, among others. Of these "others," perhaps the most interesting is *sagmen*, which Lewis and Short, in their 'Dictionary,' most absurdly connect with the Greek *σάρτω*, not deeming Festus's derivation from *sancio* even worth notice. The minute account that has

come down to us of the elaborate ceremony of the Fætal *clarigatio* can leave no doubt in the mind of an unbiassed reader that Festus was right, while a plausible inference may also be drawn from the same description that the Jupiter of the ceremony must at one time have been known as "Sancus," and that the "Dius Fidius" *Sancus, sancio*, and *sagmen* are all intimately connected with *sanguis*, word and deed alike. A similar inference may be drawn from the "hyssop" of Exodus xii. 22: "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason." It is worthy of notice that the hyssop (Hebrew and Arabic *ezōb*) which "springeth out of the wall" (1 Kings iv. 33) might very well derive its name from a labialized form of *sagmen*, which in that case would be rather of a Mediterranean than of an Indo-European origin. I have examined the latest authorities (e.g., the 'Encyclopædia Biblica') on this question, and I can find nothing to militate against this suggestion.

Just as I write this I find in the *Daily Telegraph* of 26 July, in an article on 'A Japanese Memorial Service,' by Mr. R. J. McHugh, the correspondent of that paper with the Japanese army, the following interesting statement:—

"Then one of the assistant priests [of the Shinto religion] went to the table, on which lay the single pine branch, and, raising it in his hands, he waved it three times over the altar, murmuring prayers as he did it, thus consecrating it for the service. Then he performed a similar office to the other tables, and the basket of offerings, his fellow-priests, the general and his staff, the foreign officers, and, lastly, the long lines of khaki-clad soldiers on the plain below, sanctifying the whole assembly. The ceremony of sanctification is termed 'sakaki,' and should be performed with the branch of a special shrub, resembling the tea-plant, which grows in Japan; but in its absence any evergreen branch is equally efficacious."

*Saki* and *ki* are words familiar to all who take an interest in *res Japonicæ*; but what exactly does *sakaki* denote and connote?

J. P. OWEN.

CAMBRIDGE FAMILY.—Michael de Northburgh, Bishop of London, who died in 1361, by his will appointed John de Cauntebrigg one of his executors. The will was proved on 13 December, 1361, when power was reserved for him to come in and prove later (R. R. Sharpe, 'Calendar of Wills proved in the Court of Husting,' vol. ii. p. 61). Probate appears, however, to have been granted to him before 1374, as we find that on 10 March of that year (47 Edw. III.) a demise was

executed by him (John de Cantebrugge) and one of the other executors to William Stowe and Alice his wife, of lands and tenements at Tybourne, late the property of Michael de Northburgh, formerly Bishop of London, in exchange for a windmill in a place called "Vernecroft," near Clerkenwell (P. R. O., 'Calendar of Ancient Deeds,' vol. ii. B. 2299). Is anything further known of this John of Cambridge?

Many references are to be found to members of this family in the Calendars of Letter-Books of the Corporation of London and elsewhere. Reginald Kantebregge, of whom, however, little appears to be known, except that he was one of the secretaries for Henry de Frowyck, who was sheriff in 1274 ('Calendar of Letter-Book A,' p. 194), and that he appears to have died before 1284 (J. J. Baddeley, 'Aldermen of Cripplegate Ward,' 1900, p. 10, quoting Husting Roll 14, 210), is one of the earliest.

In 1284 Robert de Cantebrugge was Sheriff of the City of London (J. J. Baddeley, 'Aldermen of Cripplegate Ward,' 1900, p. 12).

In 1307, 16 September, Thomas de Cantebrig was appointed a Baron of the Exchequer, in which position he remained until 13 July, 1310. From that date until 1317 he appears to have been frequently employed in foreign negotiations (Foss, 'The Judges of England,' quoting Rymer's 'Fœdera,' i. 934, ii. 15, 175, 273, 333; 'Madox,' ii. 58; and 'Parl. Writs,' ii. pp. ii, 4, 630, 1408).

As early, however, as the time of Edward I. there appears to have been a Sir John Cambridge who was chosen one of the Members of Parliament for the town of Cambridge in the Great Parliament called in 1295. He is described as a man of note in the town, and subsequently became a Justice in the King's Bench. He was evidently a man of means, for in 1344 he presented the Gild at the College of Corpus Christi in Cambridge with a piece of silver gilt, weighing 78½ oz. (Atkinson and Clark, 'Cambridge Described and Illustrated,' pp. 25 and 50). This Sir John Cambridge appears to have died in 1335 ('D.N.B.').

Then there was a Sir John Cambridge who is said to have been a son of Thomas Cambridge, Judge of the Exchequer ('D.N.B.' and Atkinson and Clark, 'Cambridge Described and Illustrated,' p. 235). But he can scarcely be the same as the person last described, although he may possibly be the executor of Michael Northburgh, and he may also be the same person as John de Cauntebrugg, who in 1378 came into the Exchequer with other burgesses of Cambridge, and for them and the men of the town made fine to the king in 40s. to have the liberties of

town which had been seized into the king's hands restored (Cooper's 'Annals of Cambridge,' 1843, vol. i. p. 117, quoting Madox, 'Firma Burgi,' 142). The two individuals seem, however, to have been frequently confused by writers (cf. 'D.N.B.' and Foss, 'The Judges of England,' art. 'John de Cantebrig').

In 1340 we find a Stephen de Cambridge mentioned in Cooper's 'Annals of Cambridge,' vol. i. p. 93, who acted as attorney for the Mayor and Bailiffs of the town of Cambridge.

In 1392 the will of Isabel Cambridge (Langley), Duchess of Euerwyk and Countess of Foderingey, co. Northants, was proved in the Prerogative Court of Canterbury (Reg. 7 Rous).

There was Sir William Cauntebrigg, who was Alderman and Sheriff of the City of London in 1415 (Ryley's 'Memorials,' p. 620; Letter-Book I., fol. clix). By his will, which was proved in the Prerogative Court of Canterbury (Reg. 16 Luffenham), in 1432, from which it appears that he was a member of the Grocers' Company, he left property to his wife Edith for her life, with remainder to the Prior of the London Charterhouse. The will was dated 27 December, 1431, and was registered in the Court of Husting 6 May, 1433 (R. R. Sharpe, 'Cal. of Wills Court of Husting,' vol. ii. p. 463).

H. W. UNDERDOWN.

CRICKET.—It may interest the readers of 'N. & Q.' to know that one of the earliest separately printed references, if not the first, to a cricket match is a folio broadside, "printed for J. Parker in Paternoster Row," 1712, a copy of which (probably unique) was sold at Sotheby's rooms, 21 June last, lot 480, entitled "The Devil and the Peers; or, The Princely way of Sabbath-breaking. Being a True Account of a famous Cricket-Match between the Duke of M—, another Lord, and two Boys, on Sunday the 25th of May last, 1712, near Fern-Hill in Windsor Forrest; for Twenty Guineas." I am under the impression that I have seen an advertisement of a still earlier cricket match, viz., of the year 1705, in a contemporary newspaper (the *Postman*, I believe); but the same cannot, of course, be considered a "separately printed reference" in the sense of the above.

W. I. R. V.

'MAGAZINE OF ART.'—This now defunct monthly was delivered at my residence upon its first appearance in May, 1878, and received regularly there until it expired in July. The first three volumes were smaller (royal 8vo) than were the after issues. Further, these earlier books, as bound, are bibliographical

curiosities, possessing no preface, date, or indication of their respective dates of issue. The first volume contains eight parts only. Upon the next, under an etching by Hubert Herkomer, occur the words, "Magazine of Art. Vol. II.," but absolutely no date. Vol. III. is also dateless. Messrs. Cassell & Co., the publishers, explained to me, many years ago, that, originally published simply as monthly issues, until the *Magazine of Art* had attained its fourth year they were not at all sure the venture was going to survive. Hence the omissions mentioned.

HARRY HEMS.

Fair Park, Exeter.

BROOM SQUIRES.—In that delightful book 'Old West Surrey,' by Gertrude Jekyll, recently published, allusion is made to a notable rural industry—heath and birch broom-making—and the makers of those unrivalled domestic necessities, who are popularly known as "broom squires." Mr. Baring-Gould has made those humble workers of the countryside famous in his Hindhead story 'The Broom Squire.'

Some light upon the origin of this now generally acknowledged *sobriquet* will be acceptable, certainly to the writer. Miss Jekyll calls them "broom-squarers."

Another explanation, which is given as received from a member of my own family, who has been familiar with the story from his boyhood, has, I think, never been published. It is this. In the early years of the last century an old broom-maker named White lived at Shottermill, in Surrey. He was in a larger way in the broom business than was, perhaps, usual in that day, and was an employer of labour. Top-boots were then the special privilege of men of the squire class. Our friend the broom-maker appeared one day in a brand-new pair of top-boots, and created a sensation. The neighbours humorously dubbed him "the Broom-Squire," thus inaugurating a nickname destined to live and gain considerable currency in the south of England.

I do not know if this matter has been investigated to any extent in 'N. & Q.'; but information or conclusions from other correspondents may possibly interest regular readers.

CHARLES PANNELL.

FIRST BISHOP CONSECRATED IN WESTMINSTER CATHEDRAL.—It is interesting to note that the Right Rev. Patrick Fenton, who was consecrated Bishop of Amycla on Sunday, 29 May, is the first bishop consecrated in Westminster Cathedral, and in all probability the first Roman Catholic bishop

ever consecrated in Westminster outside the walls of the Abbey.

FREDERICK T. HIBGAME.

"THE GREAT REAPER DEATH." (See *ante*, p. 98.) Longfellow has written this line:—

There is a reaper, whose name is Death.

It is in his poem 'The Reaper and the Flowers.' I thought at first that Pope had used the expression; but a moment's reflection brought to my mind his actual words, "the great teacher Death."

E. YARDLEY.

"WORKING CLASS" OFFICIALLY DEFINED.—In a revised Standing Order of the House of Commons, adopted on the motion of the Chairman of Ways and Means, at the close of the session of 1902, a much-disputed phrase is thus officially defined:—

"The expression 'working class' means mechanics, artisans, labourers, and others working for wages, hawkers, costermongers, persons not working for wages, but working at some trade or handicraft without employing others except members of their own family, and persons, other than domestic servants, whose income in any case does not exceed an average of thirty shillings a week and the families of any of such persons who may be residing with them."

ALFRED F. ROBBINS.

'CHANSON DE ROLAND.'—On the subject of the authorship of the 'Chanson de Roland' and the minstrel depicted and named on the Bayeux tapestry, I received the following note from the late Prof. Juleville:—

"Monsieur tant de personnages se sont nommés Turolodus ou Theroude au Moyen Age qu'il est également impossible de nier ou d'affirmer l'identité du ménestrel de la tapisserie de Bayeux et du trouvère qui a composé Roland, si *Turolodus* n'est pas tout simplement le scribe qui copie ou le jongleur qui récite. Je vous salue monsieur avec distinction.—P. J. (13 Mai, 1892)."

E. S. DODGSON.

JOHN OWEN AND ARCHBISHOP WILLIAMS.—The author of the life of John Owen, the epigrammatist, in the 'D.N.B.' writes:—

"Latterly Owen is said to have owed his maintenance to his kinsman, Lord-Keeper Williams. It is remarkable that though he addresses epigrams to numerous patrons and relatives, there are none addressed to Williams."

Epigrams 42, 43, and 44 in book iii. of Owen's last volume are addressed to three different Welshmen bearing the name of John Williams. The second of these was the future archbishop. He is clearly described at the head of the distich as "Cantabrigiensem, Theologum, & Collegii S. Joannis Socium." Ep. 45, beginning, "Tres mihi cognati," is addressed to all three men. See Baker, 'Hist. of the Coll. of St. John the

Evangelist, Cambridge' (ed. J. E. B. Mayor), p. 207:—

"Owen the epigrammatist has bestowed two epigrams upon this master [Owen Gwyn] and his greater pupil [Archbishop Williams]. That upon the pupil is large enough, and peculiar to the person described in it; the other is common, and will suit any man as well as Dr. Gwyn."

One would infer from this that Owen only "bestowed" a single epigram upon Dr. Gwyn. Owen Gwyn's name (Audoenus Gwyn) is above two epigrams—lib. iii. 166 of the earliest volume, and No. 89 of the second (dedicated to Arabella Stuart). Either, apparently, would "suit any man as well." We may presume that the same Gwyn is meant, as in both instances Owen describes him as "cognatum suum" and "Theol[og]."

EDWARD BENSLEY.

The University, Adelaide, South Australia.

JACOBIN SOUP.—The explanation of this word quoted from Phillips, 1706, "a kind of French Potage with Cheese," is the only instance given by the 'N.E.D.' An earlier use, and the probable source of Phillips's explanation, is to be found in 'The Compleat Cook,' 1696, where on p. 333 is a recipe for "The Jacobins Potage." The cheese may be either "Parmasant" or cold Holland cheese.

E. G. B.

CAXTON AND THE WORD "RICHTER."—In Caxton's 'Golden Legend,' in the account of St. Nicholas, there is a narrative of the rescue of three knights unjustly condemned to death. The saint is accompanied by three princes who were his guests:—

"And when they had come to where they should be beheaded, he found them on their knees, and blindfold, and the *richter* brandished his sword over their heads. And St. Nicholas, embraced with the love of God, set him hardly against the *richter*, and took the sword out of his hand, and threw it from him, and unbound the innocents, and led them with him all safe."

I quote from the very pretty and convenient edition published in the "Temple Classics"; but for the purposes of this note I have consulted the Latin edition of Voragine (Paris, 1475), the English version of Caxton (1483, 1493, 1527), the French version of Bataillier (Lyons, 1476), and the Dutch version (Gouda, 1480)—all of which, with others, are in the John Rylands Library at Manchester. The word in Caxton's editions of 1483 and 1493 is spelt in the first place *righttar*, and in the second *richter*, although they are only four lines apart. The word was apparently felt to be outlandish, and in the last edition issued by Wynkyn de Worde (1527) *offycer* is substituted for *richter*. This is evidently the



German word *Richter*. Caxton tells us that he had a French, a Latin, and an English 'Legend,' and that out of these three he had made one book. The French version of Jean de Vignay, of which Caxton made use, I have not seen; but in Bataillier's translation the word *decolleur* it employed. In the Dutch version we read "hancman." That Caxton should use the word *Richter* is noteworthy. The long interval that now exists between judge and executioner lends an ironical air to the use of a common name for both.

WILLIAM E. A. AXON.

Manchester.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"HOOSIER."—For about three-quarters of a century the State of Indiana and its people have been designated by the word "Hoosier." Its origin is uncertain. It has commonly been supposed that it was coined at the time it was applied to the State, and several stories as to derivation have been circulated—that it came from "Who's here?" or "Who is yer?" from "hussar," corrupted after the Napoleonic wars; from "husher," supposed to have been used to signify a bully. All these stories are imaginative. The word was in common use in the slang of the Southern States at the time it was applied to Indiana. It was equivalent to "jay" or "hayseed" in their present use in this country, meaning an uncouth rustic. There was a fad of nick-naming at the time, and this name was applied to Indiana, as "Buckeye" to Ohio, "Sucker" to Illinois, "Red Hoss" to Kentucky, &c.

It has been shown that most of the "Americanisms" of the South are merely survivals of English, Irish, or Scotch dialect; so much so, that it has been said that British dialect is better preserved in our Southern States than in the old country. This word, in its form, seems to bear English—almost Anglo-Saxon—credentials. If a normal derivation, one would expect it to be formed from a verb "hooose," but no such word was known in this country until 'The Century Dictionary' was printed. Although "hooose" has been commonly used in England, not only in dialect, but in veterinary works, the disease has been known in this country only by the name of the worm that causes it—*Strongylus micrurus*. The word "Hoosier" might pos-

sibly have come from this source. Animals affected by the disease have a wild, uncouth look, staring eyes, hair rough, &c., that might suggest an epithet for an uncouth person. "Hooose" is from a strong old stem, noted in all the archaic and provincial dictionaries and glossaries.

There is a possibility of a geographical origin in "Hooose," a coast parish of Cheshire, a few miles west of Liverpool. This name presumably comes from the Anglo-Saxon "hoo," meaning high, and referring to the cliffs of the coast. Dr. Joseph Wright, in his 'English Dialect Dictionary,' gives "hoozer," meaning anything large, which probably comes from this source, and may be the original of our word.

There is one other possibility worth mentioning—that it may have come from India through England. In India "Huzur" or "Hoozur" is a respectful form of address to persons of rank or superiority. Akin to it is "housha," the title of a village authority in Bengal. This may look like a far cry, but it is not unprecedented. "Fake" and "fakir" evidently came in that way, and "khaki" was introduced from India, and adopted in English and American nurseries long before khaki-cloth was heard of. Of course the person called "Hoozur" in India would be an outlandish-looking one to a Briton unaccustomed to such dress.

If you or any of your correspondents can throw any light on this question, or cite any use of the word prior to 1830, it would be an accommodation to many persons on this side of the water.

J. P. DUNN.

Indianapolis.

HAGIOLOGICAL TERMS EMPLOYED BY ENGLISH SEAMEN ABOUT 1500. — 1. Are there any examples in the folk literature of Bristol, London, Whitby, &c., of the use of the following equivalents? Deadman = Good Friday; Flowers = Easter Sunday; Grace = Christmas; Clowns = day near Christmas; Bulls = Circumcision; Witless (Fools) = Epiphany.

Is there any hagiological distinction between clowns and fools? Deadman and Flowers and Bulls and Witless respectively appear twice on the Newfoundland coast in such close proximity as to suggest their having the meaning given above.

Deadman is given in various languages and corruptions: (1) Encorporada; (2) Monte Cristo, Monte de trigo; (3) Corques, Cork, Orque; (4) Carqus. As Good Friday, 1498, the most probable year in this con-

nexion, occurred on 13 April, I am inclined to believe that some place near Deadman's Bay was named after St. Carpus, 13-14 April, hence arose the confusion. With the Bristol seamen, who apparently gave the names in this locality, went some "poor Italian monks who have all been promised bishoprics." An island in this vicinity was named "Island of Friar Lewis," perpetuated in the names Cape Freels (Frailes—the Monk) and Lewis Island. Does the use of St. Carpus, not found in the York, Sarum, or Hereford Calendars, as far as I can gather, point to any particular order of monks? Is the identification of Carqus with Carpus inadmissible etymologically? And is carqus rather a corruption of carcass?

2. Are the following saints associated in any calendar of the period: St. Agnes (21 Jan.), St. Bridget (17 Feb.), St. Rhenus (24 Feb.), St. Baldred (5 March), St. Gregory (12 March)?

3. Cape Spear (Hesperus), near St. John's, Newfoundland.—Would the evening star be in a very conspicuous position to a seaman sailing south to Cape Spear about 1 Jan., 1498?

4. The following places are evidently named in connexion with 25 March: Devil's Look-out, Adam or Oldman, and Paradise. What events of this character were commemorated on or near this day in England? Is the use of Paradise Anglican or Gallic (Norman or Breton)?

5. Can Placentia have had a liturgical significance? Has the association of clowns, crokers, and cupids any?

6. Skirwink and Spurwick appear to be connected with two Yorkshire names on our coast, Flamboro Head and Robin Hood's Bay. I cannot find them in any book of reference. I thought Skirwink might be formed from *sher* (and *wick*) as in Sherwood Forest, which was said to extend at one time to Whitby.

7. Is there any modern book in which Calendars, Martyrologiums, and Obituaries of particular dioceses, churches, or orders in England, Normandy, &c., are grouped for comparison? I am in search of references to printed or MS. calendars, &c., directly connected with such ports as Bristol, Weymouth, Southampton, London, Whitby, St. Malo, Dieppe, Lisbon, Seville, Genoa, and Venice. I should feel deeply indebted to any reader who would supply me with transcription of any particular calendar, &c., of the fifteenth and sixteenth centuries having such local connexion.

8. Was the "day of March" the 25th or 31st in England? G. R. F. PROWSE.

St. John's, Newfoundland.

"TO SPEAK WITH THE TONGUE IN THE CHEEK."—What are the origin and meaning of this phrase? EDWARD PALMER.

[The significance seems about the same as that of a vulgar and current locution, "To wink the other eye." The phrase means that a thing is spoken, but that credence is scarcely expected.]

REGIMENTS ENGAGED AT BOOMPLATZ.—I should be glad to know of some book giving an account (with regiments engaged, &c.) of the battle of Boomplatz, under Sir Harry Smith, in 1848. This, of course, was against the Boers. A. J. MITCHELL, Major.

"TRYLLE UPON MY HARPE."—Thomas Ginder, of the parish of Elham, in Kent, by his will, dated 1466, gave, among other payments to the church, "To the light that commonly at Elham is called Trylle upon my Harpe, 6d." This light is so called in two other wills; and John Goldfinch (1471) refers to the same as "Trilleon my Harpe." What is the meaning? Was it a light maintained by the minstrels or local musicians?

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

'LEGEND OF THE PURPLE VETCH.'—I shall feel much obliged if you can inform me where I can find the 'Legend of the Purple Vetch.'

W. MOORE.

SHROPSHIRE AND MONTGOMERYSHIRE MANORS.—Can any of your Welsh readers kindly assist me in identifying the manors of "Nethergother, Sandford, Osleston, and Wolston, in the counties of Salop and Montgomery," as recited in a grant of them by James I. in 1614 to Sir Richard Hussey and Edward Jones, Esq.? In what parishes are they situated? Any genealogical information respecting the grantees and their families would also be welcome. F. N.

LONGFELLOW.—I shall be glad to be told, if possible, what is the exact significance of the words "until near the end" in a passage occurring in Thomas Davidson's account of Longfellow in the ninth edition of the 'Encyclopædia Britannica.' It is said of the poet:—

"Though very far from being hampered by any dogmatic philosophical or religious system of the past, his mind, until near the end, found sufficient satisfaction in the Christian view of life to make it indifferent to the restless, inquiring spirit of the present, and disinclined to play with any more recent solution of life's problems."

Did he towards "the end" either become hampered by some "system of the past," or cease to find "satisfaction in the Christian view of life"? In Robertson's life of the poet ("Great Writers" series) it is said that

"Longfellow to the end had held to the Unitarian faith in which he had been bred." If my question can be answered, we may perhaps learn how the two statements are to be reconciled.

F. JARRATT.

'LIBER LANDAVENSIS.'—This twelfth-century MS. was in 1890 in the possession of Mr. Davies-Cooke. If I mistake not he is dead. Where is the MS. now?

T. CANN HUGHES, M.A., F.S.A.

Lancaster.

DUCHESS SARAH.—Can any of your readers give me the names of the brothers and sisters of Sarah, first Duchess of Marlborough; and also say to whom each was married?

WALTER J. KAYE, M.A.

Pembroke College, Harrogate.

[Mrs. Arthur Colville's 'Duchess Sarah,' reviewed 10th S. i. 258, says that she was the youngest of seven children, but gives no names.]

AXSTEDE WARE.—In an inventory of 1413 (Esch. Inq., file 659) appears the item "decem paria de cutellor' de Axstede ware." An Inq. p.m. of 54 Hen. III. (No. 22) mentions Axstede manor in Kent. Any particulars concerning the early manufacture of cutlery at Axstede would be welcome.

ETHEL LEGA-WEEKES.

MADAME MONDANITÉ.—I find the following on p. 130 of 'Le Lys Rouge,' by Anatole France: "Elle fait ce que fait Madame Mondanité sur le portail de la cathédrale de Bâle." To what does this refer?

W. L. POOLE.

Montevideo.

[The reference seems to be to a figure in the famous Danse Macabre, the *débris* of which are preserved in the Cathedral or Münster of Bâle.]

EEL FOLK-LORE.—

The morn when first it thunders in March

The eel in the pond gives a leap, they say.

Browning, 'Old Pictures in Florence,' stanza 1.

I warrant you, mistress, thunder shall not so awake the beds of eels, as, &c.

Shakespeare, 'Pericles,' IV. ii., near the end.

What is the allusion? Is it a well-known piece of folk-lore? Why does Browning add specifically "in March"?

H. K. ST. J. S.

HOLME PIERREPONT PARISH LIBRARY.—I have heard it stated that Henry Pierrepont, first Marquis of Dorchester (for whom see the 'D.N.B.'), founded a parish library, which is still in existence, in his native village of Holme Pierrepont, about four miles north of Newark-upon-Trent, Nottinghamshire. I should be glad of confirmation of this fact from any of your readers residing in the

district, together with such particulars as may be obtainable. I should also be obliged for a copy of the inscription on his monument in the parish church.

W. R. B. PRIDEAUX.

QUOTATION: AUTHOR AND CORRECT TEXT WANTED.—Can any of your readers kindly give me the correct rendering and name of author of the following couplet? It is something as follows:—

Nor billows roll nor wild winds blow  
Where rest not England's dead.

The first three words are wrong, I think.

R. N. LYNE.

COWPER.—Which is the best life of William Cowper, and which the best edition of his works?

G. KRUEGER.

Berlin.

[We have ourselves been contented with the edition, in fifteen volumes, with life, by Southey, 1833-7, reprinted in eight volumes in "Bohn's Standard Library." Leslie Stephen calls it "nearly exhaustive." Lives by Hayley, Cowper himself, and many others are in existence. See list of authorities at the end of life in 'D.N.B.']

PITT CLUB.—Medals belonging to members of a club formed upon the death of William Pitt are still to be met with in collections of curios. Is anything known about this institution, which appears to have been quite distinct from any at present bearing the same name?

PITTITE.

"FIRST KITTOO."—I quote this phrase exactly as I heard it pronounced by one Lancashire workman to another in the sentence, "We'll do that first kittoo" (with the stress on the second syllable). By "first kittoo" he meant, of course, "first of all," "before anything else," intensively. Am I right in supposing "kittoo" to be a survival and a corruption of the old English interjectional phrase "Go to"?

CHARLES SWYNNERTON.

GRAHAM.—19 August, 1848, there died "at the residence of his sisters, Belgrave House, Turnham Green, John William Graham, Esq., late of the Hon. East India Company's service." Information is desired concerning this family. WALTER M. GRAHAM EASTON.

"CUTTWOORKES."—The Stationers' Registers for 1598 record a work bearing the title, 'The True Perfection of Cuttwoorkes.' Can any reader direct me to a copy of the book or explain to me the meaning of the last word? Possibly it relates to the Dutch system of canal drainage, whence the provincial term "cut" for canal.

WM. JAGGARD.

**Epithets.****DOG-NAMES.**

(10th S. ii. 101.)

THE following dog-names do not appear in the last list nor in those at 7th S. vi. 144:—

Armelin, or "the Milk-White Armeline." Will. Drummond.

Atossa. — 'Poor Matthias.' Matthew Arnold.

Bounce. — Pope's dog and Lord Collingwood's dog.

Bumble.—Dog of Charles Dickens, at whose death he was given to Sir Charles Russell and died at Swallowfield.

Brush.—Miss Mitford's spaniel.

Beau.—The dog of Miss Gunning. 'The Dog and the Water Lily.' Cowper.

Bawtie, Bagsche. — 'Bagsche's Complaint.' Lyndsay.

Ball.—'The Dancing Dog.' Drayton.

Bobby.—Greyfriars Bobby. Prof. Blackie's 'Epitaph on Bobby.'

Cut-tail. — Common name formerly for a dog. See Drayton.

Chloe.—'On Trust.' Drayton.

Dart.—'A Dog's Tragedy.' Wordsworth.

Doussiekie or Doussie.—Geddes.

Donald. — 'The Schoolmaster's Story.' Buchanan.

Fang.—'The Miser's only Friend.' Crabbe.

Fop.—Cowper.

Heck. — 'The Bonny Heck.' William Hamilton.

Herod.—Barry Cornwall's bloodhound.

Hodain. — 'Sir Tristrem.' Thomas the Rhymer.

Harlequin.—A little spotted dog, said to have been the strongest link in the chain of evidence against Dr. Francis Atterbury, Bishop of Rochester, when, in 1823, he was deprived of his office.

Islet. — 'Islet the Dachs.' George Meredith.

Kaiser.—'Kaiser Dead.' Matthew Arnold.

Lanceman.—'Bagsche's Complaint.' Lyndsay.

Mayflower.—Miss Mitford's white greyhound.

Mariette.—Miss Mitford's blue greyhound.

Max.—'Poor Matthias.' Matthew Arnold.

Manx.—Miss Mitford's dog.

Nina.—'A Talk of the Reign of Terror.'

Catherine Bowles Southey.

Nick.—'Exemplary Nick.' Sydney Smith.

Pompey.—"As mastiff dogs in modern phrase are called Pompey, Scipio, and Cæsar." Swift.

Peticrewe. — 'Sir Tristrem.' Thomas the Rhymer.

Phillis. — 'Canine Immortality.' Robert Southey.

Prince.—'A Dog's Tragedy.' Wordsworth.

Roä.—'Old Roä.' Tennyson.

Rocket. — 'Old Rocket.' H. Knight Horsfield.

Snowball.—Celebrated greyhound, belonged to Major Topham, was in his prime in 1799, ancestor of many famous dogs.

Saladin.—A yellow greyhound who accompanied Miss Mitford in her walks.

Scipio.—See above. Swift.

Swallow.—'A Dog's Tragedy.' Wordsworth.

Scudlar.—'Bagsche's Complaint.' Lyndsay.

Tiger.—Mrs. Dingley's favourite lap-dog. Swift.

Whitefoot. — 'Farewell to Whitefoot.'

Drayton.

Tippoo. — 'Shipwrecked Tippoo.' Lord Grenville. CONSTANCE RUSSELL.

Here and there in medieval songs and texts in prose the names of dogs occur, but the rarest of all records of this nature are those which appear on monuments. Of these, though nothing is more common than the portrait of a dog at the feet of a knight or a lady, only three examples of this kind are known to me. 1. Where at the feet of the brass of Sir Bryan Stapleton, *ob.* 1438, as represented by a rubbing now in the British Museum, a little dog appears together with a lion. A label gives the name of the former as "Jackke." This brass is given in an etching by Cotman, plate xxii. of the 'Sepulchral Brasses of Norfolk,' 1838, facing p. 19 of the text. Since Cotman's time the memorial itself has disappeared—been "abstracted" as the indignant Boutell gave it. 2. At Deerhurst, in Gloucestershire, the name "Terri" is attached to the engraving of a dog on the tomb of Sir John Cassy, Chief Baron, and his wife, 1400. 3. At Clifton Reynes, Buckinghamshire, is the finely sculptured tomb of Sir John Reynes, as it is supposed, who died in 1428, and his wife. At the feet of the knight is "a well-sculptured dog with a collar bearing the name 'Bo' [Beau], in letters sculptured in high relief," *vide* Mr. W. Hastings Kelke's contributions to *Archæological Journal*, vol. xi. p. 154, 1854.

Apart from these more ancient designations, and besides "Raynall" (Reynold), whose death Prince Rupert lamented, *vide* p. 103 *ante*, that worthy had had, in his fighting days, another dog, whose name, "Boy," has come down to us in various tracts of the "Parliamentary persuasion," which denounce the dog and his master in very unparliamentary terms. H.R.H. had, it appears, likewise another pet,

as described in "An exact description of Prince Rupert; The monkey, a great delinquent; Having approved herself a better servant than his white Dog called Boy." (Brit. Mus. Library, E. 90, 25.) The dog is very vigorously abused in similar texts, all belonging to the so-called "Thomason Tracts," e.g., 'The Bloody Prince,' 'Ruperts Sumpter,' 'A Dogs Elegy,' 'The Parliaments Vnspotted Bitch,' &c. Some of these tracts comprise portraits of "Boy" of the most unflattering description, and 'A Dogs Elegy' delineates that animal's death by means of a Commonwealth soldier with his gun in a rest at Marston Moor, "where his beloved Dog, named Boy was killed by a Valiant Souldier, who had skill in Necromancy." A sort of biography of "Boy" enriches this tract with his master's alleged lamentations anent his favourite's decease, and tells us—

How sad that Son of Blood did look to hear  
One tell the death of this shagg'd Cavalier,  
Hee raved, he tore his Perriwigg, and Swore,  
Against the Round-heads that hee'd ne're fight more,  
Close couch'd as in a field of *Beanes* he lay,  
Cursing and banning all that live-long day;  
Thousands of Devills ramme me into Hell, &c.

O.

If not appearing in the previous lists, there may be added the name of Madame de Sévigné's "dogges," Marphise ('Lettres,' 24 Mars, 1671), evidently reminiscent of the Marphisa of 'Orlando Furioso.' Should not Theron be the name of Roderick's dog, Orelino being that of his horse? J. DORMER.

Allow me to refer your correspondents interested in this subject to an interesting article entitled, 'The Dogs of Folk-Lore, History, and Romance,' in 'Sketches and Studies,' by my late friend R. J. King, B.A., of Exeter College, Oxford; London, John Murray, Albemarle Street, 1874. This was reprinted from the *Quarterly Review*, January, 1861, and is spread over fifty-one pages.

JOHN PICKFORD, M.A.

Tonton was the name of Madame du Deffand's dog. So says Sainte Beuve in the 'Causeries du Lundi.' E. YARDLEY.

SWAN NAMES (10<sup>th</sup> S. ii. 128).—The male is the cob swan; the female the pen swan. The male has a larger lump between the eyes than has the female, and this lump is called the cob. D.

E. W.'s question is compactly answered by the Rev. Charles Swainson at p. 151 of 'Provincial Names of British Birds' (E.D.S., 1885):—

"Various names are given to the male and female of the domesticated swan. Yarrell says that the former is called Cob, the latter Pen. On the Thames the cock birds are called Tom, or Cock; the hens, Jenny, or Hen. In the *Archæologia* (xvi. 16) it is stated that the old Lincolnshire names were Sire and Dam, respectively."

ST. SWITHIN.

JOSEPHUS STRUTHIUS (10<sup>th</sup> S. ii. 108).—A short account of this eminent Polish physician is given in Freher's 'Theatrum' (1688), p. 1261. According to his biographer he was equally skilful in theory and in practice, surpassed by none of his contemporaries and equalled by few. His principal work, 'Sphygmiorum Liber,' was published when he was Professor of Medicine at Pavia, and was so eagerly sought after that 800 copies were distributed in a single day.

The Bodleian (folio catalogue, 1843) has two editions:—

Sphygmice artis [seu de pulsuum doctrina] libri quinque, 8vo, Basil, 1555.

— Ed. auctior, 8vo, Basil, 1602.

Freher ascribes to him two other works, 'De Phlebotomiâ,' and 'De Sale.'

He returned to Poland, and died at Posen, aged sixty-eight, in 1568. His epitaph in the great church there was as follows:—

"Josephus Struthius Posnau. Philos. et Med. Doctor, Librorum Græcorum Latinus Interpres, Publicus Olim Stipendio Senatus Veneti Artis Medicæ Patavii Professor, Artis Sphygmice Per Tot Sæcula Abolitæ Novus Restaurator, Postea Sereniss. Principis Sigismundi Augusti Regis Poloniæ Medicus. Obiit," &c.

CECIL DEEDES.

Chichester.

Josephus Struthius, in Polish *Strus* (i.e. "ostrich," the same name as German Strauss), was a Professor of Medicine at Padua, and one of the numerous sixteenth-century translators of Galen from Greek into Latin. The British Museum catalogues works of his under dates 1537, 1541, 1550, 1562. I have not seen his 'Doctrine of Pulses,' but suspect it was merely a version of Galen's 'De Pulsibus,' probably with a commentary. JAS. PLATT, Jun.

OLD BIBLE (10<sup>th</sup> S. ii. 108).—I have a Bible similar to that described by ST. SWITHIN, printed by the Deputies of Christopher Barker, the Old Testament (commonly called the "Breeches" Bible) in 1589, the New Testament in 1592—which contains the passage as quoted, Acts xxi. 15 (see also v. 35, a variant from the A.V.); but the derivation and meaning of all three words are well known. My volume contains, besides

all St. SWITHIN mentions, the Prayer Book, the versified Psalms with music, "Forme of Praier for Godly houses," and other prayers, &c.

CAROLINE STEGGALL.

My "Breeches" Bible, although dated 1607, seems to correspond in almost every respect with that mentioned by St. SWITHIN. It is in black letter, with Roman marginal notes, and has "wee trussed up our fardels" in Acts xxi. 15. The Concordance is by R. F. H. St. SWITHIN's Old Bible must be a "Breeches." The date is evidently a printer's error. It would probably be the original edition.

J. FOSTER PALMER.

8, Royal Avenue, S.W.

The Bible mentioned by St. SWITHIN is evidently of that edition which is thus described by Mr. Dore ('Old Bibles,' p. 234):—

"A quarto Genevan Bible was issued in 1594, on the New Testament title-page of which two figures in the date were transposed. Frequently the first title with the true date is lost, and the book is exhibited as an English black-letter Bible of the fifteenth century."

In fact 1495 stands for 1594.

S. G. HAMILTON.

I once possessed a "Breeches" Bible with exactly the same misprint in the date on the title-page to the New Testament as that mentioned by St. SWITHIN. It contained a number of interesting scribbings on margins and fly-leaves, including entries of the family of Fillingham, of Blyton, in the eighteenth century.

JOHN HOBSON MATTHEWS.

Monmouth.

FINGAL AND DIARMID (10th S. ii. 87).—I think G. E. MITTON will find all the information required in the 'Beauties of Scotland,' 1806, where at vol. v. p. 262 it is said that

"in front of the manse or clergyman's house of Kintail (Ross-shire) stands *Douan Diarmed*, or Fort of Diarmed. It is of a circular form, twenty feet high, and of the same breadth. There is no other spot on the same plain which commands so great a prospect. There is a wall on the outside, and the best harbour for shipping in all Loch Duich. Diarmed's tomb is on the North East of the fort. The rough stones of which it is composed are regularly placed by the hand of art, and measure fifteen feet by three. His supposed descendants, the Campbells, who resort to the place, often visit and measure the tomb of the Fingalian hero."

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

EPITAPH ON ANN DAVIES (10th S. ii. 106).—Some eight or nine years ago I copied an epitaph in precisely the same words from a tombstone which stood against the flight of steps leading to the main entrance to the Church of St. James, Clerkenwell, erected to

the memory of Mrs. Ann Henwell, who died 10 November, 1801, aged forty-seven years. I have heard of its occurrence in other places also; so it seems to have been a sort of common form.

ALAN STEWART.

7, New Square, Lincoln's Inn.

TIDESWELL AND TIDESLOW (9th S. xii. 341, 517; 10th S. i. 52, 91, 190, 228, 278, 292, 316, 371, 471; ii. 36, 77, 95).—MR. JERRAM gives *Carlisle* as the local, *Carlisle* as the general pronunciation. My experience is exactly the contrary. I had never heard *Carlisle* until I went to live in Cumberland, and then the word was invariably accented on the second syllable. Since I left Cumberland I have always heard it accented on the first syllable, except in the case of decided north-countrymen. The name of the neighbouring county, Westmoreland, is sometimes, in London, accented on the second syllable. Is this only a peculiarity of the cockney dialect, or is it the local pronunciation? I have not lived in Westmoreland; but, as far as I remember, in Cumberland it was always pronounced *Westmoreland*, and not *Westmóreland*.

J. FOSTER PALMER.

8, Royal Avenue, S.W.

As a Cumbrian, now fifty years of age, I am surprised at MR. C. S. JERRAM's assertion that "you generally hear *Carlisle*, except when Southern influence has been at work." I respectfully maintain that educated Northerners and Southerners alike pronounce the name *Carlisle*, and that it is alone the Borderman, indulging in his Northern dialect, who pronounces it *Carlisle*.

If, as appears, MR. JERRAM further suggests that to lay stress on the first syllable of place-names is a peculiar "tendency of the district," I again respectfully demur, and submit that the accent in most place-names in England is on the first syllable.

MISTLETOE.

WILLIAM HARTLEY (10th S. i. 87, 157, 198, 253, 316).—I have just come across the subjoined paragraph from the *Gentleman's Magazine* for 1808, p. 176, which shows conclusively that the William Hartley, of Hartley, Greens & Co., the famous Leeds potters, was not the William Hartley who was High Sheriff of York in 1810.

Obituary, Feb. 1808.—"In his 57th year, at Hunslet, co. York, William Hartley, Esq., upwards of thirty years a principal acting partner in the extensive pottery near Leeds."

A. H. ARKLE.

ETON LISTS (10th S. ii. 107).—I should recommend MR. AUSTEN LEIGH to refer to 'N. & Q.,' 7th S. xi. 7, where he will obtain

the name and address of the owner of some of these MS. lists. Under the circumstances therein related, I would suggest a search in the library of Eton College.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SCANDINAVIAN BISHOPS (10<sup>th</sup> S. ii. 67).—I hope the enclosed excerpts from Eubel's 'Hierarchia Catholica Medii Ævi', pp. 289, 383-4, 479, will be of use to FRANCESCA.

JOHN B. WAINWRIGHT.

[We have forwarded the three lists of bishops kindly sent by Mr. WAINWRIGHT in response to FRANCESCA's inquiries.]

SAUCY ENGLISH POET (10<sup>th</sup> S. ii. 109).—See 5<sup>th</sup> S. viii. 199.

J. T. B.

[It is from Tickell's 'Imitation of the Prophecy of Nereus' of Horace, and was written about 1716 in ridicule of the Scottish rising in the previous year. But consult reference.]

"PEEK-BO" (10<sup>th</sup> S. ii. 85).—In 'My Sweet-heart,' an American musical piece, given in London some twenty years since, one of the hero's most popular airs was that in which, playing with a child meanwhile, he sang the refrain:—

Peek-a-boo! Peek-a-boo!

I see you hiding there;

Peek-a-boo! Peek-a-boo!

Hiding behind the chair.

But in my boyish days in Cornwall we used to play at what we called "peep-bo."

DUNHEVED.

I imagine that all the world over, wherever there are children, this simple amusement is practised. Hereabouts I have occasionally heard the expression "peek-a-bo," but it is more commonly pronounced "peep-bo" or "pee-bo." Mothers and nurses may be seen playing "peep-bo" with their little ones every day.

JOHN T. PAGE.

West Haddon, Northamptonshire.

I think I have never heard "peek-bo," but always "peep-bo," which is, of course, a mere variant.

ST. SWITHIN.

"Peep-boh" was a recognized nursery game with us. A napkin was held before one's face, and an incitement created by crying "peep." The instant that attention arose, the napkin was withdrawn, and a fierce cry of "Boh!" brought both parties, nurse and baby, face to face.

A. HALL.

"GET A WIGGLE ON" (10<sup>th</sup> S. ii. 28).—I do not for a moment suppose that I am alone in regarding many Americanisms as of a more ancient origin than is often imputed to them, and I suspect that even this dreadful phrase

has some foundation in "American as she was spoke" when the language was fresh from the Mother country. However, the phrase appears to mean "over-reach," which is certainly often a meaning understood in the verb to "hustle," and I thought it possible that it might have some relation to a certain word of sporting use, namely, "wiggling," which, according to Barrère and Leland, is the act of posting a scout on the route of flight in a pigeon race with a hen pigeon to attract the opponent's bird and retard his progress. Probably, says the dictionary alluded to, a form of "to wool," "to discomfort":—

"'If I wigs I loses,' replied Tinker, evidently much hurt at the insinuation. Instructed by Mr. Stickle, I learnt what wiggling was, and no longer marvelled at Mr. Tinker's indignation. It is a fraudulent and lamentably common practice amongst the vulgar 'fancy.'"—Greenwood, 'Undercurrents of London Life.'

J. HOLDEN MACMICHAEL.

"COME, LIVE WITH ME" (10<sup>th</sup> S. ii. 89).—If any faith may be placed in what is called a *verbatim et literatim* reprint, then the line in question ran thus in the version of the song given in 'England's Helicon' (1560):—

Fayre lined slippers for the cold.

This reading leaves no possibility of doubt regarding the poet's meaning, and it definitely excludes "fur" from the faintest claims to a position. "Fayre" was a favourite Elizabethan term, and it seems absolutely certain that it was Marlowe's choice here. It is surely a perilous form of logic that seeks to link a poet's imagery with the prosaic details of his father's business or trade. It is quite possible that the inspired son of a shoemaker would be entirely at a loss to say whether slippers were lined with fur or feathers.

THOMAS BAYNE.

Sotheby's catalogue for 19 June, 1903, contained particulars of an Elizabethan commonplace book (lot 525), consisting of manuscript matter, which, it was stated, included a totally unknown reading of this song. However, the line in question ran:—

Faire lined slippers for the coulede.

STAPLETON MARTIN.

The Firs, Norton, Worcester.

"REVERSION" OF TREES (10<sup>th</sup> S. ii. 88).—Is it not somewhat surprising to expect a neologism applicable to fruit trees whose seeds seem atavistic? Cultivators, when paying any attention to the pips and stones of oranges and plums, aim at aborting such accessories, as merely obnoxious to the frugivora. Hence the joy over the arrival

of the seedless orange and the regretted absence of the emaculate plum. The general tendency of cultivation being, therefore, towards preserving the wild type of seed, atavism has but scant opportunity of becoming evident.

J. DORMER.

The following would, I think, be likely sources of information: 'The Wanderings of Plants and Animals from their First Home,' by Victor Hehn, ed. by James Steven Stallybrass, 1888; 'The Origin of Cultivated Plants,' by Alphonse de Candolle; 'Familiar Trees,' by J. S. Boulger, F.L.S., F.G.S.; and 'The Management and Culture of Fruit Trees,' by William Forsyth.

J. HOLDEN MACMICHAEL.

COUTANCES, WINCHESTER, AND THE CHANNEL ISLANDS (10<sup>th</sup> S. ii. 68).—

"The bull separating the Channel Islands from their former see of Coutances, which was now no longer English territory, and attaching them to the see of Salisbury.....This was afterwards altered to Winchester, says Canon Benham; but from some cause, which does not appear, the transfer was never made until 1568," &c.—'Winchester,' Bell's "Cathedral Series," p. 99.

GEORGE C. PEACHEY.

HONE: A PORTRAIT (10<sup>th</sup> S. ii. 68).—The only approach to a catalogue of this artist's work between the years 1748 and 1775 arose through a quarrel with the Royal Academy, for which see 7<sup>th</sup> S. vi. 87, 256.

EVERARD HOME COLEMAN.

71, Brecknock Road.

CLOSETS IN EDINBURGH BUILDINGS (10<sup>th</sup> S. ii. 89).—Among books which describe the construction of houses in Edinburgh in the sixteenth and seventeenth centuries may be mentioned Dunlop's 'Book of Old Edinburgh,' illustrated by Hole, 1886. Its description of "Robert Gourlay's House," built in 1569, is too long for exact quotation in 'N. & Q.,' but the following extracts may be of interest:—

"One of the most massive.....Flights of stairs led from the same point to different parts of the mansion, and it was easily convertible into several distinct residences.....On its demolition a secret chamber was discovered between the ceiling of the first story and the floor of the second.....Gourlay seems to have put his house at the service of the Government.....and during his lifetime it had the bad pre-eminence of being a condemned cell for State prisoners of gentle blood. The turret.....contained a curious spiral stair, which led to the room thus used.....and a small closet adjoining was the sleeping-place of the *lockman* in attendance. Amongst others, Sir William Kirkcaldy, of Grange, his brother Sir James, and the Regent Morton, all passed over its threshold to die.....Here also was lodged Sir William Drury, after whom Drury Lane in London was named, the commander of the

English auxiliaries in the siege of Edinburgh Castle in 1573.....Tradition names the apartment in the turret stair as the scene of 'The Last Sleep of Argyll,' son of the Marquess who suffered death under Charles II., and himself doomed to die by James VII.....Sixty years after, in 1745, Prince Charles wrote from Perth: 'There is one man whom I could wish to have my friend, and that is the Duke of Argyll, who, I find, is in great credit on account of his great abilities and quality; but I am told I can hardly flatter myself with the hopes of it. The hard usage which his family has received from ours has sunk deep into his mind. What have those Princes to answer for, who, by their cruelties, have raised enemies, not only to themselves, but to their innocent children!'"

W. S.

The following extract from 'Traditions of Edinburgh,' by Robert Chambers (new edition, 1869), will prove illustrative. It may be added that no better authority can be cited:—

"*Oratories.* This house [one in Chessel's Court in the Canongate] presents a feature which forms a curious memorial of the manners of a past age. In common with all the houses built from about 1690 to 1740—a substantial class, still abundant in the High Street—there is at the end of each row of windows corresponding to a separate mansion, a narrow slit-like window, such as might suffice for a closet. In reality each of these narrow apertures gives light to a small cell—much too small to require such a window—usually entering from the dining-room, or some other principal apartment. The use of these cells was to serve as a retreat for the master of the house, wherein he might perform his devotions. The father of a family was in those days a sacred kind of person, not to be approached by wife or children too familiarly, and expected to be a priest in his own household. Besides his family devotions he retired to a closet for perhaps an hour each day to utter his own prayers, and so regular was the custom that it gave rise, as we see, to this peculiarity in house-building."—P. 40.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MR. SYDNEY PERKS will find several items bearing on his query in vol. i. of 'The Beauties of Scotland,' and 'The History of Edinburgh,' by Alexander Kincaid, 1775, works which I have repeatedly perused with intense pleasure. It is true that no special mention is made of the small closets MR. PERKS alludes to, but I am of opinion that he is correct in his surmise—a conclusion I have arrived at from personal observation.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

Very likely this was the powder closet, where wigs were powdered.

ANDREW OLIVER.

'GOD SAVE THE KING' PARODIED (10<sup>th</sup> S. ii. 88).—May I refer your correspondent K. P. D. E. to a note of mine on this subject



in 7th S. iv. 147, and to a reply of HERMENTRUDÉ'S, p. 255 of the same volume? I am under the impression that there was some remark on it in an earlier series; but I am unable just now to put my finger on the spot.

ST. SWITHIN.

SHELLEY FAMILY (10th S. xii. 426).—MR. WAINEWRIGHT may be glad to know that the Thomas Shelley whom he mentions as a son of Sir William Shelley ('D.N.B.' lii. 41) is also mentioned in the Shelley pedigree printed in Dallaway and Cartwright's 'Sussex,' II. ii. 77. He is there described as of "Maple Durham," and as the husband of "Mary, dau. of Sir R. Copley, of Gatton." See also Berry's 'Sussex Genealogies,' 63, 296. No issue is assigned to him by Dallaway and Cartwright; but according to Lord Burghley's notes ('St. P. Dom. Eliz.,' clxxxv. 46) he was father of Henry Shelley, who died in 1585, leaving an infant son Thomas, and he probably had other issue, for Anthony Shelley and John Shelley, who were elected Winchester scholars, the one in 1563 and the other in 1566, came, according to the college register, from Mapledurham in the diocese of Winchester. I suppose that Mapledurham, which lies about two miles south-west of Petersfield, Hants, is the place referred to. This place was "the paternal seat and for some time the residence of" Edward Gibbon, the historian (Mudie's 'Hampshire,' ii. 77). That there were Shelleys living there in Elizabethan times is proved by the confession of Edward Jones, who, with his master's son Chidiock Tichborne and other persons, headed by Anthony Babington, was convicted of treason in September, 1586 ('Fourth Rep. of Dep. Keeper of Public Records,' App. ii. 276; 'D.N.B.,' ii. 308; lvi. 374). It appears from this confession ('St. P. Dom. Eliz.,' exc. 50) that Jones at one time went with a Mrs. Shelley "unto her house named Mapledurham neare unto Petersfield," where mass was said daily by one Wrenche (who died *circa* 1584) and was attended by various priests and other persons named in the confession. It also appears that Mrs. Shelley's husband had been a prisoner in the White Lion prison in Southwark, and that he was a brother of John Shelley, servant to Anthony Browne, first Viscount Montague ('D.N.B.,' vii. 40). John Shelley and his wife used to attend the mass. The prisoners "pro causis ecclesiasticis" at the White Lion in March and April, 1584, included a Henry Shelley ('St. P. Dom. Eliz.,' clxix. 3; clxx. 13). He was probably the Henry Shelley mentioned in Lord Burghley's notes (*supra*) as dying in 1585, and the

husband of the Mrs. Shelley who took Jones with her to Mapledurham.

One sometimes meets with references to Shelleys of Maple Durham, Oxon. For instance, in Berry's 'Hants Genealogies,' p. 31, and G. E. C.'s 'Baronetage,' i. 181, Sir Benjamin Tichborne, the first baronet (who seems to be identical with Benjamin Tichborne, a Winchester scholar elected in 1552), is said to have married, as his first wife, a daughter of — Shelley, of Maple Durham, Oxon. Were there really Shelleys there as well as at Mapledurham, Hants? H. C.

INSCRIPTIONS AT OROTAVA, TENERIFE (10th S. i. 361, 455).—The undermentioned inscription was accidentally omitted from my list:—  
48a. Col. J. H. E. Owen, Royal Marine Artillery, *ob.* suddenly at Tenerife, 30 Dec., 1897, a. 56. G. S. PARRY, Lieut.-Col.

LAS PALMAS INSCRIPTIONS (10th S. i. 483).—I should like to make the following corrections in my list of inscriptions in the English Cemetery:—

3. Hos. Turnbull should be T. Hos. Turnbull.

13. C. Herringham was born 13 (not 12) Aug.

18. Arrowe House, with the *e*.

40. "Nee" appears in my notes as a Christian name, though it may be a sculptor's error for *née*.

66. Madera is correct without the *i*. It is Spanish, not Portuguese.

88. "A. 20" should be inserted.

G. S. PARRY, Lieut.-Col.

MR. JAMES OF ABERDEENSHIRE (9th S. xi. 148; 10th S. ii. 54).—The appended extract is from a MS. in this library, 'Collections regarding Marischal College,' by William Knight, Professor of Natural Philosophy, 1823-44:—

"In a letter to him [William Adam] Blackwell mentions sketches of alterations drawn by 'a young man John Jeans, who seems to have no ill turn for such matters.' Jeans, according to this letter, was the inventor of the screw stair. He afterwards built the beautiful little bridge over the Denburn in the line of the Windmillbrae. But there was then no employment for such a person as he in Aberdeen. Being of an ingenious and active turn, he became an enthusiast for mineralogy, and travelled over the greater part of the Mainland and the Highlands, collecting till he became eminent as a dealer, repairing annually to London, and being the first finder of numerous Scottish substances. He lived to old age, dying about 1804, aged about eighty. He is mentioned by Johnson ('Tour to the Hebrides'), who met him in Skye. From his portrait he seems to have been a spare man of genteel and keen aspect. A son succeeded him in the business of collecting and polishing,

a coarse and contemptible character, who was drowned on a dark night by falling into the basin near the New Pier, 1809, after having been in company with a Jew dealer from London, with whom he had some mineral transactions."

P. J. ANDERSON.

University Library, Aberdeen.

LADY ELIZABETH GERMAIN (10th S. ii. 88).—I should say that a portrait of this lady, the Lady Betty Germain of Horace Walpole, who died in 1770, could be found at Drayton, near Thrapston, co. Northants, the seat of Mr. Stopford-Sackville; and supposing an engraving of her to be in existence, it would most likely be in the Hope Collection at Oxford. She was the daughter of Charles, Earl Berkeley, and wife of Sir John Germain. There is a small brass plate to her memory in Thrapston Church.

Pursuant to her will, Lord George Sackville assumed the name of Germain, and was created in 1782 Baron Bolebroke and Viscount Sackville. He was distinguished as a soldier and statesman, and was supposed by some to have been the author of 'Junius.' There is a portrait of him by Romney at Drayton.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A portrait of "Lady Betty Germaine" hangs in the University Galleries, Oxford.

S. B.

NAMES COMMON TO BOTH SEXES (10th S. ii. 66).—In the extract noted by MR. DIXON, the writer is in error in supposing that the name Evelyn is a female Christian name, or, for the matter of that, a masculine Christian name either. It is an instance of the use of a surname as a Christian name, and until the nineteenth century its possession almost invariably indicated descent from the well-known family of Evelyn, to which John Evelyn, the diarist and author of 'Sylva,' belonged.

There is a very similar name, Eveline, or, in its earlier form, Aveline, which came in with the Normans. The sister of Gunnar, the great-grandmother of William the Conqueror, bore it. The wife of the last Earl of Lancaster was Avelina, and was mother of Avelina or Eveline, the wife of Prince Edmund Plantagenet (Crouchback). It was never in very frequent use, however, until Miss Burney's novel 'Evelina' caused it to be revived as an ornamental name, as Charlotte Yonge points out in her 'History of Christian Names.' Then, partly by unconscious confusion of the two, and partly because the name Evelyn was prettier in form and in aristocratic use, from the reason

given above, the older form began to give place to the surname form. Men or women of Evelyn descent may bear that form appropriately, but the one and only Christian name, the old *feminine* name of song and romance, is Eveline. There is no masculine equivalent. Eveleen is an Irish form assimilated to the ancient Celtic Aevin or Evin.

The first persons to bear the surname Evelyn as a Christian name were Evelyn, Duke of Kingston, who died in 1728, and an ancestor of my own, Sir Evelyn Alston, Bart., of Chelsea, who died in 1750. The mother of the former was Elizabeth, daughter and coheir of Sir John Evelyn, Kt., M.P., of West Dean, and the mother of the latter was Penelope, daughter and coheir of Sir Edward Evelyn, Bart., of Long Ditton.

LIONEL CRESSWELL.

THE EVIL EYE (10th S. i. 508).—This belief is indeed still prevalent in many counties, one might almost say in all the counties, of England, and bodes well to become extinct about the same time that the workman shall relinquish his pagan habit of spitting on his luck-money, or of pouring a modicum of his favourite beverage on the floor as a propitiatory libation to secure protection from the evil eye; when the waggoner ceases to adorn the breast of his horse with a dangling row of *phalares*; and when, in fact, a hundred and one such remnants of a primitive dualism have been forgotten by a populace not too anxious to sacrifice an ingrained credulity to the sentiment expressed by Virgil concerning the happiness of him who can trace things to a natural cause, and can trample his fears and an inexorable fate under foot ('Georgics,' ii. 420).

Kemble, in his 'Saxons in England' (vol. i. p. 431), refers to what may perhaps be considered the earliest allusion in English literature to the evil eye. It occurs in the poem of 'Beowulf' (l. 3520), where Hrōðgār, warning Beowulf of the frail tenure of human life, adds "eāgena bearhtm" (the glance of the eyes) to the many dangers the warrior has to fear. A deeply rooted belief in the power of the witch, and consequently also of the evil eye, still lingers in the remote districts of Cornwall (see Robt. Hunt's 'Romances of the West of England,' 1881, p. 314 *et seq.*). Camillus, in his speech to Doriclea in the Lancashire dialect (Braithwaite's 'Two Lancashire Lovers,' 1640, p. 19), tells her, in order to gain her affections, "We han store of goodly cattell; my mother, though shee bee a vixon, shee will blenke blithly on you for my cause." See also 'Traditions of Lancashire,' by John Roby,

1892; 'The Lancashire Witches' p. 280, &c. A farmer's servant in the neighbourhood of Sheffield, upon being well stared at by his master, who kept one eye shut, fainted. When he came to his senses, he was asked why he had fainted. He replied that his master had "got the evil eye" (S. O. Addy, 'Sheffield Gloss.,' p. 308).

Numerous instances given in 'County Folk-Lore,' collected in Yorkshire by Mrs. Gutch, show that it is still very prevalent in that county (1901, vol. ii. pp. 162-8). The Yorkshire daleman dreads the evil eye. In one case the daughter of the house pined away to a skeleton. The wise woman declared that she was overlooked, and that the father must take his loaded gun at midnight to a lonely spot, and shoot that which would appear, when the girl would recover. He went, and to his horror saw plainly the apparition of his own mother, who was sound asleep in bed. He took aim, but his heart failed him. Within the week his child died, and for the rest of his life the father believed the sacrifice of his mother would have saved her. This story was narrated in 1896. Miss Jackson, in her 'Shropshire Folk-Lore,' 1883, says that about a generation ago a farmer at Childs Ercall, in North-East Salop, was noted for having the evil eye. He could, it was believed, make people who displeased him go in a direction exactly contrary to that they themselves wished or intended (p. 154; see also p. 270). The folk-lore collections of the Lady Eveline Gurdon ('County Folk-Lore,' 1893, p. 202) show that the superstition prevails in Suffolk; and those of Mr. C. J. Billson for Leicester and Rutland, 1895, and of Mr. E. Sidney Hartland for Gloucestershire, 1895, p. 53, testify to its existence in those counties also. Accounts of Manx folk-lore teem with instances. (See the *Antiquary*, Oct. 1895, pp. 294-5.) It appears in Sunderland ('Folk-Lore of the Northern Counties,' by William Henderson, 1879, pp. 188 and 194); and Brand, in his 'Antiquities,' narrates how he went once to visit the remains of Brinkburne Abbey, in Northumberland, and found a reputed witch in a lonely cottage by the side of a wood, where the parish had placed her to save expenses and keep her out of the way. On inquiry it was found that everybody was afraid of her cat, and that she herself was thought to have an evil eye, and that it was accounted dangerous to meet her on a morning "black-fasting." I think many instances (English) will be found also in Mr. F. T. Elworthy's valuable work entitled 'The Evil Eye,' 1895. Two years before this appeared I had myself prepared a paper on

the same subject, which was advertised to be read at a meeting of the British Archaeological Association; but an interesting paper and hot subsequent discussion on 'Stonehenge' absorbed the time that might otherwise have been given to it. My paper did not, however, concern the English phase of the popular belief, but its universality in regard to the solar myth.

The neuric influence which is believed by many learned authorities to emanate from the eyes and from the body has, of course, an important bearing upon the subject; but that is another matter.

J. HOLDEN MACMICHAEL.

161, Hamersmith Road.

FIRST OCEAN NEWSPAPER (10th S. i. 404; ii. 96).—I have a copy of the *Bull Dozer*, published on board the steamship Bolivia (of the Anchor line between Glasgow and New York) at sea, 22 September, 1883. It consists of four pages of foolscap, eight columns MS.

R. BARCLAY-ALLARDICE.

Lostwithiel.

"WAS YOU?" AND "YOU WAS" (10th S. i. 509; ii. 72).—The following extract from 'A Short Introduction to English Grammar: with Critical Notes,' published anonymously in 1762, but composed, as we learn from Dr. S. Pegge's 'Anonymiana,' by Dr. Robert Lowth, shows how this locution has arisen and how indefensible it is. The judgment is given in a note on pp. 48-9, and runs thus:—

"*Thou*, in the Polite, and even in the Familiar Style, is disused, and the Plural *you* is employed instead of it: we say *you have*, not *thou hast*. *Thou* in this case we apply *you* to a single Person, yet the verb too must agree with it in the Plural Number: it must necessarily be *you have*, not *you hast*. *You was*, the Second Person Plural of the Pronoun placed in agreement with the First or Third Person Singular of the Verb, is an enormous Solecism: and yet Authors of the first rank have inadvertently fallen into it. 'Knowing that *you was* my old master's good friend.' Addison, *Spect.*, No. 517, 'Would to God *you was* within her reach.' Lord Bolingbroke to Swift, Letter 46, 'If *you was* here.' Ditto, Letter 47. 'I am just now as well, as when *you was* here.' Pope to Swift, P.S. to Letter 58. On the contrary the Solemn Style admits not of *you* for a Single Person. This hath led Mr. Pope into a great impropriety in the beginning of his 'Messiah':

O *Thou* my voice inspire

Who *touch'd* Isaiah's hallow'd lips with fire!

The Solemnity of the Style would not admit of *You* for *Thou* in the Pronoun; nor the measure of the verse *touch'dst*, or *didst touch*, in the verb; as it indispensably ought to be, in the one, or the other of these two forms: *You who touch'd*; or *Thou who touch'dst*, or *didst touch*. Again:—

Just of *thy* word, in every thought sincere,

Who *knew* no wish but what the world might hear.

Pope, 'Epitaph.'

It ought to be *your* in the first line, or *knewest* in the second."

A Frenchman would be amazed at our ignorance if, instead of writing *vous étiez*, we wrote *vous étails*, or, worse still, *vous était*; and yet that is the prodigious blunder, the "enormous solecism," contained in the expression "you was," which some people are trying to defend. JOHN T. CURRY.

"A SHOULDER OF MUTTON BROUGHT HOME FROM FRANCE" (10th S. ii. 48).—I think this was the refrain of some verses which used to be sung round; but it ran thus:—

A leg of mutton came over from France  
To teach the English how to dance.

Lines, I remember, were something like this:

I killed a man when he was dead,  
And as he fell he burst his head.

A leg, &c.

In his head there was a spring,  
In which a thousand fishes swim.

A leg, &c.

By the spring there grew a tree,  
On which a thousand apples be.

A leg, &c.

When the apples began to fall  
They killed a thousand men in all.

A leg, &c.

And so on, after the manner of capping verses, each adding what he chose.

THOS. AWDREY.

GIPSIES: "CHIGUNNJI" (10th S. ii. 105).—MR. STRICKLAND writes of *chigunnji* (?) that it is a dialect word, "not given in Russian dictionaries." If he looks under *chu-*, instead of *chi-*, he will find it in all the dictionaries. *Chugunni* is the ordinary Russian adjective for "cast iron," e.g., *chugunnaya pushka*, a cast-iron cannon, and there are other derivatives from the same root, such as *chugunka*, railway; *chugunnik*, boiler, &c.

JAS. PLATT, JUN.

AUTHORS OF QUOTATIONS WANTED (10th S. ii. 49).—1. "Pitt had a great future behind him." If *MEDICULUS* has seen this recently, I am inclined to think it is an adaptation by a later writer of Heine's remark on Alfred de Musset, "un jeune homme d'un bien beau passé." I regret I cannot give chapter and verse for this, but it is quoted by Mr. Swinburne in 'Miscellanies' (Chatto & Windus, 1886), p. 223.

H. K. ST. J. S.

3. "Instinct is untaught ability to perform actions of all kinds," occurs in Bain's 'Senses and Intellect,' ed. 1855, p. 256. "Instinct is inherited experience," is another terse definition.

G. SYMES SAUNDERS, M.D.

Eastbourne.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*Collotype Facsimile and Type Transcript of an Elizabethan Manuscript preserved at Alnwick Castle, Northumberland, &c.* Transcribed and edited, with Notes and Introduction, by Frank J. Burgoyne. (Longmans & Co.)

THE famous Bacon MSS., concerning which little is known and of which much has been heard, are at length within reach of scholars, having been transcribed and edited by the librarian of the Lambeth Public Libraries. The future owners of the newly published treasure, for such it is, can be but few, since the work is issued in a costly and limited edition, and will soon become all but as inaccessible as before. In our great public libraries it will, however, be open to the student, and it will be safe henceforward from those risks of destruction to which it has all but succumbed, a portion of the contents having been destroyed by fire, and another portion having become almost illegible. In saying this we are understating the case. A portion of the MSS.—the greater, and presumably the more interesting—has been entirely lost. Could this be recovered, and should it come up to, we will not say reasonable expectation, but to sanguine anticipation, it might prove to be one of the greatest literary finds of modern days. Never, however, was there a time in which there was more virtue "in an 'if'" or more need of the employment of the "great peacemaker." While everything about the new volume, including joy in its possession, tempts so much to expansiveness that we once more regret the narrowness of the limits within which we are perforce confined, we doubt whether a reticence is not expedient which is adopted by the editor, who, while supplying us with the document, says little of its provenance and nothing of its significance. What survives is, as regards essentials, interesting enough. It contains much appertaining to Bacon which in the same form is not elsewhere to be found, and something even of which in his existing works no previous use has been made. According to the MS. index, or page of contents, which forms the outer portion, the collection of MSS. comprised other items, among which were Bacon's 'Essaies'; 'Asmund and Cornelia,' a work supposed to be a play, but concerning which nothing whatever is known; 'The Isle of Dogs,' an unprinted and inaccessible comedy of Thomas Nashe, acted in 1597; and Shakespeare's 'Richard II.' and 'Richard III.' It is in the two works last named that the chief interest centres. Not one line of Shakespeare-script is known, and no trace of its having existed has been found. We dare not presume that these MS. plays were the originals or were in the poet's handwriting. Evidence points the other way. They were, however, according to the assumption of the competent, exactly contemporary with the performance of these plays, and their appearance, if they were rediscovered, could not but settle some controverted points, and probably give birth to many more. What in the portion still existing inspires most interest is the frequent collocation of the names of Shakespeare and Bacon. The index sheet is scribbled over and over with names, mottoes, and the like, written both sides up, and in a fashion that cannot be conveyed to the reader without

a reproduction of the MS. page. On the left hand, near the top, is the name Nevill, and below it the canting motto of the family, "Ne vile velis," leading to the supposition that the documents belonged to Sir Henry Nevill, Bacon's nephew and junior by three years. Then there is "Honorificabilitudine," which, a little further expanded, attracts attention in 'Love's Labour's Lost.' A rimed Latin quatrain, known to Anthony Bacon, in leonine verse, is in later editions of 'Les Bigarrures' of Le Seigneur des Accords, but not in the earlier:—

Multis annis iam transactis,  
Nulla fides est in pactis,  
Mell in ore. Verba lactis,  
Mell in corde. fraus in factis.

Bacon's name, spelt ordinarily Mr. Francis Bacon, occurs often. What is most interesting is that with the mention of 'Richard II.' and 'Richard III.' are coupled the words, strangely combined, "By Mr. Francis William Shakespeare." Underneath comes again "see your William Shakespeare. Shak Sh Sh Shakesp," with many similar contractions. Now on this we pass no comment. The MSS. and the calligraphy are supposed, for reasons we need not advance, to belong to about 1597, a date the significance of which will be recognized by those who study the book. Meantime the history of the documents is satisfactory. It seems as though they were once in possession of John Anstis the elder, 1669-1744, and John Anstis the younger, 1708-54, consecutive or joint Garter Kings of Arms, whence they passed into the possession of the Duke of Northumberland. Bishop Percy, the famous editor of the Percy MS., during his stay at Northumberland House, seems to have placed them in the box in which they reposed presumably after the fire at the ducal mansion, in the course of which they seem to have been partially consumed. Mr. John Bruce, a well-known antiquary and editor of State Papers, and a contributor to our columns, examined them in 1869 at the desire of the duke, and left a description of them, now reprinted in the introduction. In 1870 Mr. Spedding, the biographer and editor of Bacon, printed a few pages under the title of 'A Conference of Pleasure.' This is all that we have space or need to tell. We congratulate Messrs. Longman on their courage in printing in facsimile a unique treasure, Mr. Burgoyne on the manner in which his task has been accomplished, and all concerned in the production. Most of all do we congratulate scholarship on the acquisition of a book that will greatly exercise all concerned in Shakespearean pursuits. Our readers will need no comment from us to turn their attention to a work by future notes on which our columns are bound to benefit.

*The Jacobite Peerage, Baronetage, Knightage, and Grants of Honour.* Extracted, by permission, from the Stuart Papers now in possession of His Majesty the King at Windsor Castle, and Supplemented by Biographical and Genealogical Notes, by the Marquis of Rivigny and Raineval. (Edinburgh, T. C. & E. C. Jack.)

THE Marquis of Rivigny and Raineval, the author of 'The Blood Royal of Britain,' has once more added greatly to our knowledge by producing a Jacobite peerage which, like its predecessor, is up to the highest standard of modern research. We welcome it quite as gladly as we did the previous volume. In some respects it is even more valuable, for any special line of facts regarding the royal

descent of any one of the families which possess this distinction might have been worked out independently, though at a great expenditure of time and money, which most of us could ill afford to devote to such a purpose; but no one, at whatever cost, would have been able to produce a work such as this, with any pretension to completeness or accuracy, who had not had the fullest freedom of access to the Stuart Papers, which are His Majesty's personal property and are most carefully guarded.

A Royal Commission was appointed upwards of seventy years ago to examine and report upon these documents, and among other things it recommended that a list of the honours conferred by the exiled monarchs should be published. This excellent piece of advice, like so much else that has from time to time been suggested by bodies of a like nature, was unheeded. This must at the time have been felt as a great hardship by all students of eighteenth-century history, but we are far from sure that all was not for the best. Had a Jacobite peerage been issued in those days, even by royal authority, it would have caused irritation among some of the members of the old Revolution families who had not forgotten the scare of the '45; and, what is of more consequence, we may be sure it would have been executed in a very imperfect manner when contrasted with the excellent work before us. Then it is pretty certain that only the titles, names, and residences of the grantees would have been given, without the pedigrees showing who would be the inheritors at the present day had a Stuart restoration been not a mere dream, but, as their votaries longed for, a fact of history. We need not say that most of them are now extinct. The male lines have failed; but there are a few persons still alive who are heirs to the succession were their claims valid. Some, at least, of the recipients of what have been designated "these vain honours" must have fully believed in their legality. John, the second Earl of Tenterden (of Jacobite creation), when offered a peerage by the first Hanoverian English king, "insisted on his right to the titles that had been conferred upon his father by King James [3 May, 1692], with precedence according to that creation."

These titles are almost forgotten now except by historians and a few old families who still cherish the memory of the sufferings of their ancestors for the lost cause. We wonder whether any of the original patents exist in this country. If there are any they would be most interesting historical records, but such "treasonable" documents would have been dangerous things to keep. We fear all have perished along with the Patent Rolls on which, we presume, they were recorded.

As well as peers, baronets, and knights we have also a list of those persons to whom Declarations of Noblesse were given. These documents require explanation, as we have had nothing analogous in this country. They were frequently required when marriages were in contemplation, and many posts in Italy and France, though open to the followers of the exiled family, could only be held by those proving that they were of gentle blood, and in most cases this could only be done by a certificate from the exiled king. The earliest of these documents is dated 15 October, 1692, the latest, 27 January, 1760. We have carefully examined this long list of names. We need not say that many of them are unknown to us, but of those we are able to identify we believe all were truly of gentle blood.

In one important particular these papers throw a new light on ecclesiastical history. The exiled Stuart monarchs exercised what they conceived to be their right to nominate to Irish Catholic sees, and to the parallel offices of Vicars Apostolic in England and Scotland. This continued for three-quarters of a century. The last nomination to an Irish see was in 1765. There is, we believe, still much confusion as to the succession of the Irish Catholic bishops. The author's list, he tells us, contains several names not in Gam's 'Series Episcoporum Ecclesiæ Catholicæ.'

There is one curious Anglican appointment well worth notice. Thomas Brown, B.D., Fellow of St. John's College, Cambridge, was collated to the Archdeaconry of Norwich on 28 March, 1694. The vacancy was caused by the death of the late archdeacon. Le Neve's 'Fasti' informs us that this ecclesiastic was John Conant, who died 12 March, 1694. Thomas Brown is not mentioned by him, so we may be sure that, whatever his rights *de jure* may have been in the eyes of nonjurors, the appointment never took effect. The deprived bishop to whom the document was addressed was William Lloyd, who lived until 1710. Is anything known of Thomas Brown? If a nonjuror, how came he to hold a St. John's fellowship?

We wish the Marquis de Ruigny had added to the other valuable information he has given a list of those who suffered death for the Stuart cause from the time of the "abdication" of James II. downwards. A complete catalogue of these Jacobite martyrs has, we believe, never been compiled.

THE *Intermédiaire* keeps up its reputation as a treasury of general knowledge, yielding information on subjects so diverse as fashion in baptismal names, vitrified forts, incubators, and maladies caused by saints. As to these last, a correspondent observes: "In Saintonge, or at any rate in certain parts of that province, belief in the injuries inflicted by the saints on sucking children is still deeply rooted. Whenever a nursing pines away and suffers, it is because he is 'battu des saints.' Near Pons there is an old woman.....who has the speciality of defeating the malice of the blessed." The writer then describes the rite used to discover which of the saints in the calendar are guilty, but adds that he has not been able to find out what means are employed to appease the anger of these "persécuteurs nimbés." One wonders why missionaries flock to India and China while superstitions connected with cursing-wells, cursing-saints, and their like, still hold their own among the "civilized" inhabitants of western Europe. It might be better to complete the conversion of nominal Christians from the heathendom of their ancestors before undertaking to deal with the "puerile credulities" of the East.

'FROM SPELL TO PRAYER,' by R. R. Marett, is the chief paper in the latest number of *Folk-lore*, and it is followed by an account of the forms of words used during the ceremonial which attends the work of a Toda dairy. After this article comes Mr. Clodd's obituary notice of Frederick York Powell, whose death inflicted a severe loss on the Folk-lore Society, and deprived England of a man inspired with that far-reaching sympathy which refuses to be bound by insularity of thought characteristic of too many natives of the British Isles.

"In the thinning ranks of the friends who loved him 'this side idolatry,' there is a gap that can never be filled. The influence which stimulated a host of pupils to the pursuit of knowledge and of lofty ideals has vanished."

MR. THOMAS THORP, of Reading, and of 180, St. Martin's Lane, has issued six series of coloured postcards presenting views of Eton, Westminster, Rugby, Christ's Hospital, Winchester, and Charterhouse Schools as they appeared in 1816. The designs are taken from Ackermann's 'Colleges and Public Schools,' and have, accordingly, much artistic value as well as great interest. They are safe to command a large sale.

THE Clarendon Press promises, under the general editorship of M. Léon Delbos, M.A., a modern French series of annotated texts from writers such as Balzac, Tocqueville, Taine, Gautier, &c., intended for the use of students.

MESSRS. SANDS & Co. promise 'The Chronicle of the English Augustinian Canonesses of St. Monica's at Louvain, 1548 to 1625, edited by Dom Adam Hamilton, O.S.B. To this important convent, which sheltered many English refugees, allusions may be found in 'N. & Q.' (see especially 3rd S. vii. 268). The editor has added largely to the portrayal of the inner life of Catholics, and the book has some fine full-page illustrations, portraits, autographs, &c.

OUR contributor MR. W. E. A. AXON, of the Manchester Free Library, has been selected to speak at the St. Louis Exhibition on 'The Library.' His colleague is Dr. Guido Biagi, of the Royal Medico-Laurenzian Library at Florence.

### Notices to Correspondents.

We must call special attention to the following notices:—

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To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

LUSIGNAN.—The first translation of the 'Lusiad,' we believe, is that of Richard Fanshawe, London, 1655, folio.

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Published Weekly by JOHN C. FRANCIS, Broom's Buildings, Chancery Lane, E.C.; and Printed by JOHN EDWARD FRANCIS, Athenæum Press, Broom's Buildings, Chancery Lane, E.C.—Saturday, August 20, 1904.



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No. 35. [TENTH  
SERIES.]

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Notes.

"TOTE."

AT p. 449 of the last volume MR. HACKETT, of Washington, said: "The word 'tote,' meaning 'carry,' was so common at the South that it is said that a boy learning to add would phrase it thus: 'Put down 7 and tote 4.'" At p. 475 PROF. SKEAT remarked that if MR. HACKETT "will be so good as to wait till the last part of the 'English Dialect Dictionary' comes out, he will then be able to ascertain the facts as to the distribution of" the word *tote*. Meanwhile, as the word is generally regarded as of American origin, as its American history is little known, as misapprehension exists in regard to it, and as a possible aid to Prof. Wright, may I be allowed to give some American examples? It is not certain that the *tote* in MR. HACKETT's sentence is the same word as the *tote* in the extracts which follow; at all events, the two words are differentiated in the 'Century Dictionary,' and we must wait for the completion of the 'E.D.D.' before this point can be settled:—

"A complaint against Major Robert Beverly, that when this country [Virginia] had (according to order) raised 60 men to be an out-guard for the Governor: who not finding the Governor nor their appointed Commander they were by Beverly com-

manded to goe to work, fall trees and mawl and toat railles."—1677, in *Virginia Magazine* (1894), ii. 168.

"On Monday Evening the Baronet [Sir F. Bernard, Governor of Massachusetts] sneaked down to Castle-William [in Boston harbour], where he lay that Night. The next Morning he was toated on board the Rippon, in a Canoe, or Tom-Cod Catcher, or some other small Boat."—1769, 7 August, *Boston Gazette*, p. 3/2.

"The fourth class of improprieties consist of *local phrases or terms*. By these I mean such vulgarisms as prevail in one part of a country and not in another.....7. *Tot* is used for *carry*, in some of the southern states."—1781, J. Witherspoon, 'Works' (1802), iv. 469, 470.

"I look after the cows, dig in the garden, beat out the flax, curry-comb the riding nag, cart all the wood, *tote* the wheat to the mill, and bring all the logs to the school-house."—1803, J. Davis, 'Travels,' p. 389. The author, who is repeating the words of a negro, adds in a note: "*Tote* is the American for to carry."

"*Tote*, *v.t.*, to carry, convey, remove [Virg. &c.]."—1806, N. Webster, 'Compendious Dictionary,' p. 313.

"*Tote* is marked by Mr. Webster 'Virg.' But we believe it a native vulgarism of Massachusetts."—1809, *Monthly Anthology*, vii. 264.

"We know not the origin of the word [*bolt*], any more than of another fashionable Virginian term, 'toting,' which is used instead of *carrying*. When a member wishes to 'bolt,' he 'totes' himself out of the house before the ayes and noes are called."—1814, April 13, *New York Herald*, p. 3/4.

Away she sail'd so gay and trim,

Down to the Gallipagos,

And *toted* all the terrapins,

And nab'd the slippy' whalers.

1812-15, in J. Frost, 'Book of the Navy' (1842), p. 309.

"*Tote*.—I believe this word is peculiar to the states where slavery prevails, and it is probably an African word."—1816, N. Webster, 'Letter to J. Pickering' (1817), p. 25.

"In my last, if I remember right, I *toted* you (as they say in Virginia) up to Richmond, by what may be called a circumbendibus."—1817, J. K. Paulding, 'Letters from the South,' i. 59.

"*Tote*, a slave word, is much used; implying both sustentation and locomotion, as a slave a log, or a nurse a baby."—1824, H. C. Knight, 'Letters from South and West,' p. 82.

"Here [Richmond, Va.] too you have the 'paw and maw' (pa and ma) and 'tote,' with a long train of their kind."—1826, Mrs. Anne Royall, 'Sketches,' p. 121.

"I present the following beautiful specimen, *verbatim*, as it flowed from the lips of an Ohio boatman:—

And it's oh! she was so neat a maid,

That her stockings and her shoes

She *toted* in her lily white hands,

For to keep them from the dew's."

1828, J. Hall, 'Letters from the West,' p. 91.

"'Help yourself, stranger,' added the landlord, 'while I tote your plunder into the other room.'"—1835, C. F. Hoffman, 'Winter in the West,' ii. 147.

"Tom was liberal, and supplied us with more than we wanted, and 'toted,' by the assistance of Sambo, his share [of honey] to his own home."—1854, T. B. Thorp, 'Hive of the Bee-Hunter,' p. 52.

"Our narrator goes on to state that Cæsar 'toted' the fellow into the Wakarusa camp."—1856, G. D. Brewerton, 'War in Kansas,' p. 63.

"We had taken the wrong road, and the Indian had lost us.....The Indian was greatly surprised that we should have taken what he called a 'tow' (i.e., tote or toting or supply) road, instead of a carry path."—1857, H. D. Thoreau, 'Maine Woods' (1894), pp. 296-7.

"Will the Atlantic Club have Dom Pedro as its guest? It has occurred to me that he would like it better than being toted about, looking at Boston public buildings."—1876, J. G. Whittier, in 'Life and Letters' (1894), ii. 621.

"'Tote' has long been regarded as a word of African origin, confined to certain regions where negroes abound. A few years ago Mr. C. A. Stephens, in a story, mentioned an 'old tote road' in Maine. I wrote to inquire, and he told me that certain old portage roads, now abandoned, bore that name.....'Tote' appears to have been a well-understood English word in the seventeenth century. It meant then, as now, to bear. Burlesque writers who represent a negro as 'toting a horse to water' betray their ignorance. In Virginia English, the negro 'carries' the horse to water by making the horse 'tote' him."—1894, E. Eggleston, in *Century Magazine*, xlviii. 874.

"'I'd make it worth your while to bring it to us down here,' said Cecil. 'Humph!' returned the maker of beverages. 'I don't go totin' coffee all round the country.'"—1900, D. D. Wells, 'His Lordship's Leopard,' p. 120.

In the *New York Nation* of 15 February, 1894, Mr. P. A. Bruce cited the 1677 passage, and remarked that the smallness of the negro population at that time "would render improbable the supposition which has sometimes been advanced that the word had its origin with the negro race in this country" (p. 121). In the same paper Mr. W. G. Brown asserted that the word was "used in Middle England, Southern Yorkshire, and Lincolnshire, in exactly the same way that it is used in Eastern Virginia"; but neither Mr. Brown nor Dr. Eggleston gave proof of this assertion. The above extracts show that the word, though generally regarded as a Southernism, is by no means confined to the South, and that it was known in New England as early as 1769. In January, 1900, I received from a Boston firm an advertisement of "The Watson Tote Bag," which was declared to be the "best thing for hunting, tramping and fishing trips, for carrying coat, camera, blankets, lunch, &c.," and was described as "made of stout canvass with draw rope mouth, or entrance to bag, and with flap to protect contents from rain, and is to be carried on back same as knapsack."

ALBERT MATTHEWS.

Boston, U.S.

## LETTERS OF WILLIAM COWPER.

(See *ante*, pp. 1, 42, 82, 122.)

Pp. 62-63:—

Letter 14.

OL—y (Olney), July 9, 1768:  
.....It\* is well for us, that having a gracious Master, Who has no need of our services, He does not dismiss us for insufficiency.† Though our very best performances fall so far short of what He is entitled to, yet He accepts them, and does not rebuke us, even for the worst. The little sometimes we are enabled to render to Him, we first receive from Himself. The desire and the power are derived from Him; yet He continues us in His family; treats us as His children rather than as servants; satisfies us with the fulness of His house, and clothes us with His own raiment, the righteousness of Jesus. Blessed and happy are they, that belong to this family; they shall never hear, even of their wilful faults, except in a way of fatherly chastisement; and in His own time their Master and Lord will make them heirs with His own most beloved Son, of an inheritance incorruptible and undefiled and that fadeth not away.

Yours, my dear Aunt, etc. etc.

On pp. 63-67 follow first Mrs. Cowper's note printed below the text, then passages from letters, apparently Cowper's, and lastly a paragraph from Martin Madan.

Pp. 63-64:—

— comes to town, I find; the 19th instant. Oh! that she might return to domestick happiness! that is the wish of weak nature for a beloved child, but I check myself, when I reflect the love of God far exceeds even ours for ourselves, much more to one another, and that love is guided by wisdom which cannot err, and indubitably knows what is best for us.

Every blessing attend you, blessings on the right and on the left hand, from the Ever Blest, be your happy portion in time and in eternity. Amen.

Pp. 64-65:—†

We know that our gracious Lord can sanctify the most unpromising dispensations, to those that love and trust in Him: and will guide His own people with equal safety through the thorns and briars of this world, as He has done through the (flattering) "roses that once strewed our paths." Perhaps the danger is greatest where we are lulled into a pleasing state, and insensible of any. All that weans us from the world, and our strong attachments to creature comforts, if it brings us nearer to our God (assume whatever shape it may) is a blessing, without which perhaps our hearts might have remained entangled in these pleasing snares for ever.

\* Mrs. Cowper's note: "The former part of this letter was concerning a servant whom he had dismissed for undertaking a place she was in every respect unfit for."

† To this passage seems to refer Mrs. Cowper's note on p. 63: "How beautifully does W. C. dress even sentiments relating to this world! how new his expressions! how naturally does every subject lead him to speak of the more important ones, that tend to light and immortality!"

‡ In the margin, a few lines down: "Aug. 18th."

Let these reflexions cheer and comfort us in the midst of the most trying scenes of this changeable life: There is but one unchangeable good! Possess of that, we may look down on the perishing joys, we once thought of importance to our happiness. Yet alas! whilst I am advising others, I want teaching myself! Oh! may God vouchsafe to be our Instructor, and by whatever means He knows most conducive to that happy end, lead us effectually to Himself, through time and eternity! As to — oh! may God look upon her, and enable her to look up to Him! All worldly joys are imbibed in such a situation as hers. Oh! that she may seek for, and find, the Lord of life and comfort! who can alone say to the troubled heart, as He did once to the great deep, "Peace, be still!" I hope all will lead to this most desirable end, and then, as St. Paul says: "These light afflictions, which are but for a moment, will work for her a far more exceeding and eternal weight of glory." 'Tis a comfort to think we are in His hands, who can turn and change all hearts as it pleases Him, or, as it is better expressed, "as it seemeth best to His heavenly wisdom," not left to the wild effects of blind chance (as some are willing to suppose), nor to the conduct of that corrupted nature, we brought with us into the world; this is a comfort indeed.

D—a swift progress to great riches, is amazing! How many do we see, even of promising parts and abilities, that are yet "all their life-time" (as Shakespeare says) "bound to shallows and to wretchedness." Well, the all-wise Disposer of all things knows what is best for all! "The Judge of the whole earth must do right." O may we ever submit every thought of our hearts, and every action of our lives to His guidance, who is not only wise and good, but is wisdom and goodness in the abstract: when we turn our thoughts to this, how mean must all the boasted merit of the creature appear!

I cannot know too much, nor suffer too much, for those I love, and these trying scenes have all their use, to wean from a world not designed to make us happy! and I think we ought, instead of praying to God to remove our afflictions, rather beseech Him to sanctify them to our souls. I imagine why "faith is sometimes not strongest, when human probabilities are weakest." It is to shew us how apt we are to lean on them for support and comfort. O may God give us that victorious faith, that shall enable us to look above all to its blessed object! and then human probabilities will never have power to flatter us with hope, or sink us with despair. We may, and must consider them, in their proper place, but with no degree of dependency on them.

Though plunged in ills, and exercised with care,  
Yet never let the faithful soul despair.  
God can assuage or cure the deepest grief,  
Or by unseen expedients, bring relief.

Opinion of M[artin] M[adan].

"The works of Richard Baxter are worth reading; he was a very great, learned and pious man; but the best of men are but men, and therefore

their works to be read, with all that sort of caution, which should lead us ever to square all we find in them, with the infallible rule of God's word."

Pp. 67-70:—

Letter 13 [should be 15].

No date but wrote to me in Decr 1768.

Printed in Wright, i. 107-9, out of its order: P. 107, l. 2 from foot, "left," MS. "left you"; p. 108, l. 6, "be interested," MS. "interest myself"; l. 8, "a world I know," MS. "a world which I know"; l. 14, "our inquiries," MS. "our misguided inquiries"; l. 4 from foot, "and attend," MS. "and to attend"; l. 2 from foot, "unsinful," MS. "universal"; p. 109, l. 5, "but is," MS. "makes me"; l. 10, "to bless," MS. "and bless." On the postscript, "N.B. I am not married," Mrs. Cowper notes, "It was reported he was."

Pp. 70-72, 10 Jan., 1769, "a letter from —." The tone of the letter resembles many of Cowper's. "Self-lamentation" is the burden throughout. But as "my dearest sister" is addressed, p. 71 med., and Mrs. Cowper would have had no motive in suppressing the name if it had been her cousin's, and the letter is not numbered like the rest, it must not be included here. I see that the letter, like that on pp. 75-76, is included in inverted commas, and has a little o in the margin. These we learn from the fly-leaf "are taken from the letters of another dear and valuable friend," not Mrs. Cowper's mother. On the fly-leaf of vol. iv. the secret is revealed; the writer is Mrs. Maitland. Begins: "The sweet reverie, you send me, is one often in my wishes." Ends: "as Pope says, 'What dust we dote on, when 'tis man we love!'" It has ever proved a most quieting thought to me that 'the creatures are just what it pleaseth the wisdom of God to make them to us.'" A few lines from the end is the marginal date, "Jan. 9, 1769."

Pp. 73-75:—

Letter 15 [should be 16].

Dated O—y (Olney), Decr 24, 1768.

MY DEAR AUNT,—My cousin Maria tells me, you long to hear from me, and I assure you, I have for a long time desired to write to you. My barrenness in spiritual things, has been the cause of my silence. When I can declare, what God hath done for my soul, with some sense of His goodness, then writing is a pleasant employment; but to mention the blessed name of my Lord and Master with dryness and hardness of heart, is painful and irksome to me. He knows, however, that I desire nothing so much as to glorify Him, and that my chief burden\* is that

\* 2 Cor. iv. 17.

† Julius Caesar, IV. iii. 218-21.

‡ Gen. xviii. 25.

§ Marginal note: "July 19, 1768."

|| Corrected from "affections."

¶ Mrs. Cowper's note: "Oh, why is not faith strongest, when human probabilities are weakest!"

\* 'Olney Hymns,' No. 18, "Hark, my soul! it is the Lord," verse 6:—

Lord! it is my chief complaint,  
That my love is weak and faint,  
Yet I love Thee and adore,—  
Oh! for grace to love Thee more!

I cannot speak more to his praise. In the worst times blessed be His Name! I can bear testimony to His faithfulness and truth; He has never left me since He first found\* me, no, not for a moment. I know that the everlasting arm is underneath me, and the Eternal God my Refuge. O blessed state of a believing soul! who trusteth in the Lord, and whose hope the Lord is. The Almighty hath graven him upon the palms of His hands, and all his interests and concerns are continually before Him. What a blessed peace belongs to this sweet persuasion! a persuasion not founded in fancy, as the world profanely dreams, but built upon the sure promise of an unchanging God. Did not the remainder of sin and unbelief, deprive us of much of our enjoyments, what a delightful portion should we possess even here below! How much of heaven does a believing view of Jesus, as our all-sufficient good, bring down into the soul! we seem to breathe the pure air of that better country, where all the inhabitants are holy, and more than seem to converse with God, for our fellowship is with the Father, and with His Son Jesus Christ. Truly the Lord is gracious; blessed are all they that wait for Him! to as many as receive Him, gives He power to become the sons of God. May we always be enabled to receive Him with our whole heart! May we charge our souls continually to lift up their everlasting gates, and admit this King of Glory, the Christ of God, in all the fulness of His free salvation: so shall we be the children of the Most High. He that is in us, will prove Himself greater than he that is in the world, by giving more than victory over all our enemies. The warfare seems often difficult to us because we are weak, and the Lord keeps us sensible of our weakness, for wise and gracious ends; but how easy it is in His hand, Who hath on His vesture and on His thigh a name written, King of kings and Lord of lords! before Whom the powers of darkness are as nothing and less than nothing, and the legions of hell, with all their devices and subtleties, are as naked in His sight. Then let us not fear because of them, but be very courageous, for the Lord God is with us; He it is that fights for us: who can be against us?

Yours, my dear Aunt, in the best bonds,  
etc. etc.

Pp. 75-76, by the same author as pp. 70-72.  
Dated 12 March. Begins:—

May God be for ever praised for the mercies as on this day vouchsafed us all in the event you mention.

Further on:—

What a strength of nature does it prove, that at such an age [84], and so feeble a frame, the dissolution should have so much to struggle with. May this dear and faithful servant of God and man be enabled to wait the appointed hour of release, and then depart in peace, her eyes seeing Thy salvation, O Lord!

Pp. 77-78:—

Letter 14 [should be 17].

Dated O—y (Olney), Aug<sup>th</sup> 31<sup>st</sup> 1769.

Printed in Wright, i. 110-11. P. 110, l. 2, "afflicting," MS. "afflictive"; l. 8, "blessed

\* 'The Task,' iii. 112-13:—

There was I found by One who had Himself  
Been hurt by the archers.

and happy," MS. "happy and blessed"; l. 11 from foot, "and when," MS. "when"; l. 6 from foot, "trust in," MS. "trust"; l. 4 from foot, "distress," MS. "a distress." P. 111, at end of letter, "etc. etc."

Pp. 79-80:—

Letter 15 [should be 18].

Date March 5, 1770.

Printed in Wright, i. 116-17. Begins "Dear Cousin." P. 116, l. 4 of letter, "hope," MS. "hopes"; l. 5, "only," omitted in MS.; l. 9, "beyond," MS. "out of." P. 117, l. 1, after "purified" MS. adds "by the many furnaces into which He is pleased to cast us. The world is a wilderness to me, and I desire to find it such, till it shall please the Lord to release me from it"; l. 6, after "praise" MS. adds:

"My present affliction is as great as most I have experienced: but

When I can hear my Saviour say,  
Strength shall be equal to thy day,  
Then I rejoice in deep distress,  
Leaning on all-sufficient grace.

I beg you will present my affectionate respects to the family you are with. I often think on them; and, when I do so, I think we shall meet no more, till the great trumpet brings us together. May we all appear at the right hand of that blessed Redeemer Emanuel, Who has loved poor sinners, and washed their sins in His own most precious blood.

My poor brother is continually talking in a delirious manner, which makes it difficult for me to know what I write. I must add no more therefore but that I am, my dear Cousin.

Yours etc. etc.

JOHN E. B. MAYOR.

Cambridge.

(To be continued.)

PURCELL'S MUSIC FOR 'THE TEMPEST.'

PROF. CUMMINGS, upon whom Grove and the 'D.N.B.' base, assigns the composition of Henry Purcell's music for Shadwell's version of 'The Tempest' to 1690, a highly improbable date. As I have been at some pains to show in my article in the March issue of *Anglia* (Halle), Shadwell's so-called opera was originally produced at the Duke's Theatre, in Dorset Gardens, in April, 1674. Largely based on the Dryden-Davenant sophistication of 1667, its text is represented by the anonymous and misleading quarto issued by Herringman late in 1674. Even if it could be shown that the opera was revived in 1690, the probabilities are against its having been provided with a new score at that period. Such a course would hardly have been followed unless it had proved a failure at the outset, and we know the contrary to have been the case.

Beyond the fact that Purcell was barely sixteen at the time, I see no reason for

doubting that his 'Tempest' music was written for the original production of Shadwell's opera in 1674. It is already conceded that Purcell composed for the same author's 'Epsom Wells,' and that comedy had first seen the light in 1673. Everything points to the conclusion that in matter of creative power the master must rank among youthful prodigies. Once admit this early flowering of his genius, and the mystery concerning the 'Macbeth' score disappears into thin air.

Let me say here that the 'D.N.B.' somewhat confuses the issue by averring that Purcell's music was written for Dryden's 'Tempest,' a palpable error, for the interpolated masque of Neptune set by him was (as I have clearly shown in my *Anglia* article) peculiar to the Shadwell opera. This misstatement, as well as Prof. Cummings's erroneous date of 1690, is apparently based—if I read Fétis aright—on a note in the 'Collection of Ayres composed for the Theatre,' published in 1697.

After sifting all the evidence, I am of opinion that Purcell collaborated with Matthew Locke in writing the score for the Shadwell opera of 1674, the former providing the vocal, and the latter the instrumental, music. On the point of Locke's 'Tempest' music authorities are very conflicting. Grove is even self-contradictory. *Sub voce* 'Locke' (where it is followed by the 'D.N.B.' and 'The Oxford History of Music'), we are told that in 1670 Locke "renewed his connexion with the theatre by furnishing the instrumental music for Dryden and Davenant's alteration of 'The Tempest,' the vocal music being supplied by Humfrey and Banister." Pausing merely to point out that the Dryden-Davenant 'Tempest' was first produced at the Duke's Theatre in Lincoln's Inn Fields on 7 November, 1667, I turn to the same 'Dictionary,' under 'Macbeth Music,' where I learn incidentally that Locke "composed the instrumental music for Shakespeare's 'Tempest' in 1673," and that the score was published with the music for 'Psyche' in 1675. Shakespeare's play is out of the question, for the unadulterated comedy was never seen on the stage during the latter half of the seventeenth century.

In the third volume of 'The Oxford History of Music,' Sir C. Hubert H. Parry gives an interesting analysis of the highly dramatic music in Locke's "Curtain tune" for 'The Tempest.' One can very well see that this series of well-contrasted movements formed the overture and initiatory descriptive music to the first act of some 'Tempest' piece; but

one cannot speak more definitely on the evidence, as the storm scene was common to both the Dryden-Davenant and the Shadwell versions. We must remember, however, that the former, unlike the semi-opera of 1674, had no elaborate musical or scenic adjuncts, and was simply a comedy with occasional songs sung by Ariel. Pepys speaks glowingly of the ingenuity shown in the setting of the "Echo" song, but it is extremely doubtful whether the comedy of 1667 were provided with specially composed instrumental music. The setting of the songs in this seems to have been the work of John Banister and Pelham Humfrey. On this point Grove still maintains its rôle of will-o'-the-wisp, leading the student into many a quagmire, for (*sub nomine* Banister) it informs us that that composer wrote music in 1676, in conjunction with Humfrey, for some unspecified version of 'The Tempest.' In that case Banister must have written under astral influence, for Humfrey died in 1674.

In the rare, separately paged sheet inserted into some of the copies of the first volume of 'Choice Ayres, Songs, and Dialogues' (1676), one finds, under the heading 'The Ariel's Songs in the Play call'd The Tempest,' Humfrey's setting of 'Where the Bee Sucks.' This would apparently go to show that Humfrey had composed for the Dryden-Davenant comedy of November, 1667; but the point is by no means assured, for Humfrey at that time had only just returned from his long sojourn abroad, and was probably not in London for more than a fortnight beforehand. W. J. LAWRENCE.  
Dublin.

THE THINKING HORSE.—I copy the following extract from the *Daily Mail* of 17 Aug. :

"There is no diminution of interest in the marvellous horse Hans, whose almost incredible feats are performed even in the absence of his teacher, Herr von Osten. Not only does he read and understand human language, but he can recognize persons from their photographs. He was recently told to remember the phrase 'Forest and bridge are occupied by the enemy,' and next day took his alphabet and spelt out the words correctly. Thousands of people, including generals and high officials, crowded to Herr von Osten's house to see the wonderful animal until the police closed the street. The Minister for Education is about to appoint a scientific commission to observe Hans for a few months and issue a report."

We seem to be on the traces of the Golden Ass. I can only commend a feed of rose-leaves in case we have some further instance of the influence of Thessalonian charms. In case the experiment succeeds, and the quadruped resumes his human shape, it is to

'be hoped that he will favour 'N. & Q.' with a record of his adventures and the method of his transformation. Such an instance of history or myth repeating itself will give *furieusement à penser*.  
H. T.

"BEARDED LIKE THE PARD."—Whilst searching a *Coram Rege* Roll of Edward II. at the Record Office I met with the following singular memorandum written at the foot of the membrane in sixteenth-century writing:—

"Memorand. That this first of August, 1588, Anno Regni Regine Eliz. vicesimo-octavo, Dyd se one hare of one Mr. Kyllingworth, lyvinge in Teme-strete, taken from his berd, and then there growinge, of the lenght then measured thre score and sixtene enches by measure of a carpenters Rule, the rest of his berd muche longer then hymselfe. He swore the same daye uppon his (oath) that the Emperore of Rushye w<sup>th</sup> two more Emperors hadd his berd in there hands in Rushye all at one time (he ys of agde 88) and hathe beene a great traveller P<sup>r</sup> me Christopherus Fenton."—Roll 252 *Coram Rege*, Easter 16 Ed. II., m. 66.

HENRY APPLETON, M.D.

WHITSUNDAY IN THE 'ANGLO-SAXON CHRONICLE.'—PROF. SKEAT's article on Whitsunday, *ante*, p. 121, is of great interest. But it may be desirable to caution readers that although the coronation of Matilda, wife of William the Conqueror, on which occasion this word takes the place of Pentecost in the 'Chronicle' (I believe for the only time there, and it seems to be the first known instance of its use anywhere), is recorded in a paragraph headed A.D. 1067, its date was really 1068, as is evident from the day assigned to Easter, which corresponded to 23 March. Whitsunday, or Pentecost, fell that year on 11 May. William was in Normandy from March to December, 1067, and Matilda did not come to England until the spring of 1068.

The above expression for the day of the Pentecostal feast seems to have been carried from England into Scandinavia, and it would be very interesting if it could be ascertained about what time the Norwegians reverted to the older form, though the equivalent for the English expression was retained in Iceland; also when it was first introduced into Wales in the Welsh equivalent *Sulgwyn* (White Sunday).  
W. T. LYNN.

Blackheath.

GOLDSMITH AND A SCOTTISH PARAPHRASER.—In the collection of 'Translations and Paraphrases' prepared for the service of praise in the Church of Scotland, No. 58 is the vigorous and resonant hymn beginning, "Where high the heavenly Temple stands."

Readers of Lord Selborne's 'Book of Praise' will find this editorially attributed there to John Logan, and such of them as are familiar with the history of that author will not be surprised to learn that he is credited by experts with having deliberately conveyed it from Michael Bruce. Be this as it may, the paraphrase is one that has entered closely into Scottish religious life, being a favourite not only as a medium of praise, but as a stimulating resource for evangelical expression. Two of its lines frequently quoted both in consolatory address and extempore prayer are these:—

In every pang that rends the heart  
The Man of Sorrows had a part.

It seems worth while to note a striking parallel between the former line of this couplet and one that occurs in the alternative version of a song in Goldsmith's oratorio, 'The Captivity':—

The wretch, condemned with life to part,  
Still, still on hope relies;  
And every pang that rends the heart  
Bids expectation rise.

It is sufficiently curious that such a notable line should thus appear to have two distinct sources. Bruce died in 1767 without publishing anything, and when Logan in 1770 edited 'Poems of Michael Bruce' he excluded from the collection what were known as the poet's 'Gospel Sonnets.' These, including 'Christ Ascended' (as it is entitled in 'The Book of Praise'), he is believed to have issued with emendations as his own from 1781 onwards. Now Goldsmith died in 1774, and the inference of Logan's critics in the matter that thus concerns both will inevitably be that the man who conveyed Bruce wholesale and freely pillaged Doddridge would not hesitate to pilfer from an obscure lyric by the author of 'The Vicar of Wakefield.'

THOMAS BAYNE.

SERVICE TREE.—Under the heading 'Whitty Tree,' *ante*, p. 113, we are told that *service tree* is derived from the Latin *cerevisia*, beer. This comic guess is actually seriously advanced in Prior's 'Popular Names of British Plants,' a very useful book from a botanical point of view, but full of errors in etymology; it could be hardly very correct at so early a date (1879). Yet no one ever spelt *service* with an initial C. The odd point is that Prior refers to it at the same time to Virgil's *sorbis* ('Georg.,' iii. 380); and with good reason. I have explained the word in my 'Concise Etymological Dictionary' (ed. 1901), and, at some length, with quotations, in my 'Notes on Eng. Etymology,' p. 266. Historically, *service* is a later spelling of the



*M.E. serv-ēs*, dissyllabic plural of *serve*, A.-S. *syrfē*, fem.; and in the Northern dialect this plural took the form *servis*. As to the A.-S. *syrfē*, it is not native English, but is derived (with mutation) from the Latin *sorbus*, a service tree. Hence the derivation from Latin is perfectly correct; only *cerevisia* is a very bad shot. When will "etymologists" condescend to historical investigation, instead of adopting the handiest guess?

WALTER W. SKEAT.

"BUZZING."—The subjoined, from the *Standard* of 23 May, should interest students of slang:—

"A form of street robbery which is not generally known was described at the Southwark Police Court, on Saturday, in a case where a well-dressed man, named Sidney Perry, was committed to three months' imprisonment, with hard labour, as a suspected person, and subject to one of the sections of the Prevention of Crimes Act. 'Buzzing' is the name given to the crime. A gang of thieves surround a man, and while one robs him, the rest maintain a buzzing noise. If the victim should seize his assailant, the leader, known as the 'spokesman'—the part played by the accused—declares that, as a passer-by, he saw the robbery, and that the actual thief escaped."

This amplifies and particularizes the definition in Hotten's 'Slang Dictionary,' "*Bu*, to pick pockets; *buzzing* or *buz-faking*, robbing."

ALFRED F. ROBBINS.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

NICHOLAS BILLINGSLEY. (See 7th S. xii. 408; 8th S. i. 423, 517; ii. 34).—A small octavo volume, entitled "The History of..... St. Athanasius....." by N. B. P. C. Catholick. London, Printed for D. Maxwell, for Christopher Eccleston under St. Dunstons Church, Fleetstreet, 1664, "has lately come into my hands. The letters "N. B." are printed in ordinary roman capitals, whilst the "P. C. Catholick" are in italics. I should be glad to know what the last phrase signifies, and if the author is Nicholas Billingsley, a list of whose works, dating from 1657 to 1667, appears in Lowndes, this however not being among them. The book bears the imprimatur of Gilbert Sheldon, Bishop of London, 23 November, 1662. Lowndes certainly mentions the work under 'Athanasius,' but ascribes it to "N. B. P. C.," which I think is an error.

It is of some interest to note that this little volume bears the autograph of the Rev. A. D.

Wagner, who for about fifty years was connected, as curate and incumbent, with St. Paul's, Brighton.

Any information as to the book or its author would be welcomed.

WM. NORMAN.

"BUTTERY."—On p. 237 of a well-compiled 'History, Gazetteer, and Directory of the County of Derby,' Sheffield, 1857, we are told:—

"An entry in a book without date, but written more than fifty years ago, states that three roods of land, lying in Samuel Richardson's little buttery, were left to buy bread and wine for the holy sacrament for ever, for Stanley chapelry. The field is now called Samuel's buttery, and the residue of it belongs to Richard Bateman, Esq., whose tenant purchases the bread and wine, estimated to cost annually the fair rent of this plot of land."

I do not find this meaning of the word *buttery* in what PROF. SKEAT calls the 'Neglected English Dictionary' ('N.E.D.'). Is it known elsewhere? and can it be explained? It may be noted that the chapelry of Edale, in this county, was formerly divided into five large farms, called *booths* or *vaccaries*.

S. O. ADDY.

'GOODY TWO SHOES.'—Did Goldsmith write this fairy tale? Where can I find full particulars of the same?

S. J. A. F.

PORTUGUESE PEDIGREES.—There are, I understand, in the library of Lambeth Palace some Portuguese pedigrees. Could any of your readers inform me what families they refer to, or where I can obtain this information?

A. J. C. GUIMARAENS.

FIRST-FLOOR REFECTORIES.—In Durham Cathedral, in Finchale Priory, and in Bayham Priory, Sussex, the refectory is upstairs over a crypt. Where else in England does this occur? The late Rev. E. Mackenzie Walcott stated it was so "in two northern monasteries." Which were these?

T. CANN HUGHES, M.A., F.S.A.

Lancaster.

MARYLEBONE LITERARY AND PHILOSOPHICAL SOCIETY IN 1836.—Did this society print its proceedings? and at what date did it cease to exist?

XYLOGRAPHER.

"VINE" TAVERN, MILE END.—In September, 1903, an interesting old wooden structure called the "Vine" public-house, which stood on the pavement at Mile End, was destroyed by order of the Borough Council of Stepney. It had been etched years ago by the late Mr. Edwin Edwards, and I am told that a turnpike once stood hard

by. If any one will give me further information about it I shall be much obliged.

PHILIP NORMAN.

"WORK LIKE A TROJAN."—The vicar of a church here, speaking, on the cover of his parish magazine, of some of his assistants on a recent occasion, says that "they worked like Trojans," and then adds, with a touch of humour, in a parenthesis, "By the way, can any one say exactly how Trojans *did* work?" In other words, what is the origin of the expression? As I have failed to find it in the Indexes of 'N. & Q.', I venture to put it now as a query.

W. T. LYNN.

Blackheath.

[A Trojan is a canting term for a resolute man, one not easily overcome or dismayed.]

ST. GEORGE.—Has this proverb on St. George any known source? "Like St. George, always in his saddle, never on his way." It occurs in Clement Walker's 'History of Independency,' 'The Mysteries of the Two Junto's,' p. 13 (1648).

REGINALD HAINES.

Uppingham.

BURGOMASTER SIX.—Can any of your readers give me the arms of the Burgomaster Jan Six, the friend and patron of Rembrandt? Rietstap in the 'Armorial Général' mentions two families of this name, viz., Six de Hillegom, Holland, and Six d'Oterleek, Holland, each bearing the same arms, Azure, two crescents in chief and an estoile in base argent. Are both or either of these families descended from the burgomaster?

G. J. W.

MORAL STANDARDS OF EUROPE.—An article in the *Intermédiaire* for 30 April, speaking of the marriages of brothers and sisters among Jews, Egyptians, Greeks, and Britons, remarks, "Tous les empêchements pour cause de parenté qu'admet l'Eglise catholique sont d'origine, non pas juive, non pas même chrétienne, mais romaine."

Is there any adequate history of the development of the moral standards now accepted in Europe which explains whence our conceptions of right and wrong were derived?

Though still faulty enough in that respect, the races with a preponderating share of Teutonic blood are said to be more truthful than the nations of Keltic type or than the peoples of the Mediterranean basin. Whence did they derive the specially strong sentiment which makes it, theoretically at least, a disgrace and a sign of effeminate cowardice for a man to lie? A friend of mine remarks: "Your slow-brained Teuton only lies for

sordid gain, and even then is conscious of wrongdoing; but the races with more lively imaginations appear to indulge in misstatement as a pastime, for they recognize no distinct cleavage between fact and fiction." If this is correct, the virtue of truthfulness has probably to do with physiological structure. Yet it may be asked, When and how did it first appear in a sufficient degree to be noted as a racial characteristic?

X. Z.

FINCHALE PRIORY, DURHAM.—In or about 1866 a Mr. Charles Hensman obtained the prize of the Royal Institute of British Architects for a series of architectural drawings of this priory. He subsequently placed all these at the disposal of the late Edward Roberts, F.S.A., to illustrate a paper printed in their *Journal* (vol. xxiii. pp. 67-85). Mr. Roberts, however, only used a selection, and stated in a foot-note, "His drawings are in course of publication under his own direction." Were these ever published? If so, when and where? Is anything else known of Mr. Hensman's work?

T. CANN HUGHES, M.A., F.S.A.

Lancaster.

ASHBURNER FAMILY OF OLNEY, BUCKS.—I am desirous of compiling a pedigree of this family, and should much appreciate any information your readers may have. The Rev. Edw. Ashburner (1734-1804), a member of this family, was pastor of the Nonconformist meeting-house at Poole, Dorsetshire. The family were living at Olney about 1580. Are they descended from the Lancashire family of that name?

CHAS. HALL CROUCH.

5, Grove Villas, Wanstead.

RICHARD PRICE, M.P. FOR BEAUMARIS, 1754 AND 1761.—What was the date or approximate date of his birth?

H. C.

FAULKNER OR FAULKNER FAMILY.—I am anxious to ascertain the parentage of John Falkner, paper-maker, Claverley, Shropshire, who died in 1761, aged forty-three. He would be born about 1717, 1718, or 1719, and it seems probable that he was first of his family to settle in that parish. Any clue will greatly oblige me.

W. P. W. PHILLIMORE.

124, Chancery Lane.

MESMERISM IN THE DARK AGES.—Whilst Dr. Walford Bodie, the well-known mesmerist, was lecturing in the Palace Theatre, Aberdeen, on the night of 22 July, previous to giving his performance in that art, he said that mesmerism was not a thing of to-day (at the same time citing a case of 1748), but was

well known in the Dark Ages. Furthermore, said he, sculptured stones have been found on which were portrayed persons undergoing the mesmeric art. Will any one confirm the authenticity of his public statement?

ROBERT MURDOCH LAWRENCE.

71, Bon-Accord Street, Aberdeen.

**KILLED BY A LOOK.**—In Bishop Westcott's 'Life,' vol. i. p. 351, occurs the following footnote:—

"About this time my brother Brooke, who was reading for a history prize at Cheltenham, imparted to me, amongst other fruits of his research, that Edward I. once killed a man by looking at him. Of course, as in fraternal duty bound, I scoffed at the idea, and suggested that the king brandished his sword in the poor man's face; but I believe it now."

Where is this incident recorded? Is it a unique instance? J. B. MCGOVERN.

St. Stephen's Rectory, C-on-M., Manchester.

**BARON WARD.**—Can any correspondent give the birthplace of Baron Thomas Ward, born 1809 and died 1858? The accounts of his life I have read do not agree as to the place.

WILLIAM ANDREWS.

Hull Royal Institution.

**MANZONI'S 'BETROTHED.'**—An English translation of this celebrated novel was published by Bentley in 1846, being No. 43 of his "Standard Novels and Romances." I believe another translation of this work was issued by some publisher in the fifties, but I am not quite certain. Perhaps some admirers of 'I Promessi Sposi' can tell me if this is the case, and if so, the name of the publisher.

FREDERICK T. HIBGAME.

[A translation by Mrs. Apel was issued, with the original text, by Cornish in 1860. It was in 18mo, price 1s. 6d.]

**THACKERAY'S PICTURES.**—Can any one inform me whether a public sale of the above was held, or whether any sale of them took place, soon after the novelist's death? Thackeray was the fortunate recipient of numerous pictures and drawings from artists, and instances of works stated to have come from his collection being offered for sale by dealers have come under my notice.

W. B. H.

**LONDON CEMETERIES IN 1860.**—I am searching for material for a biography of my little sister, Eliza Ellen; but I have been unable to find out where she was buried. I have written to Somerset House, and also to the present City officials of London; but they have informed me that they have no record of her burial, and that I must apply to the cemetery authorities where she was interred.

But to know in which cemetery she was interred is the puzzling question. Besides, I have no knowledge of the names of the cemeteries then in existence. She died in Fetter Lane, 21 June, 1860. Now, if some good reader of 'N. & Q.' would supply me with the names and addresses of the cemeteries in use for London in June, 1860, I should then be able to get searches made in all the cemetery records until I found the right one. This is the only way it is possible to find it.

F. A. HOPKINS.

536, California Street, Los Angeles, California.

**ENGLAND'S INHABITANTS IN 1697.**—Have there been preserved the original MS. lists of the parochial assignments of the tax imposed on births, marriages, and burials by the Act 6 & 7 William & Mary, cap. 6? That they would be of very great service to the genealogist and the local historian is, of course, evident.

DUNHEVED.

**"THREE GUNS."**—In Strype's 'Life of the Learned Sir Thomas Smith, Kt.,' printed in 1698, I find on p. 38 the following passage:—

"And this was the Port he lived in before his leaving of Cambridge. He kept Three Servants, and Three Guns, and Three Winter Geldings."

In the margin we are told that this happened in 1546, when Henry VIII. was still reigning, and just a year after Roger Ascham published his 'Toxophilus,' in which he says:—

"Artillarie now a dayes is taken for .ii. thinges: Gunnes and Bowes, which how moche they do in war, both dayly experience doeth teache, and also Peter Nannius a learned man of Louayn, in a certayne dialoge doth very well set out, wherein this is most notable, that when he hath shewed exceedyng commodities of both, and some discommodities of gunnes, as infinite cost and charge, combersome carriage: and yf they be greate, the vncertayne leuelling, the peryll of them that stand by them, the esyer auoyding by them that stande far of: and yf they be lytle, the lesse both feare and ieopardy is in them, beydeall contrary wether and wynde, whiche hyndereth them not a lytle: yet of all shotyng he cannot reherse one discommoditie."—Arber's reprint, p. 65.

From this interesting passage one cannot help thinking that Ascham's treatise was written in defence of an expiring art. His great friend Sir Thomas Smith, at all events, had discarded the old weapon and armed his servants with the new. His income at that time amounted to upwards of 120*l.* a year, which was a very large sum in those days. Was he compelled to keep armed men-servants in proportion to his wealth? Is there any ordinance to that effect? In that way only, it seems to me, can the "Three Guns" be explained.

JOHN T. CURRY.

**Replies.****DESECRATED FONTS.**

(10th S. i. 488 ; ii. 112.)

ALTHOUGH ready to grant that old church restoration often means church desecration, I think your correspondents under the above title are just a little severe. There are exceptional cases even in the views of churchwardens. I remember about thirty years ago, while acting as clerk of the works at the restoration of the old church of St. Hilda in the market-place of South Shields, there was a disused font standing among the tombstones in the churchyard, which is there yet for anything I know to the contrary. Mr. Pollard, a benevolent old warden, during a round of inspection happening to bring it under observation, exclaimed, in his dear old North-Country accent, "Puir old thing, that all of us wee bit bairns were christened in!—give it a coat of paint." And the poor old thing was solaced with an affectionate coat of paint accordingly.

A more serious case of real desecration occurred here, nearer home, within my recollection, now nearly half a century ago. The fine old parish church of Northfleet, Kent, was undergoing restoration under the indefatigable care and generosity of a late rector, Mr. Southgate. A funeral had taken place in the churchyard, and after the service the undertaker's men, or a few of them, went about larking in the old church, and a foolish young fellow got up on to the font and was in the act of what I must mildly call "passing water" into it. The rector happened to have remained in the vestry, and accidentally emerging just at the moment, cried out, "What disgraceful conduct!" and the young fellow instantly took to his heels. The rector, then himself a powerful young man, gave chase in his surplice, greatly to the astonishment of the villagers—it is a regular town now—and the unhappy youth was relentlessly handed over to the justices. The father engaged a solicitor to deny and defend; but, in spite of a subsequent abject apology and an offer of a donation to the church fund, the young culprit had to undergo a term of incarceration in Maidstone Gaol. Then occurred the next rather questionable act as to a completion of the desecration. The rector declared that the font could never again be used for a sacred rite, and caused the massive relic, the basin of which was large enough for the complete immersion of a child, to be buried in the churchyard, and a new font, of modern size

and style, placed in a new position in the church.

That is all ancient history now; for the whole matter was discreetly hushed up as much as possible. Since then, that playful youth, who was taught a salutary lesson, has led an honourable and exemplary life, and it has often occurred to me that it is time that the old font should be unearthed once more, and restored again to some honourable position, if not to its original one, rather than that posterity should have to trust to the chapter of accidents and an interesting possible future archaeological discovery.

CHARLES COBHAM.

The Shrubbery, Gravesend.

DR. FORSHAW will be glad to hear that owing to the public spirit of Mr. William Winckley, F.S.A., a resident in the parish, the beautiful old font of 1200 was restored to Harrow Church in 1846. Unfortunately the square plinth with its spurs was not replaced, but sufficient Purbeck marble was found in the immediate neighbourhood to repair other damages which had been sustained, and to supply a new rim. Those who had been instrumental in the restoration, unhappily, thought proper to break up the original rim and divide it among themselves as keepsakes. I may refer DR. FORSHAW to Mr. Samuel Gardner's interesting book 'The Architectural History of Harrow Church' (published in 1895 by Mr. J. C. Wilbee, bookseller to Harrow School), pp. 56-62. The author gives illustrations of the font as it now is; as it was in 1794 from Lysons's 'Environs of London'; as it was from 1800 to 1846, when it reposed in Mrs. Leith's garden; and also of its wretched rival, the substituted font of 1800, in 1895 in a garden at Harrow. Mrs. Leith, who preserved it from destruction, was the widow of Capt. Alexander Leith, and died, aged ninety-two, in 1846. For many years before 1839 she rented the present vicarage, which, during the occupation of the "Dame," was held in great repute among the school houses for its high social character, and especially for its eminence in cricket. In fact "Leith's against the School" was an annual match. Among prominent Leithites may be mentioned Archbishop Trench and the fifth Marquess of Hertford.

In the south aisle of Stratford-on-Avon Church may be seen the battered remains of the old fifteenth-century font at which William Shakespeare was probably baptized on 26 April, 1564. Removed from the church to the house of the parish clerk, Thomas

Paine, who died in 1747, it remained at the house he occupied in Church Street, and was used as a water cistern until 1823, when it passed into the possession of Capt. Saunders. It is an octagon, having upon its faces a series of quatrefoils, two in each panel. The new font is a replica of the ancient bowl. A charming etching of the old font in 1853, as it stood in a garden, from an oil sketch by Henry Wallis, will be found in Mr. F. G. Fleay's 'Life and Work of William Shakespeare,' 1886.

A. R. BAYLEY.

MR. PAGE may like to know that while waiting to be ferried across the Trent from East Butterwick to West Butterwick, Lincs, in September, 1901, I was shown the octagonal bowl of an old font in the yard of Mr. Outram, a mason of East Butterwick. My informant told me that it was formerly in the grounds of the vicarage, Messingham, a village about four miles to the east of East Butterwick; but I was unable to ascertain whether it was originally in Messingham Church or not.

CHARLES HALL CROUCH.

5, Grove Villas, Wanstead.

Desecrated fonts exist by the hundred. But upon what authority does W. T. H. assume the one at Sibley, in Leicestershire, to be Saxon? Paley, in 'Illustrations of Baptismal Fonts' (1844), whilst not denying that fonts of that date may possibly exist, is unable to quote an example, and adds: "We know from Bede that stone fonts were not used in churches in his time." The Venerable Bede is said to have died 27 May, 735.

HARRY HEMS.

Fair Park, Exeter.

There must be few old churches whose original fonts have not been cast out at some time or other since the Reformation, though many have been put back in the last forty or fifty years. There can be little doubt that, as a very general rule, the fonts were treated, at the change of religion, only less sacrilegiously than the altars—ejected and turned to profane uses, when not destroyed. They had been consecrated by Catholic bishops, with rites described by the Reformers as "Popish greasings," and were therefore under the same ban as the altars.

JOHN HOBSON MATTHEWS.

Monmouth.

Under the heading of 'The Old Font of Beckenham Church,' Hone gives the following (along with an illustration) in cols. 772-3 of his 'Table Book':—

"A font often denotes the antiquity, and frequently determines the former importance, of the church, and is so essential a part of the edifice, that

it is incomplete without one. According to the rubrick, a church may be without a pulpit, but not without a font; hence, almost the first thing I look for in an old church is its old stone font. Instead thereof, at Beckenham, is a thick wooden baluster, with an unseemly circular flat lid, covering a sort of wash-hand-basin; and this the 'gentlemen of the parish' call a 'font'! The odd-looking thing was 'a present' from a parishioner, in lieu of the ancient stone font, which, when the church was repaired after the lightning-storm, was carried away by Mr. churchwarden Bassett, and placed in his yard. It was afterwards sold to Mr. Henry Holland, the former landlord of the 'Old Crooked Billet,' on Penge Common, who used it for several years as a cistern, and the present landlord has it now in his garden, where it appears as represented in the engraving. Mr. Harding expresses an intention of making a table of it at the front of his house: in the interim it is depicted here, as a hint, to induce some regard in Beckenham people, and save the venerable font from an exposure which, however intended as a private respect to it by the host of the 'Crooked Billet,' would be a public shame to Beckenham parish."

Later (col. 813) Hone writes in connexion with his visit to West Wickham Church, Kent:—

"Worst of all—and I mean offence to no one, but surely there is blame somewhere—the ancient stone font, which is in all respects perfect, has been removed from its original situation, and is thrown into a corner. In its place, at the west end, from a nick (not a niche) between the seats, a little trivet-like iron bracket swings in and out, and upon it is a wooden hand-bowl, such as scullions use in a kitchen sink; and in this hand-bowl, of about twelve inches diameter, called a font, I found a common blue-and-white Staffordshire-ware halfpint basin. It might be there still; but, while inveighing to my friend W. against the deprivation of the fine old font, and the substitution of such a paltry modicum, in my vehemence I fractured the crockery. I felt that I was angry, and perhaps, I sinned; but I made restitution beyond the extent that would replace the baptismal slop-basin."

The following recent instance is worth perpetuating in 'N. & Q.' On 1 August I was epitaph-hunting in the local country churchyards, among those visited on this day being that of Idle, near this city. In this churchyard I saw what appeared to be two old fonts, so during the week I wrote to the vicar (the Rev. W. Marshall) for particulars. The inquiry elicited the subjoined reply:—

"You would see an old font at the corner of the vicarage lawn. It was in the old church some 70 yards away (built 1630, on the site of an ancient one which had become ruinous. We use it now as a Sunday school. The Puritans had it some years). The font, I understand, was placed here when the present parish church, 1830, was opened on a new site. Closer to the house is another font, made for this new church, and superseded by a votive one of a much finer kind. It is not often you see two fonts near a parsonage of this kind. I found them here when I came."

The reverend gentleman's statement that it is not often one sees two fountains in a churchyard is true enough; the fact is probably unique. CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

A note on a font which was found at Tickton, Yorkshire, was printed 9th S. i. 383.

ST. SWITHIN.

The ancient font of the extremely interesting moorland church of Holne, in Devonshire, appears to have suffered greater degradation than any mentioned by previous correspondents. Mr. Robert Burnard, in his 'Pictorial Dartmoor,' vol. iii. p. 26, says:

"In 1827 the Rural Dean reported 'that a new font must be provided, unless the present one can be put into a proper decent condition, which I do not think possible.' Accordingly, the present font was placed in the church. One of the churchwardens removed the bowl of the ancient font to his farmhouse, where for more than sixty years it was used as a pigs' trough. It was rescued from this ignoble use in July of last year [1892], and was removed to Holne Park House. It is to be hoped that it will eventually be placed in the church for preservation."

Mr. Burnard's hope has been realized. The Hon. Richard Dawson, the owner of Holne Park, has had it mounted on a Dartmoor granite pedestal and refixed in the church. It is said that the Rev. Charles Kingsley was baptized in this font. It may be remembered that he was born at Holne, of which place his father was vicar, in 1819.

A. J. DAVY.

Torquay.

PEAK AND PIKE (10th S. ii. 61, 109).—May I add that children about Hale (Hants), on the northern border of the New Forest, sometimes talk of Salisbury spire as Salisbury Pike? It looks, indeed, like a pike when the top is seen from the high ground in Hale, rising behind the hills south of Salisbury. I cannot, however, be quite sure if the Hale nickname for Salisbury spire is pike or spike.

"Cam's Pike" is usually known as Coaley Peak, from the small village of Coaley at its foot.

Can "pike" be merely a common noun, used as a "fine word," or, as the Germans call it, a "gelehrtes Wort," by the writers quoted, in order to describe a hill which looks like an extinct volcano, such as the Peak of Teneriffe?

Aubrey's use of the word "pikes" to describe, as I take it, the knolls rising from the line of the chalk downs behind Longleat House, the Marquis of Bath's Wiltshire seat, points, perhaps, in the same direction.

Seen from the Cotswolds behind Weston Birt, or from Wind Down in the Quantocks, for example, the hill south of Warminster looks like a large and very conspicuous peak, with a hollow behind it, not very unlike a distant view from the northern Campagna of Monte Latino, near Albano. H. 2.

Pike Pool, mentioned by me at the last reference, is on the river Dove, which runs between the counties of Derby and Stafford, and is in the latter county. In the parish of Chapel-en-le-Frith, in Derbyshire, is a lofty hill called Eccles Pike, the name of which is preserved in the time:—

Eccles Pike and Kinder Scout  
Are the highest hills about.

A hamlet nestling underneath is called "Under Eccles." JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

"TALENTED" (10th S. ii. 23, 93).—As MR. RALPH THOMAS justly remarks, there is "a great deal of feeling about the use of particular words," so much, indeed, that if everybody's taste were to be regarded, the resources of the English language would be greatly crippled. Which of us can tell what may be the verbal red rag of his reader or hearer? I have pictured to myself Sir Herbert Maxwell's surprise when in the *Spectator's* notice of 'British Fresh-Water Fishes' (28 May) he lighted on the following reproof:—

"We cannot.....help wishing that he would avoid those very distasteful expressions 'to wit,' 'albeit,' 'whereof,' 'to boot,' and 'withal,' which are generally characteristic of writers very inferior to Sir Herbert, and which appear with needless frequency."

ST. SWITHIN.

The following lines are an example of Shakspeare's frequent use of adjectives which are derived from substantives and have a participial termination:—

My hounds are bred out of the Spartan kind,  
So flewed, so sanded; and their heads are hung  
With ears that sweep away the morning dew;  
Crook-kneed, and dew-lapped like Thessalian bulls.

In 'Othello' is the line:—

Wherein the toged consuls can propose.

*Toged* is exactly the same as *togatus*. Johnson, in his dictionary, does not allow *sand* or *star* to be a verb. But Goldsmith, in 'The Deserted Village,' mentions "the nicely sanded floor"; and Milton has "starred Ethiop queen." Such adjectives are very common, though I think that they are not to be found in the Bible. A glaring instance of the use of them by Johnson himself is given in Boswell's 'Life.' Johnson scolded.

met Langton for seeking the company of  
etched *unidea'd* girls." This expression,  
ever, was used only in conversation.

E. YARDLEY.

BOHEMIAN VILLAGES (10<sup>th</sup> S. ii. 86).—Spanish  
must be gifted animals. Not only are  
known in Germany to *reden*, after a  
tion, but their linguistic efforts, however  
successful, are notorious in France: "Il  
français comme une vache espagnole"  
is a time-honoured comparison. Have the  
of other lands essayed an alien tongue?  
ST. SWITHIN.

LAMBETH (9<sup>th</sup> S. xii. 48, 153).—I have again  
looked at the entry in Ministers' Accounts  
[K. c. II. (829, 1), and find the word *Lambeth*  
distinctly written as to preclude the pos-  
sibility of reading it *Lamberti*, as suggested  
by MR. HOBSON MATTHEWS. A fuller extract  
will perhaps satisfy him that it is a term  
applied to some incident of tenure, and not  
a man's name:—

"Bradenashe Burgus:—.....Et de j<sup>d</sup> de novo  
redd' Gregorii Peynto p' quadam plac' t're voc' le  
Churchesme et de xij<sup>d</sup> de redd' j burg' qui fuit  
*Lambeth* accident d'no p' defectu he'd. Ult'a vi<sup>d</sup>  
de antiquo redd' on' at' sup' dimiss' d'co Gregorio  
ad volunt' d'ni sic cont' in rot'lis Cur' de A  
xxxiii<sup>o</sup> Reg' E. t'cii."

Place-names very similarly spelt occur in  
the following:—

"Lands called the *Lambhay*, near Plymouth  
Fort.—Special Depositions Exch. Q. R. No. 6198  
Devon.

"Int. W. de Stratton Rectoris eccl'ie de Hor-  
stede Keynes, et Joh. de Coloma Rectoris eccl'ie de  
*Lambeth*."—Exch. Plea Roll 73, m. 11 d. (Devon).

"Rog. Hillesdon et Eliz. ux' eius.....Bre' de nou'  
assis' v' sus Ric. fil Ric'i Whitelegh.....de lib. tene-  
mento in Grymeston et G'legh iuxta Okehampton  
et lamside iuxta Niweton ferrers."—*Ibid.*, 106,  
m. 22 (12 Ric. II.).

ETHEL LEGA-WEEKES.

"PONTIFICATE" (10<sup>th</sup> S. i. 404).—The first  
of MR. MARCHANT's statements, that this  
word is "a substantive denoting the dignity  
of a pontiff," is disposed of by the editorial  
note, and by the fact that it is in universal  
use among Catholics also as a verb. His  
second, that "it can apply only to the Pope,"  
is unwarranted either by usage or history.  
Boniface, Bishop of Carthage, was addressed  
in 525 as "Christi venerandus Pontifex";  
and the title has been applied over and over  
again, from the sixth century onwards, to all  
bishops indiscriminately. I need not multi-  
ply instances, but will only ask whether  
MR. MARCHANT supposes that the "liber  
pontificalis," or "pontificale," containing the  
ceremonies of episcopal offices (of which we

have examples so far back as the middle of  
the eighteenth [?] century), is for the use of  
the Pope, or "summus Pontifex," alone. It is,  
of course, the manual of all bishops, who in  
virtue of their consecration have the right  
to perform all pontifical acts, among others  
to "pontificate," or celebrate "pontifical  
high mass"—a phrase familiar to every  
Catholic, and a perfectly correct one, I ven-  
ture to say.

OSWALD HUNTER-BLAIR, O.S.B.

Oxford.

This verb is no neologism, as MR. MARCHANT  
thinks, nor is it in any way incorrectly used  
of a bishop. Rock, 'Church of our Fathers,'  
1849, vol. ii. p. 124, says: "If it was a bishop  
who pontificated, the deacon and sub-deacon  
combed his hair, as soon as his sandals had  
been put on his feet." Du Cange, however,  
does not recognize "pontificare" in this  
sense. The French verb "pontifier," though  
not in Littré, occurs in Bescherelle.

In the rite for the ordination of a priest  
in the Roman Pontifical bishops are called  
"summos pontifices," and this title was  
formerly by no means unusually applied to  
them. See Catalan's 'Pontificale Romanum,'  
Paris, 1850, vol. i. pp. 235-6, and Du Cange,  
art. 'Pontifex.' At present the term Pontiff  
is practically restricted to the Roman Pontiff,  
but such words as "pontifical," "pontificals,"  
and the verb in question are vestiges of the  
older usage.

JOHN B. WAINSWRIGHT.

RIDING THE BLACK RAM (9<sup>th</sup> S. xii. 483;  
10<sup>th</sup> S. i. 35).—I have not my General Indexes  
of 'N. & Q.' here to refer to; but, if my  
memory serves me correctly, I sent to your  
columns—some years ago now—an account  
of the above interesting custom, in which I  
referred to a print, then in my possession, in  
which the frolicsome widow is depicted as  
riding in the manner mentioned at the latter  
reference. It was quite Hogarthian in cha-  
racter, and I should imagine from the descrip-  
tion given would be the same as that referred  
to by H—N. The words cited by L. L. K., I  
believe, speaking from memory, appear in  
Wharton's 'Law Lexicon' or Cowell's 'Law  
Dictionary.'

J. S. UDAL, F.S.A.

Antigua, W.I.

[Our veteran correspondent's memory has not  
played him false, for the article he refers to ap-  
peared in 'N. & Q.' more than thirty years ago, viz.,  
4<sup>th</sup> S. xi. 423.]

ADMIRAL SIR SAMUEL GREIG (10<sup>th</sup> S. i. 349,  
433, 492).—MR. ALAISTER MACGILLEAN will  
find a list of Scotch officers in the Russian  
navy in *Scottish Notes and Queries*, 2<sup>nd</sup> S.  
iii. 5, from the pen of Mr. John Malcolm

Bulloch. They are extracted from the 'Imperial Russian Navy List,' which has been left to Mr. Fred. Jane to catalogue.

ROBERT MURDOCH LAWRENCE.  
71, Bon-Accord Street, Aberdeen.

ANTIQUARY *v.* ANTIQUARIAN (10<sup>th</sup> S. i. 325, 396).—Before submitting to the sentence pronounced upon it, may not the culprit "antiquarian as a substantive" ask the reasons for its condemnation? That there are still Englishmen recognizing it as such even its accusers grant; that there exist in the English language words formed with *-ian* and *-arian* which are used substantively and adjectively nobody can deny—*e.g.*, *Christian*, *vegetarian*, *Carthusian*, *Presbyterian*, *Indian*, *Italian*, *Russian*, &c. Then is not what is sauce for the goose sauce also for the gander? I have always looked upon the tendency of English to make verbs, substantives, adjectives, even adverbs, uniform, as an excellent means to make it handy. Perhaps some abler advocate than a foreigner will stand up for the poor *antiquarian*.

Berlin.

G. KRUEGER.

The Society of Antiquaries was, I think, originally known as the Antiquarian Society, and members used the abbreviation F.A.S. instead of, as now, F.S.A. This was in Walpole's day; but COL. PRIDEAUX is no doubt correct in denying that the society ever styled itself the "Society of Antiquarians."

J. H. MACMICHAEL.

I venture to mention that the word "antiquary" (and not "antiquarian") appears in that charming story entitled "What will He do with It?" by Edward, Lord Lytton, historical novelist, poet, dramatist, essayist, editor, and, last and not least, Secretary of State for the Colonies when Benjamin Disraeli was Chancellor of the Exchequer and leader of the House of Commons. (By the way, was a great genius ever more bitterly attacked during his lifetime than the author of 'Pelham'?) In the following extract two characters use *antiquary*, the first speaker being Dick Fairthorn:—

"Your poor dear father.....was a great *antiquary*. How it would have pleased him, could he have left a fine collection of antiquities as an heirloom to the nation!—his name thus preserved for ages, and connected with the studies of his life. There are the Elgin Marbles. Why not in the British Museum an everlasting Darrell Room? Plenty to stock it mouldering yonder in the chambers which you will never finish.' 'My dear Dick,' said Darrell, starting up, 'give me your hand. What a brilliant thought! I could do nothing else to preserve my dear father's name.

Eureka! You are right. Remove the boards; open the chambers; we will inspect their stores, and select what would worthily furnish "A Darrell Room." Perish Guy Darrell the lawyer! Perish Darrell the *antiquary* at least shall live."—VOL. II. pp. 143-4, Knebworth Edition.

The italics are mine.

HENRY GERALD HOPKINS.  
119, Elms Road, Clapham, S.W.

WOFFINGTON (10<sup>th</sup> S. ii. 88).—For this name Dr. G. W. Marshall, Rouge Croix, in 'The Genealogist's Guide,' refers the reader to 'N. & Q.' 3<sup>rd</sup> S. i. 38, 156. A. R. BAYLEY.

Is not this a variant spelling of Offington and Uffington, commonly said to be Offa's town? The Domesday Uluredintone, *alias* Uluritona, now appears as Werrington; Ulurintone, *alias* Olurintona, as Worlington. The Exeter Domesday, in both the names cited, has an O where the Exchequer copy has a U. Odetona is now Woodington.

OSWALD J. REICHERT.  
A la Ronde, Lymptone, Devon.

BLACK DOG ALLEY, WESTMINSTER (10<sup>th</sup> S. ii. 5, 118).—As one who has been long a student of London topography, the writer may be able to throw some light, even if from afar, upon the locality inquired about by MR. W. E. HARLAND-OLXEY, namely, Black Dog Alley, Westminster. He will find the alley described in Dodsley's encyclopædic work 'London and its Environs,' &c. (London, 1761, 6 vols.), where it appears upon the accompanying map, together with Barton and Cowley Streets, then recently laid out. Upon the large and elegantly engraved map of London, in three sheets, published by the Homanns of Nuremberg, as of 1736, the Black Dog Alley appears, but not the streets above named. It therefore antedates them. The alley does not appear upon the map of John Senex, as revised in 1720, although the scale of that map is sufficiently large to have shown it, if it had been in existence. Too much stress cannot be laid upon this, however, as the map of Senex is carelessly drawn as to details, omitting, for example, such a street as Crooked Lane, New Fish Street.

Upon the map of Joannes de Ram, however, published at Amsterdam about 1689-90, but representing a period approximating to the year 1680, not only is the alley not shown, but the topographical details of the ground there delineated would appear to preclude the idea that the alley existed at all at that time (at any rate, as a passage from street to street), though there is a large building shown upon this last map situated near this point, and well to the east of the Bowling



Alley (Tufton Street), into which the arm of Black Dog Alley leading into Tufton Street may have served as an approach.

In an interleaved copy, in the writer's possession, of Allen's 'History of London' (London, 1827, 9 vols.), filled with most minute and voluminous annotations begun about 1829 by Mr. William Charles Smith of London, there is inserted a MS. plan of the grounds and buildings belonging to the Abbey of Westminster in the sixteenth century about the time of the Dissolution, with a transcript of the letters patent of 32 Hen. VIII. to the Bishop of Westminster for a large portion of the same. Though no scale accompanies this plan, it seems quite evident that the ground afterwards the site of Black Dog Alley was at the period last named a portion of the Abbey gardens, lying between "the great Ditch called the Mill Dam" on the south and various large farm buildings or offices belonging to the Abbey upon the north, spoken of in the aforesaid patent as "the Barn," "the Long Granary," "the Brueshouse and the Backhouse," "the Blackstole Tower," &c.; and it would appear to be possible that the large building spoken of above as being shown upon the De Ram map of 1680 might have been a survival from the conventual period. Information upon this point ought to exist among the records of the Abbey, and would be interesting.

J. H. INNES.

Ossining, N.Y.

TEA AS A MEAL (8th S. ix. 387; x. 244; 9th S. xii. 351; 10th S. i. 176, 209, 456; ii. 17).—"I take up my pen every afternoon to write to you as regularly as I drink my tea, or perform any the like important article of my life."—Sir Thomas FitzOsborne to "Cleora," 1 September, 1719 (from his 'Letters on Various Subjects,' published London, 1748).

EDWARD HERON-ALLEN.

FAIR MAID OF KENT (10th S. i. 289, 374; ii. 59, 118).—The Maud quoted by MR. DIXON, *ante*, p. 118, was Maud Holland, half-sister of Richard II.

H. H. D.

REV. JOHN WILLIAMS (10th S. ii. 68).—There is a short sketch of his career, with portrait, in 'Walks and Wanderings in County Cardigan,' by E. R. Horsfall Turner, B.A., which was issued to subscribers in February, 1903. John Williams became head master of Ystrad Meurig School in 1777 on the death of the founder and first master, Edward Richard (1714-77). Williams, who was the son of a blacksmith, was born at Mabws, near Ystrad. He was succeeded in the mastership by his eldest son, Rev. David Williams, of Wadham,

Oxford. Another son, John, was of Balliol, and took a first in classics, same year as did Arnold, 1814. He afterwards became Archdeacon of Cardigan.

C. S. WARD.

STORMING OF FORT MORO (10th S. i. 448, 514; ii. 93).—I quote the following from Cannon's 'Record of the First, or Royal Regiment of Foot':—

"A detachment of the Royals was ordered to form part of the storming party, under Lieut.-Col. Stuart, of the 90th Regiment. Lieut. Charles Forbes, of the Royals, led the assault, and, ascending the breach with signal gallantry, formed his men on the top, and soon drove the enemy from every part of the ramparts. .... As Lieuts. Forbes, of the Royals; Nugent, of the 9th; and Holroyd, of the 90th Regiments, were congratulating each other on their success, the two latter were killed by a party of desperate Spaniards, who fired from the lighthouse. Lieut. Forbes, being exasperated at the death of his companions, attacked the lighthouse with a few men, and put all in it to the sword."

The names of the men who composed Forbes's storming party are not given. It is stated that the troops engaged in the assault of Fort Moro were as follows:—

	Officers	Serjeants	Rank and File
Royal Regiment	6	5	102
Marksmen	8	8	129
90th Regiment	8	2	50
To sustain them:			
56th Regiment	17	14	150
Total	39	29	431

I have no record of the 90th Regiment. Has Beatson's 'Naval and Military Memoirs of Great Britain from 1727 to 1783' been consulted?

W. S.

GRAY'S 'ELEGY' IN LATIN (10th S. i. 487; ii. 92).—In the list of translations in various languages given at 1st S. i. 101, mention is made of "Gray's Elegy in a Country Churchyard, with a translation in French verse, by L. D. .... Chatham: printed by C. and W. Townson, Kentish Courier Office, 1806." The question "Who was L. D.?" does not appear to have been answered. It is perhaps worth noting that following the translation are some "imitations" in English, viz., "Nocturnal Contemplations in Barham Down's Camp. By H."; "An Evening Contemplation in a College. By D."; "The Nunnery. By J."; "Nightly Thoughts in the Temple. By J. T. R." In addition to the question as to L. D., one may ask who the other four were.

There is a Latin translation of a few stanzas of Gray's 'Elegy' in "Anthologia Oxoniensis decerpit Gulielmus Linwood, M.A., Londini, 1846," No. lii. p. 89. They are the first three stanzas and the third of the

rejected stanzas, which were in the original manuscript, viz. :—

Hark ! how the sacred calm that breathes around  
Bids every fierce tumultuous passion cease,  
In still small accents whispering from the ground  
A grateful earnest of eternal peace.

The Latin elegiacs are by G. S., i.e. Goldwin Smith, B.A., & Coll. B. Mar. Magdal. The title of the translation is 'In Cœmeterio.'

ROBERT PIERPOINT.

THOMAS PIGOTT (10th S. i. 489 ; ii. 113).—I am greatly obliged to FRANCESCA for kindly trying to assist me in tracing the ancestry of Thomas Pigott, who died intestate in 1778, thirty-four years before Thomas Pigott, brother of the baronet, is stated to have held the living of Rosenallis.

The Rev. Peter Westenra, who married Elizabeth, widow of Thomas Bernard and sister of Thomas Pigott (d. 1778), may have resigned Rosenallis in 1780, as he died *s. p.* in 1788.

Thomas Pigott, of Mountmellick, Queen's Co., had a sister Anne Pigott, married in 1730 to Francis Cosby, of Vicarstown, stated in Burke's 'Gentry' to have been the daughter of John Pigott, of Kilfinny, co. Limerick ; but this is doubtful.

Another (?) Thomas Pigott had by his wife Anne — ? a daughter Jane Pigott, baptized in St. Patrick's, Dublin, in 1749. Was his wife Anne a sister of the above Francis Cosby ? There was also a Thomas Pigott of Mountmellick, who had two sons, born 1759 and 1764. And, lastly, Thomas Pigott, of Dublin, whose wife Helen Baldwin, probably of Derry, Dysert, or Summerhill, near Mountmellick, died intestate in 1764, administration granted to her husband.

The Baldwin family resided in the Pigotts' old residence of Dysert, and on the expiration of the lease of the home farm removed to Derry Farm, on the same estate, then held by Lord Carew. Can FRANCESCA identify any of these members of the Pigott family ? Kilcavan was the residence of Pigott Sandes, descended from the Dysert Pigotts, *circa* 1730.

WM. JACKSON PIGOTT.

LONGEST TELEGRAM (10th S. ii. 125).—I do not think the *Glasgow Herald's* enterprise constitutes a record. On 17 May, 1881, the Revised New Testament was published. It was printed in its entirety as a supplement to the *Times* of Chicago. So that the copy might be set up in time the whole of the four Gospels, the Acts of the Apostles, and the Epistle to the Romans were telegraphed to Chicago from New York. How many words these portions of the Testament con-

tain I do not know, but they must exceed "between 40,000 and 50,000." R. M. L.

OBWIG (10th S. ii. 50).—The greatest variety prevailed in wig fashions and names, but "obb wig" is evidently a mere printer's transposition of letters. A bob wig was a short wig. "Any sort of Bobs or Natural Wigs, of entire clean natural curl'd Hair," is advertised. The following is a typical perriquier's advertisement :—

"That the same Person late from Cirencester in Gloucestershire, who has for these eighteen Years past sold Perukes at St. Sepulchre's Coffee-House, has got for Sale a large and regular Sortment of Perukes, made full and fashionable, of fresh West-Country Hairs ; and will sell full white Bobs at 2*l.* 5*s.*, full light grizzle Bobs from 1*l.* 10*s.* to 1*l.* 1*s.*, and brown Bobs at 10*s.* 6*d.* Most of the above Goods are cover'd all over, to keep the Ears warm, and to prevent the shrinking in the Head ; and to prevent Trouble, the lowest Price is fix'd on each Peruke, without Abatement.—N.B. Constant Attendance is given at St. Sepulchre's Coffee House on Snow Hill."—*Daily Advertiser*, 1 May, 1742.

Another perriquier's advertisement appeared in the same paper for 24 March, 1741. Hogarth published in 1761 an advertisement which furnishes illustrations by his own hand of "the five orders of Perriwig as they were worn at the late Coronation measured Architectonically." The names for the different parts of the varying styles of peruke are very fanciful. The front of one, for instance, is called a "Corona," "Lermier," or "Foretop." The top back part is described as the "Architrave or Archivolt or Caul," and the lower back part as the "Colarino or Hypotrachilium or Friz." The lower front portion is called "Ail de Pigeon or Wing." At the bottom of the advertisement, which illustrates the style of no fewer than twenty-four different perukes, it is said :—

"In about Seventeen Years will be compleated in Six Volumes folio, price Fifteen Guineas, the exact measurements of the perriwigs of the ancients, taken from the Statues, Bustos, & Baso Relievos of Athens, Palmira, Balbec, and Rome, by Modesto Perriwig-meter from Lagado."

J. HOLDEN MACMICHAEL.

Wig is an abbreviation of *periwig*, which was derived from the French *perruque*. Wigs have at all times passed by various names according to the fashions of the day. A wig-maker's advertisement which appeared in 1724 gives the names of the kind of head-covering at that time :—

"Joseph Pickeaver, peruke maker, who formerly lived at the Black Lyon in Copper Alley, is now remov'd under Tom's Coffee House, where all gentlemen may be furnished with all sorts of perukes, as full bottom tyes, full bobs, ministers'

bobs, naturalls, half naturalls, Grecian flies, curley roys, airy levants, qu perukes, and bagg wigs."

In Ainsworth's 'Miser's Daughter' I find the following:—

"I've wigs of all sorts, all fashions, all prices; the minor bob, the Sunday buckle, the bob-major, the apothecary's bush, the physical and chirurgical tie, the scratch, or Blood's skull covering, the Jehu's jemmy, or white-and-all-white, the campaign, and the Ramillies."

The next sentence mentions "the last new periwig, the Villiers, brought in by the great beau of that name."

Holme in his 'Heraldry,' written in 1680, says:—"The periwicke is a short bob, or head of hair, that hath short locks, and a hairy crown."

Of those named by your correspondent, I am able to describe only the scratches, which were a kind of wig covering but a part of the head. The bob suggested by the Editor in lieu of "obb" is named in 1742 by Laurance Whyte, who says, "Bobs do supersede campaigns."

The Ramillies wig of Queen Anne's reign has been discussed at 6th S. xi. 406; xii. 35, 60, 115, 316. Bishops' wigs were only discontinued by the episcopal bench in the House of Lords so lately as the year 1830.

EVERARD HOME COLEMAN.

71, Brecknock Road.

An obb wig, or more properly obwig, simply means a wig for the forehead or fore portion of the head.

CHAS. F. FORSHAW, LL.D.

Bradford.

"OUR ELEVEN DAYS" (10th S. ii. 128).—Many thanks; a lucid interval has occurred.

ST. SWITHIN.

EDMUND HALLEY, SURGEON R.N. (10th S. ii. 88).—Edmund Halley the astronomer was the son of a soap-boiler in Winchester Street, Broad Street Ward, City (Cunningham's 'London'). He dwelt—how long is not stated—in Prince's Street, Bridgewater Square, "a pleasant, though very small square on the east side of Aldersgate Street" (Hatton, 1708, p. 11). See also Weld's 'History of the Royal Society,' i. 427. He was educated at St. Paul's School in the City of London, and died at Greenwich, 14 January, 1741/2 ('Biographia Britannica').

J. HOLDEN MACMICHAEL.

PHILIP BAKER (10th S. ii. 109).—Is Winwick in Northamptonshire the place referred to?

B. P. SCATTERGOOD.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*The Northern Tribes of Central Australia.* By Baldwin Spencer, M.A., F.R.S., and F. J. Gillen. (Macmillan & Co.)

UPON the appearance, five years ago, of 'The Native Tribes of Central Australia' of Messrs. Spencer and Gillen—of which the present work is a continuation and, in some respects, an amplification—we accorded it a reception such as few books have won in our columns (see 9th S. iii. 333). Elsewhere, in speaking of the season's output of books, we assigned the first volume the foremost place therein. It is gratifying to think that the eulogies generally awarded the earlier work were the cause of the appearance of the second. So thoroughly had the task been executed, and so deep were the interest inspired among anthropologists and the desire to know more concerning the customs and beliefs of the black fellows, that, in answer to a formal request, the authorities conceded the writers a further leave of absence for the prosecution of studies of the tribes inhabiting the district which lies between the Macdonnell Ranges and the Gulf of Carpentaria. In addition to acceding to the requests made to them, the Governments of South Australia and Victoria and the Council of the Melbourne University took further share in the work. Private generosity supplied the requisite funds, the energy of the scholars did the rest, the result being the addition to our knowledge of huge stores of observation and information.

That the investigations now described have been made before it is too late is a matter for congratulation. Had they been much longer deferred these results, so far as can be seen, would have been lost. It is, indeed, a singularly happy chance that the work has been undertaken at a favourable time and under most favourable conditions, the authors—one of whom is a special magistrate and the sub-protector of the aborigines, and the other a biologist who has dwelt among them—commanding in an equal degree the full confidence of the natives. So much is this the case that the whole of the observations are virtually made from within the tribal circle and not from without. How great gain attends this is evident to all who know how carefully guarded are tribal secrets, and how much trouble is taken that none but the initiate are present at the performance of the religious rites. It is, indeed, not easily conceived what privileges have been accorded, since in this case, as in previous experiences, the most jealously guarded mysteries have been subjected to the observation of the camera and report of the phonograph. One cannot but think with regret what additions would have been made to scholarship had similar light been thrown on the mysteries of Demeter or Dionysus.

It is true that we benefit but little, in one sense, by the amical disposition of the indigenes, and that although the manner in which the rites of circumcision, subincision, and the like are accomplished can be read, and to some extent witnessed, we are as far as ever from comprehending their value or significance. Not very decent, according to civilized views, are the rites which are performed when the youth reaches the age of puberty. There is nothing, however, in them orgiastic, and few things are more remarkable than the care that is taken

throughout Australia to screen from the observation of women and children ceremonies to which Englishmen—that is some Englishmen—are admitted. In the preliminary proceedings in the rite of circumcision women sometimes take part, though never in the actual ceremony. In the case of subincision in the Arunta, Kaitish, Unmatjera, and other tribes neither women nor children are allowed anywhere near the ground during the period of its performance. Messrs. Spencer and Gillen are disposed to believe that this was not always so, and to hold that, according to a tradition common to almost all the central tribes, women had once a much greater share in the performance of ceremonies than is now allotted them.

In a race in which almost everything is remarkable the influence exercised over the imagination by the belief in the reincarnation of ancestors is perhaps the most remarkable. The belief is not confined to tribes such as the Arunta, Warramunga, Binbinga, Anula, &c., among whom descent is counted in the main line, but is no less strongly developed in the Urabunna tribe, "in which descent, both of clan and totem, is strictly maternal." In the case of childbirth it is believed that, independent of all human contact, the child is the direct result of the entrance into the mother of an ancestral spirit individual. Stones in the Arunta country are supposed to be "charged with spirit children, who can, by magic, be made to enter the bodies of women, or will do so of their own accord." In the Warramunga tribe, again, women are careful lest the axe they carry should strike the trunks of certain trees, since the blow might detach minute spirit children which might enter their bodies. Superstitions bearing some resemblance to this were not unknown among the ancients. In the district of Port Darwin there is a tribe, the Laraka, which practises neither circumcision nor subincision, nor even the practice, all but universally observed, of knocking out teeth. Though spared the "terrible rite," the adolescent youth does not even here escape scot free. He is taken to a retired spot and subject to the caprice, which includes starvation and blows, of an aged man, whose special care he is, and who is a species of Nestor to the swarthy Telemachus. When travelling together the aged man and his pupil are safe from any kind of molestation or injury. It is only in the tribes of the interior of Australia that the processes of initiation may be observed. Such customs were at one time, it is held, universally diffused. At the present time the coastal tribes are either extinct or much too civilized or sophisticated to know anything about such matters. Little remains to be added to what was previously said as to the overwhelming amount of information that is supplied concerning totems, magic, and the strange conditions of so-called consanguinity. There is no reason to be either astonished or greatly shocked at the species of promiscuity involved in the interchange of "luras," such having long been current among the Polynesians.

In the glossary the term *alchéringa*, or dream-times, indicative of the period in which lived the mythic ancestors, is the most poetical. A quaint idea, embodied in no other mythology, is what is called the *atnilla urima*, or the endowment of the intestines with magic sight, by which a man can detect the approach of a *kuraditcha*, or feather-footed enemy, or even the infidelity of his wife.

Once more we can but say that a great task has been splendidly accomplished, that the book over-

flows with information of the highest value to the anthropologist, and that the illustrations constitute a remarkable and a most important feature.

*Slingsby and Slingsby Castle.* By Arthur St. Clair Brooke, M.A. (Methuen & Co.)

DURING twenty-two years the Rev. Arthur St. Clair Brooke has been rector of the parish church of Slingsby, a small village, one of many "situated along the southern edge of the vale of Pickering, in the North Riding of Yorkshire and the wapentake of Ryedale." A man of scientific and scholarly tastes, with, it may be supposed, abundance of leisure, a geologist and a botanist, he has accomplished the laudable task of writing the history of his own pastoral parish. Slingsby, which gives its name to the old Yorkshire family of Slingsby of Scriven, is a small and pleasantly situated village of some 2,570 acres, with a church, rebuilt 1869, containing some ancient remains, including the effigy of a knight, *temp.* Henry III., supposed to belong to the Wyville family. It boasts also the remains of a castle of no great antiquity or historic interest. A Roman road runs near at hand, and from the upper portions of the district there is a fine view over the sylvan glades and the stately house (designed by Vanbrugh) of Castle Howard. From the barrows near have been extracted prehistoric remains, some of them now in the British Museum. Chap. ii., headed 'The Making of Slingsby, and Slingsby in Domesday,' is full of historical information and conjecture. Of the lords of Slingsby the Wyvilles occupy a separate chapter. The houses of Mowbray, Hastings, and Cavendish are also dealt with, many interesting documents being quoted. Under the Cavendishes much information is conveyed concerning the celebrated Duke of Newcastle and his still more celebrated Duchess. A painting of the Duke and Duchess, themselves often painted, and their not less often painted family, is among the many excellent illustrations that grace the book. This is taken from 'The World's Ollo: Nature's Pictures painted to the Life,' an interesting frontispiece rarely found in that scarce volume. After these come the Sheffields and the Howards. What remains of Slingsby Castle seems to occupy the place of an earlier edifice, concerning which we know little. A view of the castle from the north-west forms a frontispiece. Others of the church, the Mowbray oak, and the Wyville monument follow. Mr. Brooke has written a most interesting work, which every Yorkshireman and every antiquary will be glad to possess.

*Great Masters.* Part XXII. (Heinemann.)

TITIAN's picture called vaguely 'Sacred and Profane Love' opens out the twenty-second part of 'Great Masters.' In this work—one of the treasures of the Borghese Gallery, Rome—the greatest of Venetian masters first developed his magical gifts as a colourist. An early work, it is decidedly Giorgionesque in atmosphere. What it is intended to convey, or what should be its real title, remains unsettled. As good an idea of its magic as modern means of reproduction permit is conveyed, and the warmth and serenity of the original are superbly rendered. Not less rich is the reproduction of the 'Portrait of a Lady,' by Gerard Terborch, from Mr. George Donaldson's collection. The rich embroidered skirt of white satin, the black robe, and the exquisite lace "chemisette" are marvellously

effective. Sir Joshua Reynolds's 'The Little Fortune-Tellers,' from the collection of Sir Charles Tennant, presents likenesses of, Lady Charlotte and Lord Henry John Spencer, the infant children of the third Duke of Marlborough. They furnish marvelous examples of the painter's skill in assigning an elfinlike charm to his juvenile sitters. The title seems a misnomer, since the girl only is a fortune-teller. The lad, who is a year younger, might pass for Puck. From the Accademia, Venice, comes the 'St. George' of Andrea Mantegna. The saint, in full armour, stands by a winding road leading up to a fortified city. In his right hand is a spear, which has been splintered in action; his left reposes easily upon the cross hilt of his sword. On his head, covered with clustering curls, rests a species of nimbus: above is a characteristic decorative garland of fruit. At his feet appears to be the dragon, perforated by the remainder of the spear, which has entered his jaws.

COL. HUNTER WESTON, of Hunterston, whose death at an advanced age has taken place during the present month, was an old, faithful, and valued correspondent of 'N. & Q.' He entered the Indian Army in 1840, and was attached to the staff of the Bengal Presidency. He was for some years employed diplomatically under Sir William Sleeman and Sir James Outram at the Court of Oudh, and was, from 1849 to the Mutiny, in sole charge of the operations in that kingdom for the extirpation of Dacoitism and Thuggee. In 1854 he was with his regiment on service in Pegu. On the annexation of Oudh in 1856 he was appointed to the organization and command of the Military Police. His services in connexion with this body and with the Mutiny won high recognition.

ANOTHER valued friend, though an infrequent contributor, was F. A. Inderwick, K.C., F.S.A., biographies of whom have appeared throughout the press. He was, as is known, a great antiquary and the editor of the 'Records of the Inner Temple.' He was the historian of Winchelsea (where he long lived), and wrote 'Sidelights on the Stuarts,' and many other works of historical interest.

#### BOOKSELLERS' CATALOGUES.

MESSRS. BAILEY BROS., of Newington Butts, have a very fine copy of Desaguliers's work on 'The Constitutions of the Freemasons,' containing the history, charges, regulations, &c., 1723. This is exceedingly scarce, and is priced at 9l. 9s. It is the first edition of the 'Constitutions' printed in English. There are interesting items under Bibliography, including Bent's and Low's 'Catalogues,' also under Dramatic, Occult Science, and Oriental Literature.

The list of Mr. Richard Cameron, of Edinburgh, opens with the Roxburghe edition of Scott, 1865, 6l. 6s., published at 12l. 12s. Among many other items we find Skelton's 'House of Stuart,' 2l. 15s.; Wilson's 'Memorials of Edinburgh,' 1848, 35s.; Wyatt's 'Industrial Arts,' 1851, 35s. (cost 20l.); a copy of Gale and Fell, 1684-91, 2l. 17s. 6d.; Arnot's 'History of Edinburgh,' 1788; Burns's 'Works,' edited by Douglas, 1877, 2l. 15s.; a complete set of 'The Acts of the Scottish Parliament from 1124 to 1707,' 13 vols., including index, 12l. 12s.; 'The Scottish Minstrel,' 1820-4, 6 vols., 22s. 6d. (it was to this work that Lady Nairne contributed

some of her best songs under the initials B. B.); Deuchar's 'Etchings after the Dutch and Flemish Schools,' 1803, 2l. 12s. 6d.; and Drummond's 'Old Edinburgh,' 1879, 45s. Among paintings is a replica of the portrait of Gibson, the sculptor, in the Scottish National Gallery, 5l. 5s.; and an oil painting of a mounted escort of the Scots Greys, 4l. 10s.

Mr. Francis Edwards has a clearance list of books old and new. Special collections are to be found under Africa, Alpine, America, India, Egypt and the Soudan, Cape Colony and the Transvaal, &c. The general portion includes Brayley and Britton extended into 67 vols. by the insertion of 4,600 views, full crimson morocco, 85l. (this copy cost the former owner 200l. in 1840); 'The Voyage of the Challenger,' complete set of 50 vols., thousands of plates, 54l.; Madden's 'Coins of the Jews,' 18s.; Hartley Coleridge's 'Poems,' Moxon, 28s.; complete set of the 'Century Dictionary,' 9l. 9s.; 'Encyclopædia Britannica,' including the new volumes, 20l. (published at 52l.); 'The Hermitage Gallery at St. Petersburg,' 84 large reproductions, 15l.; Grose's 'Antiquarian and Picturesque Works,' 14 vols., russia gilt, 1784, 5l. 15s. (published at 21l.); Borlase's 'Dolmens of Ireland,' 2l. 10s.; Kingsborough's 'Antiquities of Mexico,' 9 vols., folio, half-morocco, 1838, 70l. (published at 225l.); a set of 'Notes and Queries,' including the indexes, 1850-1902, 34l.; Farmer and Henley's 'Dictionary of Slang,' offered temporarily at 7l. 7s.; and Boydell's 'River Thames,' with over 1,000 additional plates, 60l.

Messrs. J. & J. Leighton have a very interesting list. Part VII., R-Sh, includes Shakespeare's plays and works relating thereto. The illustrations in the catalogue are very helpful. There are many illuminated MSS. and fine bindings. It is only possible to mention a few of the items: an extremely rare copy of the Salisbury Missal, 1555, 22l.; the first folio of Spenser, 1609, 10l.; Spenser, first collected edition, 1611-13, 8l. 8s.; Thomas's 'Rules of Italian Grammar,' 1567 (the first Italian grammar and dictionary published in England); Richard Verastegan's 'A Restitution of Decayed Intelligence in Antiquities,' 1605, 2l. 10s. (at pp. 293-4 is a reference to the name of Shakespeare); Turberville's 'Booke of Falconrie,' 1611, 9l. 9s. (from this woodcuts were reproduced by Halliwell-Phillipps to illustrate 'Much Ado about Nothing' in his folio edition of Shakespeare); and Savonarola's 'Compendio di Revelazione,' 1496, 30l., extremely rare.

Mr. Alexander W. Macphail, of Edinburgh, has a beautiful copy of 'Le Musée Royal,' Paris, 1816; the two volumes, atlas folio, are bound in morocco; the published price was 100l., they are offered at 8l. 8s. He has also a copy of 'The Portfolio of the National Gallery of Scotland,' with introduction by the Duke of Argyll, 1903, 5l. 18s. 6d.; and a complete set of the 'Proceedings of the Society of Antiquaries of Scotland,' original cloth, uncut, 1851-1902, 10l. 10s. Other items include Gibb's 'Military Trophies,' Ballantyne Press, 1896, 45s.; a set of 'Blackwood' to 1883, 8l. 10s.; 'Charles Tennyson's Address to the Electors of Lambeth,' 1834; and Nisbet's 'Heraldry,' with all the plates, 1816, 7l. 7s. Many works of interest will be found under Jacobite, Highlands of Scotland, Burnsiana, and Fine Arts.

Mr. James Miles, of Leeds, has three recent catalogues, the first devoted to modern theological

books, and the second to scientific literature. In the latter we find Meyer's 'British Birds and their Eggs,' 1835-41, very scarce, 20s.; 'The Orchid Album,' 1882-97, 14l. 14s.; and a mass of pamphlets collected by Piazzi Smyth, 41 vols., 4l. 15s. (the contents are classified, and are the result of years of patient collecting). The third list is a general one, including many works on art and recent travel. There are two Alkens: 'Specimens of Riding near London,' 1823, 12l. 12s.; and 'The Analysis of the Hunting Field,' 1846, 11l. 11s.; a copy of Chippendale's 'Gentleman and Cabinet Maker's Director,' 13l. 13s.; Reiss and Stübel's 'Peruvian Antiquities,' 6l. 17s. 6d.; a first edition of Matthew Arnold's 'Saint Brandan,' 2l. 10s. (this is in perfect condition, and a letter from Puttick & Simpson is enclosed guaranteeing its genuineness); also a copy of the first edition of Cruikshank's 'Life of Sir John Falstaff,' 1858, 4l. 17s. 6d.; De Morgan's 'Budget of Paradoxes,' very scarce, 55s.; several first editions of Dickens; a copy of the 'Hep-tameron,' Berne, 1780, 10l. 10s.; 'Memoirs of the Kitcat Club,' 1821, 3l. 3s.; Louthenbourg's 'Scenery of England,' 1805, 4l. 17s. 6d.; Meyrick's 'Ancient Armour,' 4l. 4s.; the scarce original edition of Ruskin's 'Stones of Venice,' 1851, 6l. 10s.; Riteon's 'Antiquarian and Poetical Works,' 1825-33, 3l. 3s.; and Yarell's 'Birds,' 3l. 3s. The catalogue includes a list of books relating to the county of York.

Mr. C. Richardson, of Manchester, in his new list includes Racinet's 'Le Costume Historique,' 1898, 18l. 10s.; Miller's series of works on Costume, 1804-20, 12l. 12s.; *Notes and Queries*, from the commencement to June, 1898, and the Eight General Indexes, 42l. 10s.; Lodge's 'Portraits,' 1823-34, 7l.; and Hayley's 'Life of Romney,' 1809, 8l. There are interesting items under Lancashire and Manchester, including a 'Narrative of the Peterloo Massacre,' 1819-20.

In Messrs. Sotheran's list there are some very valuable Bibles: the Coverdale, 1535, beautifully bound in morocco, 240l. (Messrs. Sotheran state "that it need hardly be pointed out that Coverdale's Bible and the First Folio Shakespeare are the corner stones of an English library"; we fear that many of us have to do without these "corner stones"); 'Biblia Sacra Polyglotta,' from the Ashburnham Library, 1657-69, 35l.; and the first edition of Cromwell's Bible, 1539, 36l. (Mr. Dunn Gardner's copy sold for 121l., and Lord Crawford's for 111l.). Thomas à Kempis, the rare *editio princeps*, 1471, is priced 150l.; and a copy of Dante, 1477, 42l. There is a curious collection of Tracts on the History of Tobacco, 159 vols., 1626-1892, 42l. The general list includes Gough's 'Monuments of Great Britain,' 1786-96, 42l. (this is a presentation copy from the publisher to the engraver); Frankau's 'Eighteenth-Century Colour Prints,' *édition de luxe*, limited to 60 copies, very scarce, 31l. 10s.; Boccaccio, 1757, 12l. 12s.; C[okayne] (George) E[dward, Clarendon], 'Complete Peerage, Extant, Extinct, or Dormant,' 8 vols. very scarce, 1887-98, 35l.; and *Fraser's Magazine*, 1830-82, 42l. There are a number of books on Indian subjects, including 'The Sacred Books of the East,' edited by Max Müller, 38 vols., 15l. 15s. The works on Japan and China include Leech's 'Butterflies,' 7l. 10s.

Mr. Thomas Thorp, of Reading, has a good, useful general list. There are some valuable Alkens and Ackermanns; Ruskin's 'Seven Lamps,' first edition, 1849, 3l. 18s.; Champlin's 'Cyclopedia of

Painters,' 1888, 4l.; Finden's 'Portraits of the Female Aristocracy of the Court of Queen Victoria,' Hogarth, 1849, 3l. 15s.; 'The British Gallery of Portraits,' Cadell, 1822, 5l. 10s.; Ruskin's 'Modern Painters,' Orpington, 1888, 4l. 10s.; and a large-paper copy of the Border Waverley, Nimmo, 1892, 18l. There are a number of books at cheap prices to effect a clearance.

Messrs. Henry Young & Sons, of Liverpool, have some rare and interesting books in their illustrated catalogue. These include Gotch's 'Architecture of the Renaissance,' 1894, 9l. 9s.; Pugin's 'Gothic Architecture,' 3l. 15s.; and Sir Maxwell Stirling's 'Artists of Spain,' 1848, 4l. 4s., very rare. There is a subscriber's copy of the first issue of the first Edinburgh edition of Burns, very rare, 1787, 4l. 15s.; the first London edition, 5l. 5s. Under Carlyle we find 'The Dumfries Album,' 1837. This was published for the purpose of raising funds for the Dumfries Institution. The contributions were by Carlyle, Prof. Blackie, George Gilfillan, Mark Napier, and others. The title of Carlyle's contribution was 'The Opera,' in which he writes: "Yes; to its *Hells* of sweating tailors, distressed needlewomen, and the like, this [Haymarket] Opera of yours is the appropriate Heaven." Messrs. Young state that "during a business experience of above half a century this is the first copy we have had for sale." There are several valuable items under Ruskin, including 'Fors Clavigera,' a complete set of the original issue, 1871-87, 5l. 15s.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

MASONICUS ("Wooden Pipes for Water").—There has been much on this subject in 'N. & Q.' See 9th S. iii. 445; iv. 14, 49, 93; x. 421; xi. 73, 112, 189.

C. F. FORSHAW ("Beaver or Bever, a Meal").—See 7th S. ii. 306, 454, 514; iii. 18; and the quotations in the 'N.E.D.' s.v. 'Bever.'

DUH AH COO.—*Inter-urban* is duly entered in the 'N.E.D.'

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(Continued from Second Advertisement Page.)

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## WRESTLING MATCH IN LONDON IN 1222.

IN view of the recent revival of the sport of wrestling in England, it may be of interest at this time to turn to the pages of Matthew Paris and to read there of certain encounters which took place in London in 1222 when Henry III. was on the throne, and which, from the riot they occasioned, must have been remembered long after by the citizens of that day.

The men of London, the chronicler says, on the day of the feast of St. James the Apostle (25 July, 1222), held a wrestling match, meeting the men of Westminster and the suburbs, near the Leper's Hospital, an institution which had been founded by Matilda, the wife of Henry I. After a long contest and amidst much uproar on both sides, the citizens carried off the victory, to the discomfiture and chagrin of those "outside the walls." Amongst those who returned defeated was the Seneschal of the Abbot of Westminster. This man and his fellows, determining to revenge themselves for their recent overthrow and pondering on this, devised a treacherous plan, "thirsting for vengeance rather than sport" ("qui potius vindictam quam ludum stitiebant"). A challenge was issued throughout the county

("per provinciam"), the prize for the wrestling to be a ram and the contest to take place in Westminster. The Seneschal meanwhile got together as powerful a team as he could muster ("viros robustos et luctamine expeditos") in the hope of carrying off the day. The citizens at the appointed time, on the feast day of St. Peter ad Vincula, assembled in Westminster, treating the event as a friendly gathering. They too had collected a strong band and felt confident of victory.

The bouts were long and hotly contested, one party and then the other gaining the mastery ("diu et fortiter sese mutuo prosternebant"). Then the Seneschal, seeing that once again the Londoners were likely to carry off the palm, incited his followers, who were ready with weapons, to attack the unarmed citizens. A fight ensued, and not without much bloodshed did the visitors flee within the safety of the City walls, where, an alarm having been beaten ("signo pulsato"), soon an angry crowd collected. The matter was noisily discussed, and although their Mayor Serlo, "vir prudens et pacificus," tried to persuade them to get redress for their wrongs by legal methods from the Abbot of Westminster, William de Humeto, the crowd were swayed more by the arguments of one Constantine FitzAthulf, who urged them to return in force and to wreck the buildings in Westminster with the house of the Seneschal, and to raze them all to the ground. This Constantine appears to have been a man of great influence and wealth in the City, and was, besides, one of those who had been taken prisoner at the battle of Lincoln, fighting for the French Prince Louis against King John. Now a treaty had been made with France by Henry III. that a free pardon should be given to all those who had sided with the French against John, Constantine being one of those who profited by this agreement. To return to the narrative, "Quid plura?" No sooner said than done. The citizens under his leadership sallied forth and proceeded to damage and wreck the abbot's property, Constantine the while stimulating them, and shouting "reboante voce" the battle-cry which was familiar to him as a late partisan of Louis, namely, "Montjoie! Montjoie!" adding, "God and our Lord Louis help us."

Now the event which had occurred quickly came to the ears of the Justiciar Hubert de Burgh, who, collecting an armed force, proceeded to the Tower and convened an assembly of the elders of the City. He there demanded information as to the ringleaders in the late riot, and who were thus concerned in breaking

the king's peace. Constantine himself stood forth to answer him ; in the punning words of our author, "Constantinus, qui constans fuit in seditione, constantior exstitit in responsione." He asserted in defence that there was full warranty for their actions, and in fact that they justifiably might have proceeded to more extreme measures against the men of Westminster for their base treachery. With regard to his treasonable cry of "Montjoie !" he maintained that the terms of the late agreement (ratified near Staines, 11 Sept., 1217) protected him.

The Justiciar, not wishing to infuriate the people, caused him secretly to be arrested with two others ; and at the dawning of the next day he sent the three under the escort of Fawkes de Breauté across the Thames. Here in the early morning Constantine, his nephew, and a certain Geoffrey were hanged, the last for having been the minister who proclaimed Constantine's decree in the City. Constantine, when the rope was about his neck, perceiving that all chance of reprieve was gone, offered 15,000 marks of silver for his life, which was refused. All this was carried out without the knowledge of the citizens, and the execution being over, Hubert de Burgh and Fawkes de Breauté entered the City with their troops, and arrested and imprisoned all those who had been concerned in the recent tumult. The latter were not executed, but according to the leniency of those rough days, some having had their feet and others their hands cut off, they were permitted to depart. Whereupon such terror was struck into the minds of the guilty ones, that many fled from the City never to return. The king, to make a further example, deposed all the city magistrates and appointed others.

Such were the results of a wrestling match in the reign of Henry III. The king himself lived to repent the unjudicial execution of Constantine FitzAthulf, for when Henry demanded from Louis IX. the restitution of Normandy in 1242, the latter refused the request, inasmuch as the English king by this execution had broken the terms of the treaty. Hubert de Burgh, too, suffered, for on his downfall in 1232 the citizens of London did not forget to charge him with the unjust death of Constantine. At St. Cyriac in 1226 died the turbulent Fawkes de Breauté. He was found dead in bed, poisoned by drugged fish ; to quote the graphic words of the original, "Niger et fœtens, intestatus et sine viatico salutari et omni honore, et subito ignobiliter est sepultus.....siccis lacrimis deplorandus."

Thus, like Hamlet's father, was he sent to his account,

Cut off even in the blossoms of his sin,  
Unhousel'd, disappointed, unanell'd ;  
No reckoning made.

CHR. WATSON.

264, Worple Road, Wimbledon.

# 'ENGLISH DIALECT DICTIONARY': NONSENSE VERSES.

(See 9th S. xi. 486.)

I AGREE with C. C. B. as to the common mistake made in endeavouring to localize dialect words too narrowly. The Dorset variant of the riddle given for a candle (it, of course, only applies to a *lighted* one) is as follows :—

Little Miss Etticott,  
In a white petticoat  
And a red nose ;  
The longer she stands  
The shorter she grows.

Whilst I am on this subject in connexion with the 'English Dialect Dictionary,' may I be allowed to mention those verses which, for want of a better name, may be called "nonsense verses," and with which, in some form or other, this great dictionary will probably have to deal ?

I have a note before me in connexion with one of these, commencing "I saw a fish-pond all on fire" (which is contained in a long paper on 'Dorsetshire Children's Games,' which I contributed to the *Folk-lore Journal* in 1889), which leads me to suppose that this form of versification is much older than is generally supposed. In the *Fortnightly Review* for September, 1889, in an article by Miss Alice Law, appeared a verse of a very similar character, consisting of ten lines taken from an old MS. commonplace book (*temp.* 1667). This book is fully described, and is stated to have been discovered in turning out the contents of an old bookcase. This verse Miss Law describes as a "nonsense verse of extraordinary charm." So far as I remember, these ten lines were the same as in my Dorset version, only wanting two lines, which in the following October number of that review Mr. Joseph Knight supplied, and which apparently complete the verse. This species of English verse-writing, for the proper understanding of which the punctuation must be altered, dates back to the middle of the sixteenth century, in verification of which statement I would refer your readers to what may fairly be described as the first English comedy, 'Ralph Roister Doister,' written by Nicholas Udal, or Uvedale — at one time head master of Eton and Westminster schools — and said to have been acted before 1553,

but not printed, apparently, until 1566, some ten years after the author's death.

May not this play—even if not written for and acted by the Eton scholars—be the precursor of those plays of Terence and Plautus with which Westminster boys are wont to delight their friends at the present day? May not, indeed, those very plays have been originated by the old Westminster head master—himself the author of 'Flowers for Latin Speaking,' addressed to his pupils—during the brief time he remained in charge of the school, not long before his death in December, 1556?

This interesting little play—of which the earliest copy known (probably unique) is in Eton College library—has been made familiar to us by the reprints of the Rev. Mr. Briggs (who found this early copy), Prof. Arber, and others. In Act III. sc. iv. appear the following lines, written to Dame Custance by Ralph Roister Doister, which afford, so far as I am aware, the earliest instance of this kind of writing in English literature:—

Sweet mistress, where as I love you nothing at all,  
Regarding your substance and riches chief of all,  
For your personage, beauty, demeanour, and wit,  
I commend me unto you never a whit.  
Sorry to hear report of your good welfare.  
For (as I hear say) such your conditions are,  
That ye be worthy favour of no living man,  
To be abhorred of every honest man.  
To be taken for a woman inclined to vice.  
Nothing at all to virtue giving her due price.  
Wherefore, concerning marriage, ye are thought  
Such a fine paragon, as ne'er honest man bought.  
And now by these presents I do you advertise  
That I am minded to marry you in no wise.  
For your goods and substance, I could be content  
To take you as ye are. If ye mind to be my wife,  
Ye shall be assured for the time of my life,  
I will keep you right well, from good raiment and  
fare,

Ye shall not be kept but in sorrow and care.  
Ye shall in no wise live at your own liberty,  
Do and say what ye lust, ye shall never please me,  
But when ye are merry, I will be all sad;  
When ye are sorry, I will be very glad.  
When ye seek your heart's ease, I will be unkind,  
At no time in me shall ye much gentleness find.  
But all things contrary to your will and mind,  
Shall be done: otherwise I would not be behind  
To speak. And as for all them that would do you  
wrong

I will so help and maintain, ye shall not live long.  
Nor any foolish dolt shall cumber you but I.  
I, whose'er say nay, will stick by you till I die,  
Thus, good Mistress Custance, the Lord you save  
and keep

From me, Roister Doister, whether I wake or sleep,  
Who favoureth you no less (ye may be bold)  
Than this letter purporteth, which ye have unfold.

This letter, read to the lady by Mathew Merrygreeke as it is now punctuated, bears a vastly different interpretation from that put upon it when read by the Scrivener later in

the same act (sc. v.), the difference being caused solely by the alteration in punctuation.

J. S. UDAL, F.S.A.

Antigua, W.I.

#### UNCLE REMUS IN TUSCANY.

At the risk of rediscovering a matter already noted, I venture to send to 'N. & Q.' a curious parallel to a story of Uncle Remus. Every one knows how Brer Rabbit, having trapped himself in the bucket over the well, persuades the trusting fox to jump into the second bucket at the other end of the rope, and so to haul him up by virtue of his heavier weight. This very story, the fox taking the part of Brer Rabbit, and the wolf that of Brer Fox, is told in the serio-comic poem 'Il Morgante Maggiore' of the Florentine Pulci (published before 1488). It runs (canto ix. 73-76) as follows:—

La volpe un tratto molto era assetata,  
Entrò per bere in una secchia quella,  
Tanto che giù nel pozzo se n'è andata;  
Il lupo passa, e questa meschinella  
Domanda, come sia così cascata:  
Disse la volpe: Di ciò non t'incresca:  
Chi vuol dei grossi nel fondo giù pesca.  
Io piglio lasche di libbra, compare;  
Se tu ci fuassi, tu ci goderesti;  
Io me ne vo' per un tratto saziare.  
Rispose il lupo: Tu non chiameresti  
A queste cose il compagno, compare,  
E forse che mai più non lo facesti.  
Disse la volpe maliziosa e vecchia:  
Or oltre vienne, e entrerai nella secchia.  
Il lupo non istette a pensar più,  
E tutto nella secchia si rasetta,  
E vassene con essa tosto giù;  
Truova la volpe, che ne vien su in fretta;  
E dice il sempliciotto: Ove vai tue?  
Non vogliam noi pescar? Comare, aspetta.  
Disse la volpe: il mondo è fatto a scale,  
Vedi, compar, chi scende e chi su sale.  
Il lupo drento al pozzo rimanea:  
La volpe poi nel can dette di cozzo,  
E disse, il suo nimico morto avea;  
Onde e' rispose, bench' e' sia nel pozzo,  
Che 'l traditor però non gli piacesse:  
E presela, e ciuffolla appunto al gozzo,  
Uccisela, e puni la sua malizia;  
E così ebbe luogo la giustizia.

[The fox one time was very thirsty; she entered in a bucket to drink, so that she went down in the well; the wolf passes, and asks the wretched little thing how she has fallen thus. Said the fox, "Don't bother about that: who wants big ones fishes at the bottom. I am taking loaches of weight, gossip; if you were here, you would enjoy yourself: I mean to have my fill for once." The wolf replied, "You would not call a mate to these things, gossip, and perhaps you never did so." The mischievous old fox said, "Now just come along, and get in the bucket." The wolf stopped to think no more, and settled himself all in the bucket, and goes with it soon down; he meets the fox, who is coming quickly up; and the great silly says

"Where are you going? Don't we want to fish? Gossip, wait!" The fox said, "The world is a flight of stairs. See, gossip, one goes down and one goes up." The wolf was left in the well: the fox then hit upon the dog and said she had killed his enemy: on which he replied that although he were in the well, yet the traitor did not please him; and he took her and gripped her by the throat, killed her and punished her malice; and thus justice took place.]

It will be seen that even the scoff—

Dis is de way de worril goes;

Some goes up en some goes down,

is represented, and the likeness to Uncle Remus's fable becomes still more striking if we remember that "gossip" (*compair*) replaces "Brer" among the French-speaking negroes of Louisiana.

As is well known, the 'Morgante' is a revision of two older popular lays with interpolations. Perhaps one of 'N. & Q.'s' readers could say whether these stanzas belong to the old material or are among Pulci's additions. Anyhow the date of the publication of 'Morgante' fixes an inferior limit for the age of the fable in Tuscany.

C. W. PREVITE ORTON.

GODFREY HIGGINS.—In connexion with the meeting of the British Association at Cambridge, it may be of interest to note that the last meeting in the university town was followed by the death of the author of 'The Celtic Druids' and 'Anacalypsis.' The 'D.N.B.' vol. xxvi. 369, says of Higgins:—

"He attended the meeting of the British Association at Cambridge in June, 1833, returned home out of health, and died at his Yorkshire residence at Skellow Grange on 9 August, 1833."

W. B. H.

JEWES AND PRINTING.—At the meeting of the Jewish Literary Societies, recently held at Ramsgate, Mr. Elkan N. Adler lectured on 'The Romance of Hebrew Printing.' The following is a short summary from the *Daily Telegraph*. In 1467 the first book was printed in Italy, and within the next few years at least a hundred books were known to have been printed by Jews, some seventy of them being now preserved in the British Museum. There were thirteen cities in Europe in which the first books printed of any kind were produced by Jewish typographers, and it was established that before 1540 there were 530 books printed in Hebrew characters by Jewish printers. A very notable volume was the polyglot Psalter of Genoa, which contained an account of the achievements of Columbus. The British Museum now contained 20,000 Jewish volumes. Dr. S. A. Hirsch also delivered an address on 'A

Survey of Jewish Literature,' in which he stated that the Talmud was not merely a book, but a literature in itself, and never were so many editions of it printed as within recent times. N. S. S.

"RUPEE."—There are certain foreign terms in English which have been borrowed in their plural form. Thus we have taken from the Semitic languages *assassin*, *Bedouin*, *cherubim*, *rabbin*, *seraphim*, and from various American tongues *mazame*, *mummychog*, *péag*, *quahaug*, *scuppaug*, *squash* (the fruit), *succotash*, &c., all originally plural, but employed by us as singular. I venture to suggest that *rupee*, which existing dictionaries are content to derive from the Hindustani singular *rūpiya*, belongs to this class, and is really from the Hindustani plural *rūpe*. I cannot see why the English in India, who every day heard it correctly pronounced by natives, should have corrupted *rūpiya* by cutting off a syllable. On the other hand, I find that in Purchas and other old English works the trisyllable *rupia* or *ropia* and the disyllable *rupee* were at first used side by side, and it seems easiest to conclude that these were respectively the Hindustani singular and plural, and that, owing to its more frequent occurrence in practice, the latter gradually replaced the former. JAMES PLATT, Jun.

"THE CAPTAIN" IN FLETCHER AND BEN JONSON. — Who was "The Captain" in Fletcher's 'Fair Maid of the Inn' and in Jonson's 'Staple of News'? Dyce and Gifford leave this question undetermined. The latter, in a note to the 'Staple of News,' I. ii., says, "The Captain, of whom I have nothing certain to say, appears to have rivalled Butter [Nathaniel Butter] in the dissemination of news," &c. But in the same note Gifford apparently confounds the Captain with Butter—the author with the printer.

The "Captain" is often referred to. Ben Jonson has him again, probably, as "Captain Buz" in 'Neptune's Triumph,' written for a masque on Twelfth Night at Court in 1623-4, but put off "by reason of the king's indisposition," as we are told in 'Court and Times of James I.' (ii. 445-6). He appears to be alive here:—

Her frisking husband  
That reads here the coranto every week.  
Grave Master Ambler, newsmaster o' Paul's,  
Supplies your capon; and grown Captain Buz,  
His emissary, underwrites for Turkey.

Of "Grave Master Ambler" I will say a word presently.

In the 'Staple of News,' which appeared

in 1625, between the death of James I., 27 March, and his successor's coronation on 1 May, the Captain is dead. At I. ii. occurs the following:—

O! you are a Butter-woman; ask Nathaniel, The clerk there.

Nath. Sir, I tell her she must stay Till emissary Exchange, or Paul's send in, And then I'll fit her.

Reg. Do, good woman, have patience: It is not now as when the Captain lived.

The last line is a parody on a stock quotation from the old play 'Jeronymo.' The title "emissary Buz" is still carried on in the office of the Staple in the same scene. In Fletcher's 'Fair Maid of the Inn,' Act IV., the Captain is referred to again as a ghost:—

Coxcomb. I would set up a press here in Italy, To write all the corantos for Christendom.....

For. I conceive you: You would have me Furnish you with a spirit to inform you..... It shall be the ghost of some lying stationer, a spirit

Shall look as if butter would not melt in 's mouth; A new Mercurius Gallo-Belgicus!

Coxc. Oh, there was a captain was rare at it.

For. Ne'er think of him. Tho' that captain writ a full hand-gallop, and Wasted, indeed, more harmless paper than Ever did laxative physio, &c.

And see also Shirley's 'Love Tricks' (1625?), and elsewhere in the 'Staple of News' and 'Fair Maid of the Inn.' I think there can be little doubt that this act in the latter play is largely the work of Ben Jonson. Ward ('Eng. Dram. Literature') says it is "a posthumous comedy by Fletcher, perhaps finished by some other hand," and considers the elaboration of allusions in the manner of Jonson. See, for Jonson again, in 'Rollo, Duke of Normandy,' and also in 'Love's Pilgrimage,' by Fletcher.

But to return to the Captain. In a letter of John Chamberlain to Sir Dudley Carleton, dated 4 Sept., 1624 ('Court and Times of James I.,' ii. 473-4), I believe we learn who this Captain was. He says:—

"Sir James Crofts, our oldest pensioner at Court, and Captain Gaisford, our newmonger and maker of gazettes, are gone the same way."

This Gaisford, or Gainsford, was a well-known writer, whose works will be found mentioned in Lowndes, Hazlitt's 'Index,' &c. His usual publisher was N. Butter, and his last publication was 'An Answer to G. Wither's Motto' (1625), over which work of Wither's Ben had got into trouble. From the date of Gainsford's death and from Chamberlain's description of him I have little doubt he is our missing Captain, and the probability is heightened by the likelihood of "Grave Master Ambler" being an ana-

grammatic hit at Master Chamberlain, who was an indefatigable "newsmaster of Paul's," and the main part of whose name supplied the sobriquet. There is evidence in a previous letter of Chamberlain's (ii. 356) that that letter-writer did not take Ben's part in the scrape he got into for personating Wither as "Chronomastix" in his 'Time Vindicated.' Moreover, Ben dearly loved an anagram.

H. C. HART.

"DOLLY VARDEN" UP TO DATE.—I notice in the *Daily Chronicle* of 6 August a police case which would appear to assume that the young lady's name is now (if applied to one) regarded as an insult:—

"In justification of an assault, a woman pleaded at Southwark that the prosecutrix called her 'Dolly Varden.' 'We know Dolly Varden was one of Dickens's most charming creations,' said the defending solicitor, 'and a paragon of her sex; but to call a woman "Dolly Varden" in this neighbourhood is to grossly insult her.' Accepting this view, after further inquiry, the court dismissed the case."

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

CAPT. FALCONER'S 'VOYAGES.'—So far back as 28 January, 1860, MR. J. H. VAN LENNEP, dating from Zeyst, near Utrecht, made inquiry in 'N. & Q.' (2nd S. ix. 66) regarding 'The Voyages of Capt. Richard Falconer.' In his query he states the difficulty of even then procuring a copy of this now extremely scarce book, and goes on to say that the *Literary Gazette* for 1838 mentions that in that year a fifth 12mo edition was reprinted from the one dated 1734. I have before me a copy of the sixth edition, published in 1769; the contents of the title-page I shall quote presently. But before doing so let me remark that the early popularity of the book has veritably thumbed it out of existence, and this is evident from the fact that in 1838 the edition reprinted in that year was designated the fifth. The existence of the sixth edition, issued in 1769, could not then have been known. The wording of the title-page of the latter reads:—

"The Voyages, Dangerous Adventures, And Imminent Escapes of Capt. Richard Falconer. Containing The Laws, Customs, and Manners of the *Indians in America*; his Shipwrecks; his marrying an *Indian Wife*; his remarkable Escape from the Island of *Dominico*, &c. Intermixed with The Voyages and Adventures of Thomas Randal, of *Cork*, Pilot; with his Shipwreck in the *Baltick*, being the only Man that escaped; his being taken by the *Indians of Virginia*, &c. and an Account of his Death. [Four lines quoted from Waller.] The Sixth Edition, Corrected. To which is added, A Great Deliverance at Sea, by W. Johnson, D.D. Chaplain to his Majesty. London: Printed for G. Keith in *Gracechurch-Street*, and F. Blyth, No. 87. *Cornhill*. 1769."

The copy in my hands has the book-plate (with his arms) of "Richard Henry Roundell," together with his autograph in full in a fine, clear, flowing hand. I learn from Burke's 'Landed Gentry,' 1900 (p. 1370), that this gentleman was descended from a very old Yorkshire family. He was born on 14 December, 1776, and died unmarried on 26 August, 1851. In 1835 he filled the position of High Sheriff of the county of York, and at the same time was a J.P. and D.L. He succeeded his father in the occupancy of the family estate of Gledstone, co. York; and as he died unmarried his next brother entered into possession. My copy of the book is really a fine one, bound in full tree-calf, elaborately tooled. It is accompanied by an excellent engraved frontispiece (no engraver's name given) representing the incident of "The Author revenges the Death of his Indian Wife by killing Two of the Three Indians that attack'd them." A. S.

**PENNY A YEAR RENT.**—In the *Daily Mail* of Saturday, 16 April, there appeared the following paragraph, which seems worth preservation. It states that

"Mr. Thomas Andrews, a builder, who claimed 3,465*l.* from the London School Board in respect to some houses in New Road, Hampstead, was yesterday awarded 925*l.* by a special jury in the London Sheriff's Court. It was stated that the premises, now let out in tenements, were at one time part of the ancient manor house at Hampstead. In March, 1898, Mr. Andrews bought the tenements, which were at the time condemned by the London County Council, for 200*l.*, and practically rebuilt them at a cost of 900*l.* He said that he paid the lord of the manor a rental of 1*l.* a year, and was entitled to two free lunches as a tenant."

The matter here mentioned may be of some use to future writers on Hampstead topography.

W. E. HARLAND-OXLEY.  
Westminster.

**Y.**—In 'Rules for Compositors and Readers at the University Press, Oxford,' there is much to disturb convictions not restless heretofore. The English spellings, we are assured, have been revised by Dr. J. A. H. Murray, and lo! he gives countenance to *tyro*. If there was one thing that the *Saturday Review*, in its day of power, insisted on—and were there not many?—it was that everybody who knew anything ought to write *tyro*; and did not Dr. W. W. Skeat assert, in his 'Etymological Dictionary of the English Language' (1882), that the word was "Always grossly misspelt *tyro*"? Is it possible that these doctors disagree? or has the Cambridge professor changed his mind?

The following note, which I cut from the *Pall Mall Gazette* of 16 July, is relevant to my subject, though the writer of it is not in accordance with the ruling of the chief editor of the 'H.E.D.' :—

"WHY?—It is a hasty and ill-advised saying that it is foolish to disagree with the wise. It all depends upon how you spell them. And all except an ignoramus will disagree very thoroughly with the offensive and obtrusive *y*'s which are always forcing their uncalled-for and unjustifiable presence upon us. You cannot pass a hostelry or enter a restaurant (note the nice discrimination shown in the choice of verbs) without seeing an advertisement of cyder, always spelt with a *y*, which, of course, has no right whatever there. It is no excuse for an erudite publican, if there be one, to tell us that old Wycliffe spelt the word 'sydyr,' for Wycliffe and his contemporaries could not, in the modern schoolboy's phrase, spell for toffee; but it seems that even journalists mis-spell, for on taking up an evening paper the other night—it was, I admit, a halfpenny one—I came across the following abominations in one issue: 'Cyder,' 'cypher,' 'Sydney' (as a Christian name), and 'Sybil.' For the reversal of the vowels in this latter name it is to be feared Disraeli is largely responsible, for it was thus he mis-spelt the title of his celebrated novel, and it is said he always refused to alter the spelling. 'Tyro' is how the literary one generally and incorrectly spells himself, and many a lady novelist introduces us to a 'syren.' Last, and most amazing of all, the erudite *Daily Chronicle* writes of Mr. Chamberlain's 'sphinx-like expression of imperturbability.' After that a deluge of *y*'s may be expected, and we shall know why. M. S."

ST. SWITHIN.

"**FAY CE QUE VOULDRAS.**"—The following couplet appears in "Monumenta Sepulcralia et Inscriptiones Publicæ Privatæque Ducatus Brabantiae. Franciscus Sweetius F. posteritati collegit, Antverpiæ, 1613," p. 290 :—

Fay tout ce que tu voudras  
Avoir faict, quand tu mourras.

It is at the end of the epitaph in memory of Cardot de Bellengues, "cantorum egregius," born at Roan in 1380, died 1470. Its moral differs from the rule of the monks of Thelema, but the first line is almost the same verbally. It is *s.v.* 'Bruxellensia.'

ROBERT PIERPOINT.

"**YMPE.**"—William Wellys, of Faversham, by his will proved 13 May, 1474, in the Archdeacon's Court at Canterbury, left to his son Simon "a parcel of ground from the stone wall next unto the street, unto a young ympe there growing." The word occurs in 'Piers the Plowman,' meaning a shoot grafted in.

ARTHUR HUSSEY.

[See the quotations under 'Imp' in 'N.E.D.']

"**TRACES OF HISTORY IN THE NAMES OF PLACES.**"—It seems hardly fair to criticize a work on place-names dated so far back as



1672; but as I find, to my surprise, that Flavell Edmunds's book is seriously appealed to as an "authority," *ante*, p. 113, it is proper to warn all whom it may concern that it contains a perfectly hopeless mixture of inaccurate statements. Any one who knows the elements of philology can form a judgment from the following examples:—

1. "*Conger*," from A.S. *cýninga*, belonging to the king. Ex. *Congers-ton* (Leices.).
2. "*Eagle*"; Eng. from *eagl*, a young shoot, also adopted as the name of a man. Ex. *Eagle's cliff*."
3. "*Ender*"; Eng. perhaps from King *Penda*. Ex. *Ender-by*, *Penda's abode*."
4. "*Gill*, a narrow glen; perhaps from W. *gyll*, the hazel-tree, which grows in such places. Common in Cumb. and Westmoreland."
5. "*Harrow*"; Eng. and Dan.; from *heah*, high, and *hoe*, a hill."
6. "*Hornsea*"; Eng. from *haran-ey*, the pool of the hares."

It is difficult to realize the mental condition of those who can swallow such statements as these. WALTER W. SKEAT.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

### GREAT BRITAIN'S TITHE OF FISH IN THE NORTH SEA.—

1. "England had long claimed as her prerogative a tenth part of the fish caught in the North Sea, which proved most vexatious to Holland, whose commercial and military existence depended chiefly upon her North Sea fisheries, being also the national nurseries for her navy. Holland had commuted her fish tithes for an annual payment of 30,000*l.*,"

which Charles I., through his admiral the Earl of Northumberland, in 1636 compelled her to pay, as well as another 30,000*l.* a year, to fish off the western coast of Ireland. (According to other historians, Holland's North Sea payments were 20,000 "florins," or perhaps 150,000 dollars, a year to the British Government.)

"About 1651 the payment of these tithes by Holland to the British Government had fallen into arrears, and as at that period Holland's maritime commerce largely exceeded that of England, the Dutch thought it a favourable moment for forcibly contesting the 'rights' of the island power. However, Cromwell's great general-at-sea, Robert Blake, thoroughly defeated the Dutch Navy in 1653."

As regards England's tithe of fish caught in the North Sea by foreigners, my authority for this statement is taken from 'Twelve British Admirals,' in an able article on Blake's

life by Commander the Hon. Henry N. Shore, R.N., reprinted from the *Navy League Journal*, 1904.

Present circumstances preventing my consulting literary references in the British Museum and elsewhere, I should be appreciatively grateful for the full history, origin, and practice of England's former claim to a tithe of all fish caught in the North Sea by foreign fishermen, and all other matters in respect to the enforcement of this fish tithe from foreign vessels in the North and other Seas.

2. Were similar claims made for the other (now) extra-territorial waters surrounding the British Isles, as the Channel, and the seas around the Irish, Welsh, and Scotch coasts, so long known to historians and lawyers from Great Britain's claim to the "sovereignty of the Narrow Seas" or "Britain's four Narrow Seas"?

3. Did the Holy Roman Empire (which ended in 1806), the Hanseatic cities, or other portions of what is now the German Empire, at any period pay this fish tithe to the British Government?

4. Is it true that James I. claimed the Arctic whaling seas off Spitzbergen as the "Dominium Maris" of Great Britain (whose monopoly to fish all over the sea was perhaps first claimed by Edward I. in 1295)? It appears that from 1612 to 1618 the English and Dutch whaling and military fleets had many conflicts at Spitzbergen, in which usually the English were victorious.

From 1615 to 1635 the Danes claimed the exclusive right to fish and whale off Greenland and Iceland, but they were too weak at sea to enforce their claims against the stronger maritime powers of England and Holland.

Where are the most reliable accounts of these fishery fights in Northern Europe to be found? J. LAWRENCE HAMILTON, M.R.C.S.  
30, Sussex Square, Brighton.

MARQUOIS SCALES.—The apparatus for drawing equidistant parallel lines, variously known as *marquois scales*, *marquois scale and triangle*, and *marquois rulers*, is said in some English dictionaries to have been invented by "an artist named Marquoi." The spelling "Marquoi's ruler" is adopted in the 'Century Dictionary,' though in books where the instrument is mentioned the word commonly appears as *marquois*, with small initial and without the apostrophe. I should be glad to know whether there is any evidence that Marquoi was a real person. In the absence of any known facts as to the history of the

word, it would be plausible to regard it as a corruption of the French *marguoir*, which occurs in the sense of "a sort of ruler used by tailors" (Hatzfeld and Darmesteter, 'Dictionnaire Général'), and which in its etymological sense might conceivably have been applied to the drawing instrument. The earliest example I have of the word is from a mathematical instrument maker's catalogue of 1834; any older instances would be acceptable.

HENRY BRADLEY.

Clarendon Press, Oxford.

DE KELESEYE OR KELSEY FAMILY.—I wish for any mention of the family of De Keleseye or Kelsey, who had two stained-glass windows erected to their memory in St. Mary Magdalene, Milk Street. The windows were afterwards placed in St. Laurence, Jewry.

S. GORDON.

OLD TESTAMENT COMMENTARY.—I should be obliged if any of your readers could supply me with the name of any modern commentary on the Old Testament written from a purely secular point of view, and dealing with the various historical, ethnological, and critical questions in the light of modern discoveries.

A. B.

WILLOCK OF BORDLEY, NEAR SETTLE, YORKS.—Any information respecting this old Yorkshire family and its present representatives will be gratefully received.

W. E. KING.  
Donhead Lodge, Salisbury.

HUMOROUS STORIES.—1. Where can I find the humorous story entitled 'For One Night Only'? This story deals with an Irishman whose duty it was one evening at a ball to take charge of and look after the hats of a number of gentlemen. Some of the hats given him were opera ones, the rest were ordinary silk hats. After a while, being pushed for room, he decides to "squash" the top silk hats (which he thinks their owners omitted to do).

2. I am also in search of a humorous story entitled 'The Cornish Jury.'

B. J. PRIOR.

JOHN PLEYDELL, SPITALFIELDS SILKWEAVER, B. 1765.—Can any one inform me to which branch of the said family he belonged, as I find no mention of his name in pedigrees?

W. MORTIMER.

PLINY: FLINT CHIPPINGS IN BARROWS.—Bateman, in his 'Vestiges of the Antiquities of Derbyshire,' p. 32, says: "Fosbrooke, on the authority of Pliny and Gough, tells us that the northern nations deemed them [flint chippings] efficacious in confining the dead to their habitations." I should be much

obliged if some reader would quote the passage in Pliny, as I cannot find it.

S. O. ADDY.

[The passage you seek seems to be in the seventeenth chapter of the thirty-sixth book. See Holland's translation of 'Plinie's Natural History,' vol. ii. p. 587, ed. 1601.]

"HOLUS-BOLUS."—The *Times*, in an article on 'The Troubles of a Labour Cabinet,' has the following sentence: "However, it is not likely that in the House's present temper it will carry the clauses *holus-bolus*." What is the derivation of the italicized word?

C. McL. CAREY.

[A mock-Latinization of *whole bolus*, or of an assumed Greek ὅλος βῶλος, "whole lump"—all in a lump, all at once ('N.E.D.'). See also 'Eng. Dial. Dict.']

EPISCOPAL RING.—Particulars are sought of a thirteenth-century episcopal ring found in 1866 in a field at Sibbertoft, in Northamptonshire. Where is it now?

T. CANN HUGHES, M.A., F.S.A.

Lancaster.

MUMMIES FOR COLOURS.—The following appeared in the *Daily Mail* of 30 July:—

"We are badly in want of one [a mummy] at a suitable price, but find considerable difficulty in obtaining it. It may appear strange to you, but we require our mummy for making colour."

Can any contributor throw light on, or give references to any works connected with, the subject?

S.

AUTHORS OF QUOTATIONS WANTED.—I wish to identify the following. I think the first two are from Victor Hugo:—

1. Genius is a promontory jutting out into the infinite.

2. Nothing is so stifling as (or "more stifling than") perpetual (or "complete") symmetry.

3. To build a bridge of gold (or silver) for a flying enemy.

In a note on Macaulay's 'Warren Hastings' a recent editor says, "This phrase is said to have been first used by Philip of Macedon in his war with the Athenians." I have been unable to find any reference for this statement in the classics within my reach. Could some reader of 'N. & Q.' give the origin of the phrase, or an early reference to it? I am aware of references in Rabelais, 'Don Quixote,' Massinger, Frontinus, and Guicciardini; but none of these is what I want.

H. K. Sr. J. S.

AMERICAN YARN.—Can any reader inform me of the title and source of a humorous recitation, probably American, in which a narrator of "tall stories" tells how he met

a shipwrecked mariner floating on a hencoop off Cape Horn? At the end of his tale another man, who had wagered he will cap his story, interposes:—

Now all that Captain — has said, corroborate I can,  
And for the best of reasons—because I was that man.  
And if you don't believe it, I can prove it, as you see,  
For here's the empty matchbox that the Captain gave to me!

R. W. B.

SIR T. W. STUBBS. (See 2<sup>nd</sup> S. xi. 156, 238, 255).—In the memoirs of Field-Marshal the Duke of Saldanha by the Conde du Carnota (1880), General Sir Thomas Stubbs is frequently referred to, as on p. 189: "General Stubbs was at Oporto, commandant of the place" (28 June, 1828).

In 1833 Saldanha left Paris, and arrived in London on 4 January. On the 9th he started for Falmouth, in company with General Stubbs and his aide-de-camp.

Again, at p. 328 (23 Aug., 1833), Saldanha writes from Oporto:—

"My duty calls me to the capital. The pleasing certainty that you do justice to my feelings renders it unnecessary for me to say how much I feel the separation. If anything can lessen my regret, it is the reflection that Lieutenant-General Stubbs, whom I leave in command, and his chief of the Staff, Col. Pacheco, take the same interest in your glory and welfare as I do."

SIR JOHN SCOTT LILLIE, writing to 'N. & Q.' (at the last reference) in 1861, states that Sir Thomas Stubbs, who married a Portuguese lady, had been dead about twenty years.

I am desirous of ascertaining the name of the lady, if any issue, and the date when Sir Thomas died. RICH'D. J. FYNMORE.  
Sandgate, Kent.

JOANNES v. JOHANNES. — Which is the correct way of spelling this Christian name? As it is my own, I feel some interest in the question. The Bishop of Norwich signs himself Joh. Norvic. The Registrar of the University of Oxford tells me that it is Joannes, and not Johannes, and in the latter form it used to be printed in the 'Nomina Examinandorum' of former years.

Who can decide when doctors disagree,  
And soundest casuists doubt like you and me?

JOHN PICKFORD, M.A.

CAST-IRON CHIMNEY-BACK.—Affixed to the front wall of a house in Farringdon Road is a cast-iron chimney-back, with what appear to be the arms of Newborough, three fleurs-de-lis, two and one, supported by two lions, gorged and charged. The chimney-back has

every appearance of having been the product of one of the numerous founders formerly in the Weald of Sussex, and probably dates from the beginning of the seventeenth century. I am anxious to obtain some suggestion as to the original position of the chimney-back, the present owner having no information on the subject.

In the 'Sussex Arch. Coll.' ii. 188, is a drawing of a chimney-back at Riverhall, near Wadhurst, probably belonging to the early part of the sixteenth century. Beside the royal arms—France and England quarterly, with supporters—and the Tudor badge of the rose and crown, four times repeated, it exhibits a crowned shield, charged with the initials E. H., probably those of the original proprietor. JOHN HEBB.

JOHN (CASPAR?) RUTLAND.—Among the entries on p. 606 of Migne's 'Dictionnaire de Bibliographie,' vol. i., I find the following:—

"Loci communes theologici qui hodie potissimum in controversia agitantur. Auctore J. C. Rutlando. Colonia, 1560, in-8."

"Loci communes theologici. Auctore Gasp. Rutlando. Parisiis, 1573, in-8."

Dodd, in his 'Church History,' ii. 84, says that John Rutland was an English priest who went abroad at the accession of Elizabeth, and became chaplain to the Emperor Ferdinand and pastor of St. John's at Worms. According to Dodd, Rutland's 'Loci Communes' was published in 1560 at Antwerp (not Cologne), and he was also the author of a 'Tractatus de Septem Sacramentis.' Of this latter work Dodd gives neither the place nor date of publication. Any information about Rutland or his works would be welcome.

JOHN B. WAINEWRIGHT.

ONE-ARMED CRUCIFIX.—Can any one tell me what a one-armed crucifix is like? Speaking of a trial in Lemberg, Dorothea Gerard says in 'The Million' (pp. 285, 286):—

"On the front of the judge's table a pair of candlesticks had been placed and two brass crucifixes—a one-armed one and a three-armed one (the forms used respectively by the Roman and by the Greek Catholic churches)—in preparation for the contingency of oaths to be taken by witnesses belonging to either creed."

This reads as if the Roman Church used the one-armed crucifix; but I think I have never seen it either under Pope or Patriarch.

ST. SWITHIN.

"OCULAR DEMONSTRATION."—This phrase occurs in 'Roderick Random,' being used by a surgeon in the hero's historical examination in surgery. What earlier uses are known?

MEDICULUS.

[The 'N.E.D.' quotes it from Rouse in 1638.]

### Replies.

I.H.S.

(10th S. ii. 106.)

THE monogram is very probably of Greek origin. It is a contracted form of the sacred name of Jesus. An early form was IHC, sometimes even still more contracted into IC. The former almost certainly represented the first three letters of the Greek Ἰησοῦς, or the Latin Jes(us), the J of the Latin being the Greek I, the e being written as the capital Greek η (or e long) and as the Latin H, and the s expressed, not by the Greek Σ (=s), but by the old form C.

The IH has been found on the tomb of a martyred virgin of the first ages of Christianity (cf. Pugin's 'Glossary of Eccl. Ornaments,' s.v. 'Monograms').

The IHS is to be found on coins of the time of Justinian II. (circa 685-711) in this manner: d. N. IhS. ChS, &c., which, being interpreted, is Dominus Noster Jhesus Christus, &c. Again, on a coin of Constantine VI. (780-791), Ih SVS. XPISTVS., &c., occurs. In the former case we have the Latin h, making Jhesus or Ihesus, and the final s; in the latter instance, on the other hand, the h is unquestionably (according to Dom H. Leclercq, 'Abréviations,' 'Dict. d'Archéologie Chrétienne et de Liturgie,' edited by R.R. Dom Cabrol, Abbot of Farnborough, Hants) the Greek e long, or η.

Dom Leclercq also gives other inscriptions (*ibid.*) in which the monogram occurs thus:

1. VBI DEPOSVIT IHS VESTIMENTA SVA (sixth century)=where Jesus put off His garments.

2. DNS NOSTER IHS XPS (ninth century)=Our Lord Jesus Christ.

3. A diptych: EGO SVM IHS NAZARENVS=I am Jesus of Nazareth, or Jesus the Nazarene.

Next, it is easy from the above to conceive how the cross came to be introduced into the monogram. Over the letters was placed, very naturally, the usual sign of a contraction, so that by merely lengthening upwards the first stroke of the H a cross was made. This idea is still more apparent in the case of the Gothic lettering of the Greek Ἰησοῦς. Later on, for the sake of symmetry, an independent stem was very often given, in certain types, to the cross, and the cross-arm (or sign of contraction) was shortened to preserve the balance.

The writer at the outset hazarded the opinion that very probably the sign is of Greek origin, for this seems to him to be the

conclusion to which the weight of evidence available points; but "when doctors disagree, who shall decide?" and indeed authorities are not wanting on both sides, some maintaining the existence of a Latin origin. However this may be, Dynamius, a grammarian of the sixth century, and Amalarius, a well-known liturgist of the ninth century, both uphold the Greek origin. In the ninth century Druthmar, a monk of Corbie (cf. Dom Leclercq, as above), writing on the subject, describes the sign thus: "Scribitur cum tribus litteris, id est *iota*, et *e* longa et *sigma*."

The monogram IHS, referred to by Lucis as being on altar frontals and such like, is, *inter alia*, the badge of the Jesuits. Being originally instituted as "The Company of Jesus," they naturally enough adopted a sign so particularly appropriate to them, seeing that they were *par excellence* (by name) the followers of Jesus. However, the monogram dates back far earlier than the date of their institution (c. 1536), and in the particular form which they adopted was perhaps first made generally known and popular by St. Bernardine of Siena, a Franciscan, who died in 1444. Thus according to Martigny and Alban Butler, and we find that contemporary pictures of the saint represent him as holding a tablet on which the sacred monogram is portrayed in the centre of a circle and surrounded by rays, and which he used to exhibit to the vast multitudes who flocked to hear him preach, thereby to move them to compunction and devotion. A copy of the original monogram may be seen on the walls of the Franciscan Church of the Ara Coeli in Rome. Used as a separate monogram, the IHS is rare before the time of St. Bernardine (*vid.* Pugin, 'Glossary,' *ibid.*).

The interpretation "Jesus Hominum Salvator," also attributed to this saint, is merely a "coincidence," as is also the more modern signification in the vernacular, I H(ave) S(uffered).

The IHS has also been used as a badge of the Dominican Order, but in this case it is represented on a Host, with rays.

As regards the A.M.D.G., which is likewise (as Lucis rightly supposes) a Jesuit motto, and which is very commonly used by the Jesuits, I have always heard the translation Lucis gives, namely, "To the greater glory of God." Many a time have I, as a boy at Stonyhurst College, put A.M.D.G. at the head of a theme. Unlike the IHS, this is an exclusively Jesuit motto.

B. W.

The origin of this sacred symbol is unconnected with the history of the Jesuits. As

stated in some of the smaller English dictionaries, it is merely an abbreviation of the name Jesus in Greek, IH $\Sigma$ , the second letter being the long *e* and not an *h*. The subsequent confusion of the vowel with the aspirate was due to Latin scribes, who adopted, without apparently understanding, the contraction, otherwise they would have written it IES. This naturally occurred some centuries before Loyola's time, the 'N.E.D.' for instance, giving a quotation dated 600 A.D., in which the abbreviation is used, together with full details concerning the mistake. The true meaning of the three letters being thus lost, various ingenious redditions have at different times been offered. It seems, however, that the founder of the Jesuits was not the author of the "Jesus Hominum Salvator" interpretation. At all events, Brewer credits St. Bernardine of Siena with its invention, though, with characteristic inaccuracy, the saint is mentioned as making the explanation in 1347, a third of a century before his birth.

A quaint mystical elucidation is that by a Valencian troubadour, Vicent Ferradis, which is given by Sismondi as follows:—

Nom trihumfal queus presenta visible  
Del crucifix la bella circumstancia,  
En mig la *h* que nos letra legible  
L'innens ja mort, tractat vilment y orrible.  
La tittle d'alt de divinal sustancia.  
La *j* y la *s* los ladres presenten  
A les dos parts per fer li companyia,  
Y pels costatz dos punts pue s'aposenen,  
Denoten clar los dos que l'turment lenten  
Del redemptor, Johan y la Maria.

Here we have even the intermediate stops accounted for by the presence of St. John and the Virgin Mary at the foot of the cross, the *I* and the *S* representing the two thieves, one on either side.  
J. DORMER.

St. Bernardin of Siena, the Franciscan saint (1380 to 1444) after whom the pass between Splügen and Bellinzona is named, was accustomed to preach, holding in his hand a gilded board on which were carved the above letters surrounded by rays and surmounted by a cross. This is his chief distinguishing emblem in paintings and sculptures. As St. Bernardin used them, the letters were an abbreviation of the holy name in Greek, IH $\Sigma$ OY $\Sigma$ . St. Ignatius took St. Bernardin's emblem as the badge of his new society. Whether he originated the interpretation "Jesus Hominum Salvator" or it was earlier, I do not know. Mrs. Jameson in her 'Legends of the Monastic Orders' gives two representations of St. Bernardin carrying the board or tablet above mentioned, taken from a painting by Lo Spagna and a bas-relief by Andrea della Robbia. In a

picture by Il Moretto in the National Gallery the emblem borne by St. Bernardin is circular in form. I may add that the earliest example of the monogram in question is said to be on a gold coin of the Emperor Basil I. (867-886).

As to subsidiary points raised by LUCAS:—

(1) The badges of the monastic and mendicant Orders, of the Lateran and Borgo Canons, and of the Jesuits and the Oblates of St. Charles are delineated on pp. 137 to 139 of Toker and Malleson's 'Handbook to Christian Ecclesiastical Rome,' pt. iii.

(2) Though God's glory in itself is absolutely perfect and cannot be increased, in its manifestation in the world it is capable of the greater and less. It is in this sense that A.M.D.G. is to be understood.

JOHN B. WAINEWRIGHT.

Perhaps I may be allowed to quote my note to Chaucer, 'Cant. Tales,' Group B, l. 1793, which was first printed in 1874, or thirty years ago:—

"*Iesu* is written 'Ihu' in MSS. E., Hn., Cm.; and 'ihc' in MSS. Op., Pt., Ln.; in both cases there is a stroke through the *h*. This is frequently printed *Ihesu*, but the retention of the *h* is unnecessary. It is not really an *h* at all, but the Greek  $\eta$ , meaning long *e* ( $\epsilon$ ). So, also, in 'ihc,' the *c* is not the Latin *c*, but the Greek  $\zeta$ , meaning  $\Sigma$  or *s*; and *ihc* are the first three letters of the word  $\text{IHCOCY} = \text{IHOYOC} = \text{Iesus}$ . *Iesu*, as well as *Iesus*, was used as a nominative, though really a genitive or vocative case. At a later period, *ihs* (still with a stroke through the *h*) was written for *ihc* as a contraction of *iesus*. By an odd error, a new meaning was invented for these letters, and common belief treated them as the initials of three Latin words—viz., *Iesus Hominum Salvator*. But as the stroke through the *h*, or mark of contraction, still remained unaccounted for, it was turned into a cross! Hence the common symbol I.H.S. with the small cross in the upper part of the middle letter. Another common contraction is *Xpc*, where all the letters are Greek. The *x* is  $\chi$  ( $\chi$ ), the *p* is  $\rho$  ( $\rho$ ), and the *c* is  $\varsigma$ ; so that *Xpc* =  $\text{Chr}$ , the contraction for *Christus*, or Christ."

WALTER W. SKEAT.

The learning on the subject is to be found concisely stated in 'The History, Principles, and Practice of Symbolism in Christian Art,' by F. E. Hulme, 1891, pp. 51-2.

STAPLETON MARTIN.

The Firs, Norton, Worcester.

One of the first bits of pseudo-ecclesiology impressed upon me was that I.H.S. meant *Iesus Hominum Salvator*, and I.H.C. *Iesus Hominum Consolator*. These misstatements were happily among the earliest of my unlearnings, and I am rather shocked to find that even in the twentieth century enlightenment should have to be sought of 'N. & Q.' As far away as 1847, in 'A Hand-Book of Eng-

lish Ecclesiology; it was written: "We have proved elsewhere that this [monogram]..... is simply the contracted Greek form IHΣ for IHΣΟΥΣ. The mark of contraction makes a cross with the upright stroke of the h" (pp. 243-4).

In a publication no more recondite than the *Penny Post* for 1857, p. 238, we have admirable cuts of coins of the ninth and tenth centuries on which the contraction appears in connexion with an effigy of our Saviour. The belief that it originated in the sixteenth century is therefore absurd. All that Ignatius Loyola did was to adopt the acrostic suggestion made by Greek characters which had been translated into Roman letters.

I may as well add that the C in IHC comes of a form of the Greek sigma less suggestive of S than that which has given us IHS.

ST. SWITHIN.

Is not I.H.S., as a religious motto or badge, a Latin transcription of the first three letters of the Greek name IHCOYC or IHΣΟΥΣ, and well known in ecclesiastical art long before St. Ignatius of Loyola founded his company? As he was a native of the province (once called "The Kingdom") of Guipuzcoa (Ipuscoa in the Latin of the sixteenth century), he might, without going for a very long ride or walk (twelve miles as the crow flies) from his father's "casa solar" in Loyola (= mud-factory, *tejeria*) at Azpeitia, have seen these initials on the beautiful and most interesting doorway of the parish church of Idiazabal, the date of which seems to be early in the thirteenth century. It symbolizes the seven sacraments by its sevenfold mouldings, is transitional between decadent "Byzantino" and incipient ogival, and has details in its ornamentation which indicate the influence of Irish art.

E. S. DODGSON.

If LUCIS will turn to 1<sup>st</sup> S. ix. 259 he will find a note by the Editor referring a correspondent to a valuable tract entitled 'An Argument for the Greek Origin of the Monogram I.H.S.' published by the Cambridge Camden Society, which clearly shows that this symbol is formed out of the first two and the last letter of the Greek word IHΣΟΥΣ.

EVERARD HOME COLEMAN.

[Additional replies from MR. R. FOULKES, A. H., MR. HARRY HEMS, L. L. K., MR. HOLDEN MACMICHAEL, MR. HOBSON MATTHEWS, DR. FOSTER PALMER, MR. R. J. STEGGLES, MR. J. TOWNSEND (New York), and the REV. C. S. WARD have been forwarded direct to LUCIS.]

THACKERAY'S PICTURES (10<sup>th</sup> S. ii. 169).—The contents of Thackeray's house, Palace

Green, Kensington, including his pictures and drawings, were sold by us on 16-17 March, 1864.

CHRISTIE, MANSON & WOODS.

LONGEST TELEGRAM (10<sup>th</sup> S. ii. 125, 176).—I am the fortunate possessor of the *Chicago Times*, the gift of my friend Mr. Frowde, of the Oxford Press, mentioned by R. M. L. The number of words far exceeds his estimate. The *Chicago Times* stated that the portion of the New Testament telegraphed "contains about 118,000 words, and constitutes by many fold the largest special dispatch ever sent over the wires." On the day before the publication of the paper, a copy of the Revised Version was received. In telegraphing it was forgotten to give instructions as to the arrangement of the paragraphs, and the four Gospels are printed with the verse divisions. The *Chicago Times* opens with the following headlines:—

"The Will, which is more commonly designated as the New Testament, as it bequeaths Eternal Life to the Heirs of God. It is the charter under which all branches of the Church are organized, and the source whence the Theologians derive their doctrines. The *Times* presents to its readers the entire revised New Testament, which does not differ radically from the common version. In its records and teachings it is not brought down to date.....And old-fashioned Christians will find it unobjectionable."

JOHN C. FRANCIS.

"SAINT" AS A PREFIX (10<sup>th</sup> S. ii. 87).—Similar contractions are seen in S. Befana, an Italian corruption of the Greek 'Επιφάνια, the Epiphany, and in Santa Claus, the Dutch name of St. Nicholas. "Tooley" in "Tooley Street" is a contraction of St. Olave, a fact, however, perhaps as well known as that "tawdry" is abbreviated "St. Audrey," "tawdry lace" being lace bought at St. Audrey's Fair, held in the Isle of Ely on St. Audrey's Day, i.e., St. Etheldrida's Day. And is not "Tantony," as well as Stanton, a contraction of St. Anthony? Cf. also "Sanfoin," "Sangreal," "St. Sepulchre," and "Saunter." In St. Sepulchre the "St." is, I think, believed to be redundant, "Sepulchre" being in reality a contraction of St. Pulchre; but I have never been able to make out whether the historic edifice at the western end of Newgate Street is dedicated in the name of the Holy Sepulchre or of St. Pulcheria, Empress of the East, upon whom the epithet of "guardian of the faith" was conferred by the Fathers of the General Council of Chalcedon in 451. In Skeat's 'Concise Dictionary' we are told that the origin of the word "saunter" is unknown. Might I venture to suggest that the ety-

mology given in Nathaniel Bailey's 'Dictionary,' 1740, is not altogether an unreasonable one! He says that it is from the French *sancte terre* and the Latin *sancta terra*, because when there were frequent expeditions to the Holy Land, many idle persons went from place to place upon pretence of taking the cross upon them, or intending to do so, and to go thither. Thus it came to mean to wander up and down. Bailey spells it "santer." A "fiacre" was so called from the circumstance of the inn where such vehicles for hire were first supplied in Paris having the image of St. Fiacre, the Irish anchorite, over the gateway. I think this is so.

J. HOLDEN MACMICHAEL.

[On *saunter* see DR. CHANCE'S note, 7<sup>th</sup> S. vii. 464.]

Many such contractions will be found in the West of England and doubtless in other parts. St. Aubyn has become colloquially, and is frequently written, Snorbyn or Snorbin; and St. Lo or St. Loe has become Sanlo. Some surnames beginning with San or Sin or St. are to be suspected of a similar origin. I suppose there can be no doubt about Stubbs.

F. P.

HARLSEY CASTLE, CO. YORK (10<sup>th</sup> S. ii. 89).—This place was formerly spelt Harlessey. Under the heading of 'Harlsey West,' in the 'National Gazetteer' (1868), will be found the following:—

"A township in the parish of Osmotherley, North Riding, co. York, four miles N.E. of Northallerton. It is joined with East Harlsey. Here are the ruins of Harlsey Castle, founded by Judge Strangeways. The Earl of Harewood is owner of the land."

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

There are, I believe, remains still visible at West Harlsey, near Osmotherley, in the North Riding, of a castle whose tower was in the early part of the last century so damaged by a thunderstorm that it had to be taken down. Camden says Harlsey Castle "formerly belonged to the family of Hotham, but afterwards to the Strangeways, and now to the Lawsons; both of them [*i.e.*, Wharleton and Harlsey Castles] old and ruinous" (ed. 1722, vol. ii. col. 910).

J. HOLDEN MACMICHAEL.

BRISTOL SLAVE SHIPS, THEIR OWNERS AND CAPTAINS (10<sup>th</sup> S. ii. 108).—Some references to these will be found in 'Cardiff Records,' vol. iii., among the Glamorgan County Records. The slaves referred to here were, however, not negroes but Welshmen, practically sold to West India planters, instead of being hanged for felony.

JOHN HOBSON MATTHEWS.

REBECCA OF 'IVANHOE' (10<sup>th</sup> S. ii. 28, 94).—DOMINIE SAMPSON may consult 'Colonial Days and Dames,' by Anne Hollingsworth Wharton (Philadelphia, Lippincott), 1896. The author recites the story of Washington Irving's visit at Abbotsford in 1817. Irving told Sir Walter of the charms of Rebecca Gratz, a Jewess of Philadelphia.

"He described her wonderful beauty, related the story of her firm adherence to her religious faith under the most trying circumstances, and particularly illustrated her loveliness of character and zealous philanthropy."—P. 234.

Scott thereupon took Rebecca Gratz as the original of the heroine in 'Ivanhoe.' This writer (p. 235) says that Scott sent a copy of the book to Irving, with a letter, in which the question is asked, "Does the Rebecca I have pictured compare with the pattern given?" The author, of her own knowledge, testifies that when Rebecca Gratz had become elderly she was frequently pointed out as Scott's heroine to young people in the streets of Philadelphia. FRANK WARREN HACKETT.

1418 M Street, Washington, D.C.

BROWNING'S "THUNDER-FREE" (10<sup>th</sup> S. i. 504; ii. 73).—In response to the request by H. K. St. J. S. for further references, I give the following:—

1. 'Don Quixote,' Part II. chap. xvi., towards the end:—

"Cuando los reyes y principes ven la milagrosa ciencia de la poesia en sugetos prudentes, virtuosos y graves, los honran, los estiman y los enriquecen, y aun los coronan con las hojas del arbol a quien no ofende el rayo [el laurel]."

"El rayo" is "la foudre" (Viardot). Viardot's note on this refers to both Pliny and Suetonius.

2. Leopardi, 'La Scommessa di Prometeo':

"Alcuni pensano che intendesse di prevalersi del lauro per difesa del capo contro alle tempeste; secondo si narra di Tiberio, che sempre che udiva tonare, si ponea la corona: stimandosi che l'allora non sia percosso dai fulmini."

3. Cowper, 'Table Talk,' ll. 5, 6:—

Strange doctrine this! that without scruple tears  
The laurel that the very lightning spares.

4. In Brewer's 'Dictionary of Phrase and Fable' (ed. 1895) we find, under 'Laurel':—

"Another superstition was that the bay laurel was antagonistic to the stroke of lightning; but Sir Thomas Browne, in his 'Vulgar Errors,' tells us that Vicomereatus proves from personal knowledge that this is by no means true."

5. The superstition is noticed as both ancient and modern in an interesting article on p. 272 of *Chambers's Edinburgh Journal*, vol. iv. new series, 25 Oct., 1845. The writer there quotes from an old English poem:—

As thunder nor fierce lightning harms the bay,  
So no extremitie hath power on fame.

6. He also quotes from a copy of complimentary verses to the memory of Ben Jonson:—

I see that wreath which doth the wearer arme  
'Gainst the quick stroakes of thunder, is no charme  
To keep off death's pale dart: for, Jonson, then  
Thou hadst been numbered still with living men;  
Time's scythe had feared thy laurell to invade,  
Nor thee this subject of our sorrow made.

7. Lastly, this writer says:—

"The iron crown of laurels upon the bust of Ariosto in the Benedictine church at Ferrara was melted by lightning, an incident which 'Childe Harold' notices and comments on:—

Nor was the ominous element unjust;  
For the true laurel wreath which glory weaves  
Is of the tree no bolt of thunder cleaves."

See Byron, 'Childe Harold,' iv. 41:—

The lightning rent from Ariosto's bust  
The iron crown of laurel's mimicked leaves.

See also Nos. xi. xii. of the 'Historical Notes' in the appendix to Byron's 'Works' (Murray, 1837). C. LAWRENCE FORD.  
Bath.

It seems that the greater the amount of oil contained in trees the less they are threatened by lightning, whereas amyllum attracts it. Very rich in oil are the walnut tree and the beech; on the contrary, rich in amyllum and poor in oil are the oak, willow, elder, poplar, maple, hazel-nut, elm, mulberry, white-thorn, ash-tree. In the province of Saxony country folk warn you, when a thunderstorm is approaching, by this saying, in which, it appears, the experience of many generations is summed up:—

Vor den Eichen sollst du weichen,  
Vor den Fichten sollst du flüchten,  
Auch die Weiden sollst du meiden,  
Doch die Buchen sollst du suchen.

G. KRUEGER.

Berlin.

PSALM-SINGING WEAVERS (10th S. ii. 128).—This query calls to mind the singing whilst at work of hand framework knitters and stockingers of Derbyshire and Notts, as they were in the middle of last century, or years before, but not much later, for factories in which such work was done by steam-driven machines arose, and, except in some few cases, took away the hand framework knitters' employment. The shops in which these men worked were long narrow rooms, with a row of machines along the light side, which was all window. Some of the shops held a dozen frames. Stockingers were noted as a singing class of men, and, in spite of the constant din made as they

worked the frames, they would join in singing, in perfect time and tune, "psalms and hymns and spiritual songs," to help to pass the time. So accustomed were they to the noise, to which many of them were born and in which they lived from lads upwards, they could carry on conversations with mates several frames away. As for the singing, it was curious in effect when grand old hymn verses were rolled out to a machine accompaniment of "Ter, ter! titter-tom-bom," the first being the sound made by the thread-carriers along the rows of needles, the second that of the foot-wheel going round with the upper portions of the frames pulled forwards to catch and divide—not cut—the thread, and pass it back over the needles to form woven material.

This will not assist, but it will, maybe, interest MR. MOUNT. THOS. RATCLIFFE.  
Workshop.

Falstaff: "I would I were a weaver; I could sing psalms or anything" ('1 King Henry IV., Act II. sc. iii.). MEDICULUS.

EPITAPHS: THEIR BIBLIOGRAPHY (10th S. i. 44, 173, 217, 252, 334; ii. 57).—Allow me to make one or two more additions to the list:—

"The Epitaphs and Monumental Inscriptions in Greyfriars Churchyard, Edinburgh. Collected by James Brown, Keeper of the Grounds, and Author of the 'Deeds Guide.' With an Introduction and Notes. Edinburgh, J. Moodie Miller; London, Hamilton, Adams & Co. MDCCCLXVII." Pp. lxxxiii, 360.

There are twenty-three illustrations and a plan of the ground. The book was published by subscription, but many extra copies were purchased by booksellers.

Another work on the same subject is:—

"An [sic] Theater of Mortality; or, the Illustrious Inscriptions extant upon the several Monuments, erected over the Dead Bodies (of the sometime Honourable Persons) buried within the Gray-friars Church-yard; and other Churches and Burial-Places within the City of Edinburgh and Suburbs. Collected and Englished by R. Monteith, M.A. Edinburgh, 1704," small 8vo.

A third may be added:—

"The Register of Burials in York Minster, accompanied by Monumental Inscriptions, and illustrated with Biographical Notices. By R. H. Skaife (1634 to 1836), from the *Yorkshire Archaeological Journal*, Vol. I. (pp. 226-330)."

There is a plan of position of the monuments.

I have noted these three works, as they contain much curious and genealogical information not only with reference to the interments, but concerning the places where many of the people dwelt, and a record of the appointments which they held. In the



Greyfriars Churchyard many of the inscriptions are fast becoming illegible.

JOHN PICKFORD, M.A.

Valuable contributions on this subject appeared in 6th S. ix. 86, 493; x. 34; and 8th S. xii. 125. The second reference is of special importance. N. R. E.

See 'Gleanings from God's Acre,' by that most courteous public official, Mr. J. Potter Briscoe, librarian of the Nottingham Free Libraries. T. CANN HUGHES, M.A., F.S.A. Lancaster.

SHAKESPEARE'S GRAVE (10th S. i. 288, 331, 352, 416, 478).—The fact that MR. I. H. PLATT has lived in Gloucestershire is of itself no argument. One has often to go away from home to learn news of home. I, of course, did not know that he was a former resident of that county. However, the points raised in this controversy seemed to me so important that I determined to revisit Stratford and endeavour, if possible, to ascertain something definite. The result of my visit is fully explained in the following letter from my friend Mr. W. S. Brassington, F.S.A., the librarian of the Shakespearean Memorial there:—

"You ask my opinion upon the note by MR. I. H. PLATT on 'Shakespeare's Grave.' Though I am a constant reader of 'N. & Q.' it is not often that I contribute to its pages. This note, however, very specially appeals to me, so must be fully answered.

"1. The bust of Shakespeare now on his monument in the chancel of the parish church of Stratford-upon-Avon undoubtedly is the original one placed there by the poet's family within seven years of his death, and referred to in the lines by Leonard Digges in the folio of 1623.

"2. In 1746 John Ward had the bust repainted.

"3. It was put in pickle by Malone, who, having thus removed Ward's paint, had the bust painted white. About the middle of the nineteenth century the bust was badly painted by Collins.

"4. Dugdale's drawing is obviously wrong, and it is well known that the sketches of tombs inserted in his 'Warwickshire' are badly drawn, and usually inaccurate, though the monuments are easily recognized from the poorly executed engravings supplied by Dugdale. In this instance it is obvious that the monument never was, and could not have been, as engraved by Dugdale's artist.

"5. Johnson, the tombmaker who made Shakespeare's monument, is known to have produced many similar ones, e.g., that of John Combe in the chancel of Stratford Church close to Shakespeare's monument. The monument is designed and executed in a manner characteristic of the early part of the seventeenth century, and Shakespeare's bust, except the painting, and a possible injury to the nose, appears as it was during the lifetime of his widow and his children. I know of no monument made in the eighteenth century resembling this in design or execution; it is of distinctly seventeenth-century type.

"6. In any representative collection of engraved portraits of Shakespeare it would be easy to find half a dozen fancy designs of Shakespeare's monument, each differing from the original. The fact is that before the days of photography illustrators, with few exceptions, were not accurate; indeed, it is impossible for a hasty draughtsman to be so, and the only wonder is that the old drawings so nearly resemble the monument. Much has been made of the position of the small decorative figures on each side of the poet's arms, Dugdale's artist, and others following him, representing these figures as poised at the extreme edge of the cornice in a quite impossible position, an obvious error in drawing, not in accordance with the design of the memorial.

"7. There are discrepancies between Dugdale's drawing of the Clopton monuments in Stratford Church and the originals, quite as startling as those between his drawing of Shakespeare's tomb and the actual object. In this case also the original monuments are still extant, and unaltered except that they have been cleaned and repainted."

As is well known, Mr. Brassington is a most painstaking and diligent Shakespearean student and author, and to his remarks in the above letter it is scarcely necessary to add anything. CHAS. F. FORSHAW, LL.D. Baltimore House, Bradford.

BACON AND THE DRAMA OF HIS AGE (10th S. ii. 129).—Kuno Fischer clearly referred to the remarks of Bacon in later life on poetry and the theatre generally, for nowhere in Spedding or in any other records connected with the great Elizabethan do we find any *disdainful* remarks of his concerning the theatrical profession. He never satirized it, and he never vilified, or we may be sure we should have had it dinned in the public ear in the recent lives of Shakespeare such as Mr. Sidney Lee and others have put forth. The question of MR. KREBS is perhaps best answered by the short summary of Bacon's views on the subject in 'Is It Shakespeare?' (John Murray) pp. 269, 270, and also at p. 339, where Bacon's words, revised in later life (1623), are quoted in full.

NE QUID NIMIS.

The reference presumably intended is given by the undersigned in 7th S. v. 484, under the heading 'Bacon and Shakespeare.' It is to 'De Augmentis Scientiarum,' lib. ii. c. xiii. That work appeared in 1623, but is, in fact, an enlarged edition of an earlier one, 'On the Proficiency and Advancement of Learning,' which was published in 1605.

W. T. LYNN.

Blackheath.

MARTYRDOM OF ST. THOMAS (10th S. i. 388, 450; ii. 30).—Seeing MR. J. HOLDEN MACMICHAEL's remark on St. Thomas of Hereford and his reference to the *Antiquary*,

I should much like to know who this St. Thomas was. I have before me a sketch—taken from a painted widow—of this person. He is habited in mitre and cope, &c., all in white, with embroidery in gold-coloured roses on both. The left hand holds a crosier; the right is uplifted in the act of blessing, with a ring on the second finger. In bold old English characters are the words, "Ste. Thomas de hereford," on a ribbon behind, while at his feet is a shield on which are the arms, representing a diceboard pattern in black and white. The figure is 6 in. high, and fixed in the extreme upper part of a beautiful stone window in Cothelstone Church, near Taunton, Somerset. I should be pleased to show this sketch, an admirable one, to any one interested.

HAROLD MALET, Col.

For churches dedicated to St. Thomas à Becket see 8th S. vi. 468; vii. 57, 118, 277.

JOHN T. PAGE.

FINAL "-ED" (10th S. ii. 47).—I am glad to see this matter come under discussion in your pages; for while, as one who has visited many churches in different parts, I can confirm the experience of W. C. B. that there are "not a few" clergy who deliberately make a separate syllable of the final *-ed*, yet I feel sure that nine out of ten read the services and lessons in church with the same pronunciation they would give to such words outside the church. I am in the habit of attending a church where the old fashion of sounding *-ed* as a syllable has of late been revived, and yet is not consistently observed; but I am sure neither of the clergy would think of pronouncing *preserved*, for example, in three syllables when used in ordinary conversation, or *hanged* in two. Certain words must, by a cultured man, have the final *-ed* sounded (this last word, for instance), but then this is done in everyday life as well as in church; and why should any difference be made?

Then a distinction should be made, I take it, between original words ending in *-ed*, as "wicked" applied to a man, and cases where the *-ed* is added to original words, as *moisten*, *moistened*; *enrich*, *enriched*, &c. The objectors to the formation of the word "talented" would, I suppose, hardly acknowledge "half-hearted," "whole-hearted," but I think they will be found used by good authors, and are examples of *-ed* that must be separately pronounced.

I have never had the privilege of hearing "ragged" spoken as "ragg'd," but "fagged" (tired out) is, I should fancy, always sounded as one syllable, as also "wicked" would be if

it referred not to an action or an individual, but to a shoemaker's candle, which is "double-wicked." W. S. B. H.

ANAHUAC (10th S. i. 507).—The introductory chapter to that capital boys' book 'The Rifle Rangers,' by the late Capt. Mayne Reid, is entitled 'The Land of Anahuac.' The author there gives a poetical and somewhat rhapsodical account of Mexico, and in a foot-note, if my memory serves me right, states that the word is pronounced *Anahawk*. I am unfortunately unable in this instance to "verify my references," as no library to which I have access contains a copy of the book referred to. Perhaps some other reader of 'N. & Q.' can confirm this. T. F. D.

PAMELA (9th S. xii. 141, 330; 10th S. i. 52, 135, 433, 495; ii. 50, 89).—It may be worth noting that M. C. B., writing from New York State (10th S. i. 237) about some curious Christian names, gives Pamela.

There is nothing, I think, to show how the author of the following book would have pronounced the name: 'The True Anti-Pamela; or, Memoirs of Mr. James Parry. .... Written by Himself. .... Second edition. .... London, 1742.' The name appears only, I think, on the title-page and in the dedication, p. vi. ROBERT PIERPOINT.

IRRESPONSIBLE SCRIBBLERS (10th S. ii. 86, 136).—I must promptly correct an error which occurs in my reply, an error, I am afraid, for which I alone am to blame. I should have written *Hawkshhead*, and not "Hartshead," as the place where Wordsworth's name is still to be seen.

CHAS. F. FORSHAW, LL.D.

Bradford.

No doubt it is great presumption on the part of 'Arry and 'Arriet to follow the example of their betters. I remember a clear space (amidst hundreds of names) once being found for me upon the wooden walls of the little railway station at New Wilmington, Pa., and recollect the distinctly expressed disappointment of my farmer cousin when I declined to add my own name to the multitude.

Last Eastertide I happened to be in the Banqueting Hall at Rosenburg Castle, Copenhagen. The room—as many will recollect—is somewhat curiously situated upon the top floor of the palace, and therein may be seen the silver circular font (3 ft. 2 in. high and 2 ft. 9 in. in diameter), made in Frederick IV.'s time (about 1671), and used for royal baptisms ever since. Our Queen was christened there in 1844. Dr. P. Brock,

the most courteous and kindly curator, pointed out to me a window-pane in that room on which our Queen had scratched, with a diamond, in goodly sized characters, her name "ALEXANDRA." I confess, as an Englishman, I felt quite proud to see it there!

HARRY HEMS.

Fair Park, Exeter.

PHRASES AND REFERENCE (10<sup>th</sup> S. ii. 128).—St. Giles's Cup.—At the Leper Hospital of St. Giles-in-the-Field

"the prisoners conveyed from the city of London towards Teyborne, there to be executed for treasons, felonies, or other trespasses, were presented with a great bowl of ale, thereof to drink at their pleasure, as to be their last refreshing in this life."—Stow's 'London,' ed. Thoms (reprint of 1603 edition), p. 164; or ed. Strype, 1720, bk. iv. p. 74.

The latter has in the margin "St. Giles Bowl."

R. B. McKEEROW.

A wet Quaker is described in the 'Slang Dictionary' to mean a man who pretends to be religious and is a dram-drinker on the sly.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[MR. HOLDEN MACMICHAEL sends a similar reply on both points.]

"CUTTWOORKES" (10<sup>th</sup> S. ii. 149).—Cutwork was the name of a particular kind of lace or embroidery, for which see 'N.E.D.'

W. C. B.

Probably woodcut work, i.e., the printing of work containing cuts or illustrations ('H.E.D.'). Cutwork was also open work in linen stamped or cut by hand, a substitute for thread lace or embroidery. See quotations in Nares's 'Glossary.'

J. HOLDEN MACMICHAEL.

[DR. FORSHAW also thanked for reply.]

FRANCE AND CIVILIZATION (10<sup>th</sup> S. i. 448; 13).—That Frenchmen are highly civilized there can be no doubt. Any one having the privilege of a Frenchman's friendship has a valuable possession. I have wandered east and wandered west, and, so far as the peoples of the world go, I have put a girdle round the globe; and although much might be said, and well-nigh convincingly, in favour of any one of several races in the Indian Empire, I am of the opinion that the Chinese are the most highly civilized. Their diplomacy is second to none. As negotiators and business men they are unrivalled, and they have carried Socialism to such a state of perfection that they have practically a finer development of the feudal system. Their philanthropic and charitable institutions are as wonderful as they are admirable. As

regards the women, their hair is very tidy, and tastefully and reasonably put up. Their dress is sensible and modest, and the gold and silver of their ornaments are purer than the women of most other nations can show. On the subject of foot-binding, which is dying out, there is more than 999 men out of 1,000 are aware of to be said in favour of that process. Here is what Dr. Arthur Stanley, M.P.H. for the English and American Settlements at Shanghai, says in a paper on 'Chinese Hygiene' issued with his report for 1903. After having referred, *inter alia*, to the facts that Chinese hygiene is the product of an evolution extending more than 2,000 years before the Christian era, and that the Chinese inoculated for smallpox when our ancestors were painting themselves with woad, he concludes thus:—

"Antiquity in national life is good because it allows evolution to have full development. In social etiquette, for example, ceremonials have been gradually perfected through long periods of time, so that their modes of social intercourse are the most punctilious and refined. In general life it is admitted, by those who have frequent intercourse, that the Chinese gentleman is the most polite in the world."

Much depends on what is meant by civilization; but the points mentioned are sufficiently applicable to be worth recording.

DUH AH COO.

Hongkew.

LARGEST PRIVATE HOUSE IN ENGLAND (10<sup>th</sup> S. ii. 29, 133).—The *Daily Chronicle* for 29 March last was perfectly correct in its assumption that Wentworth Woodhouse is the largest private house in England. The noble owner (Lord Fitzwilliam) has kindly given me the following details relative to it: "It has 21 entrances, 365 windows, covers an area of six acres of land, and contains over 150 rooms. Its length is 700 ft., and the breadth is about 300 ft."

During the World's Fair at Chicago in 1893 I spent four or five months in the Manufactures Building within the grounds at Jackson's Park. It had been designed by Mr. George B. Post, of New York, and, in spite of its immensity, was an edifice of singularly fair proportions. The largest covered erection ever built, it measured 1,687 ft. by 787 ft., and had a height, in the clear, of 202 ft. 9 in. Its ground area was 30—47 acres, and it possessed a capability for seating 300,000 persons. These particulars I take from 'The World's Columbian Exposition Official Catalogue,' a most exhaustive volume, issued complete upon the day the exhibition was opened (1 May)

by President Cleveland. It was published by W. B. Conkey & Co., of Chicago. Its editor was an Englishman, Charles H. Capern, the only son of Edward Capern, the Bideford rural postman poet, who died 4 June, 1894, aged seventy-five, and is buried in Heaton Punchardon (North Devon) Churchyard. Let into the upper part of the Dartmoor granite headstone that marks the spot is the actual postman's bell this singularly endowed genius used to carry upon his daily rounds. HARRY HEMS.

BROOM SQUIRES (10th S. ii. 145).—As a lad I often watched besom-makers at work in Derbyshire lanes. They made the besoms in broom and birch, and one man finished off those made of broom by evenly cutting the ends, and the rest called him the broom-squarer. This was work which required a deft hand and a sharp knife. The besoms made of birch were left with untrimmed ends, and were used for side-sweeping, or drawing together loose corn on barn floors, while the others were used as the ordinary sweeping-brush is used. It would be well if every county could be treated as Gertrude Jekyll deals with "Old West Surrey."

THOS. RATCLIFFE.

SCOTCH WORDS AND ENGLISH COMMENTATORS (10th S. i. 261, 321, 375, 456; ii. 75).—Does not this surpass the "flight" of MR. BAYNE's reviewer far enough to deserve record in 'N. & Q.'? It is the opening sentence in an advance notice of a book about New York City, written by a Westerner, who can tell more about Manhattan Island than is known by most of its lifelong residents: "The 'Gittie' is about to 'gie' us the power for which Robert Burns sighed in vain."

M. C. L.

New York.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Christopher Marlowe and his Associates.* By John H. Ingram. (Grant Richards.)

THE difficulties which beset the writer of a life of Christopher Marlowe are almost as great as those to which innumerable would-be biographers of Shakespeare have succumbed. But few facts or traditions are in existence, and such as survive are distasteful to those who think that moral shortcoming, or even the unrestrained impetuosity of youth, is irreconcilable with the possession of the most eminent poetical and imaginative gifts. In the case of Shakespeare, the resented legends—which show him chasing the king's deer, contending with rivals for easily won and cheaply awarded female favours, or leaving behind him in Oxford, on his way to London from Stratford, a child by the handsome wife of a vintner and publican—rest

on the allegations or insinuations of such men of later date as Wood, Oldys, and Aubrey. With Marlowe the case is different. The charges brought against him are those of contemporaries and intimates, and evidence is forthcoming that the Privy Council concerned itself about his doings, and, to put things mildly, was nowise contented with his proceedings. No more satisfactory to Mr. Ingram is the direct evidence of Marlowe's associates than were—let us say to Halliwell-Phillipps—the allegations and insinuations of the collectors of gossip, and a main purpose of the new life of Marlowe is to brand with malignancy or mendacity those on whose shoulders rest the worst charges against the poet. Holding widely different views from Mr. Ingram as to the necessity of moral and intellectual worth running side by side, as it were in a curricule, we find his arguments special pleading, and rise from the perusal of his work a trifle resentful and wholly unconvinced. That his book is interesting, agreeable, and erudite we concede; we yield in no respect to him in admiration of Marlowe's genius, and we have read with interest and admiration the analyses of works by which we were spell-bound much more than half a century ago. That the character of Marlowe is white-washed by these labours we do not hold. It is not to vindicate a man to call him, by a *petitio principii*, "the gentle, kind, youthful Cantab." Such an epithet might have suited Shelley had his university been Cambridge instead of Oxford; but, though both men were alike in the attitude of revolt, we find nothing in the earlier to justify the use of such terms. The only way of exalting Marlowe is by depreciating his assailants. (Greene's 'Groat's-worth of Wit' is called by Mr. Ingram—apparently, since it is in quotation marks, at second hand—"that crazy death-bed wail of a weak and malignant spirit." Greene was not, indeed, very highly prized by his fellows, and Richard Simpson, in his 'School of Shakespeare,' rates his character almost as low as Mr. Ingram. The accusations brought against Marlowe in the Harleian MSS. are treated as doubtful. Baines's 'Letter' is called Baines's libel. Beard's 'Theatre of God's Judgments' is spoken of as "one of the filthiest of the evil-minded school to which it owes its origin." Again, it is called "Beard's bestial book." All who write against Marlowe are, indeed, disparaged or discredited. By proceedings such as this it is, of course, possible to establish Villon as moral and Marot as chaste. We hold no brief against Marlowe, and have no objection to being convinced of the falsehood of the accusations against him. We think, however, the labour that is undertaken is unremunerative and futile. From the point of view of criticism Mr. Ingram's work is excellent; it is handsomely got up and well illustrated. No portrait of Marlowe is known to exist. The frontispiece consists of a Dulwich portrait of Edward Alleyn. Other portraits are of Tom Hobson, the Cambridge Carrier; Matthew Parker; Richard Boyle, Earl of Cork; Charles Howard, the High Admiral; Shakespeare; Drayton; Raleigh; Chapman; and the Earls of Northumberland and Pembroke. Other illustrations are of Canterbury, Cambridge, and Deptford.

*Studies in Dante.* Third Series. By Edward Moore, D.D. (Oxford, Clarendon Press.)

IN the third series of his 'Studies in Dante' Canon Moore departs from both the previous series, but leans, however, rather to the second than the first.

In the earliest he aimed principally at exhibiting the encyclopedic character of the erudition of the great Florentine, and the use he made of Scripture and of the classics; in the second he dealt with the question of Dante's orthodoxy, with his classification of sins in the 'Inferno' and 'Purgatorio,' and with his general influence as a religious teacher. He now casts light upon such difficult matters as the astronomy of Dante and his geography, and such disputed points as the date assumed for the 'Vision of the Divina Commedia' and the 'Genuineness of the Dedictory Epistle to Can Grande.' These things belong to the ordinary task of the commentator. In 'Symbolism and Prophecy in the "Purgatorio," xxviii. to xxxiii.' he gets on points which are less abstract and more controversial. Part ii. in this chapter is concerned with the 'Reproaches of Beatrice.' Here once more our author shows himself a stickler for the purity and nobility of Dante's life. In the 'Purgatorio,' xxx. 55, Beatrice begins an arraignment of Dante, whom, it is worth observing, she addresses for the first and only time by his name, rebuking him for his shortcomings. This episode, by which what is called the Apocalyptic Vision of the Earthly Paradise was interrupted, has, as is well known, been much discussed. An accepted theory is that after the death of Beatrice, and the consequent loss of her sweet restraining and elevating influence, Dante abandoned himself to sensual indulgence, to the pursuit of the *parvoletta* or silly girl, and other vanities. Canon Moore will not accept this reading, which is supported by Boccaccio. Dante, who pleads guilty to the indictment brought against him, is at least entitled to a verdict of non-proven as regards any definite charge of sensual passion or immoral life. No claim is, however, put in for spotless and saintly self-control. On the contrary, his admirers, it is held, "do him an ill service when they insist on his being treated as either intellectually infallible or morally impeccable." We are so far in accord with our author as to hold that "the self-accusations of a sensitive and contrite spirit"—and sometimes a spirit that is neither sensitive nor contrite—"with a lofty standard of duty are not to be interpreted by the measure of dull average humanity." Something like this view Canon Moore maintains in the second series of studies. Dante's experience finds, it is said, a parallel in that of Goethe and Shelley in their youth. We are content, however, to take that of Hamlet, whose self-arraignment is kindred with that of Dante. Dr. Moore lays down as the starting-point of all his explanations "the real personal existence of Beatrice." He feels scarcely more assured of the existence of Dante himself; and though he does not absolutely affirm after Boccaccio that she was necessarily Beatrice Portinari, he sees no sufficient reason for denying it. As to the date of the 'Divine Comedy,' Dr. Moore holds to 1300, the Good Friday of which occurred on 8 April. This date, which is not wholly an unimportant matter, has been generally accepted until recent days, when some advocates of 1301 have made themselves heard. As regards the Epistle to Can Grande, the evidence, both external and internal, seems, according to our commentator, to be favourable to its authenticity. Two of the articles included in the present volume have already seen the light in the *Quarterly Review*. These have, however, undergone modification and enlargement. The general contents of the work are inferior to those in

neither of the previous volumes, and the whole constitutes a mass of valuable and illuminatory criticism and comment.

*Acts of the Privy Council of England.* New Series. Vol. XXVIII. A.D. 1597-8. Edited by John Roche Dasent, C.B. (Eyre & Spottiswoode.)

UNDER the careful and competent editorship of Mr. Dasent, one more volume of the 'Acts of the Privy Council' sees the light. This volume contains the whole of the MS. known in the Council Office Collection as Elizabeth, Vol. XIV., and is, says Mr. Dasent, a fine volume in good preservation. Not particularly eventful is the year chronicled. A large percentage of the entries deal with Irish affairs. There are many memoranda concerning crippled soldiers, who are always spoken of in commendably sympathetic terms. A good deal is said about Don Francisco d'Aquila-Averado, the Spanish Governor of Dunkirk, who was taken prisoner by the garrison of Ostend. On his delivery into her hands Queen Elizabeth insists. He proves, however, a white elephant, and in July is dispatched back to Sir Edward Norreys at Ostend. An attempted Spanish invasion proves no more successful than that of the Invincible Armada, and the vessels are compelled to fly in confusion back to Spain from the buffeting they receive in the Channel. There is still much ado about recusants, though less than in previous years, and an order is made that part of the contents of a bark which belongs to certain merchants of Wexford is to be burnt as Popish "trumpery" in the open marketplace of the town of Perin. The Lord Bishop of Duramej (*sic*) is told of "a very lewde facte lately comitted by one Barnaby Barnes, son to your Lordships predecessor, the late Bishop of Durame, in attempting to poison John Browne, the Recorder of Barwick." This can be none other than Barnabe Barnes the poet, who was the son of a bishop of Durham, and was spoken of by his playhouse contemporaries as a coward and a braggart. Torture was often resorted to in the case of a suspected murderer. A murder of a certain Richard Anger, a "double reader" of Gray's Inn, is sufficiently melodramatic, the son of the deceased man, also called Richard Anger, and Edward Ingram, a porter of Gray's Inn, being suspected of the crime. The fact is duly qualified as "horrible" that an "auncyent gentleman should be murdered in his chamber." There are allusions to Lord Hunsdon and the Earl of Nottingham's players, and there is an order on 19 February to the Master of the "Revelles," and Justices of Peace of Middlesex and Surrey, to suppress an unlicensed company that is used to play, "having neither prepared any plaie for her Majestie, nor are bound to you, the Masters [*sic*] of the Revelles."

*Poems by John Keats.* (Henry Frowde.)

THE "Oxford Miniature Edition of Poets" includes a delightful edition of Keats. It may be comfortably carried in the waistcoat pocket. *Exapto crede.* It now rests, and will rest, in our own.

THE paper on 'Sir John Davis' in the *Edinburgh Review* for July is of special interest. It is not only valuable as an historical sketch, but will do something, if only a very little, to lift "the cloud of unknowing" which still hangs over the history of Ireland. Davis was a lawyer of considerable ability, though, perhaps, not among our greatest. He was, moreover, regarded in his own time as a

poet of some power, though not equal to some of his contemporaries. On this matter the modern student who examines his writings carefully will probably see no reasons for reversing the judgment of his own time, though he will frequently find him not a little dull. He was long resident in Ireland, but never severed his connexion with the English Bar. He was counsel for the Crown in the trial of the Countess of Somerset for the murder of Sir Thomas Overbury (not Lord Overbury, as the writer calls him). He was also for a time Speaker of the Irish House of Commons. Though not a politician in advance of his age, he was a great administrator, who, if a free hand could have been given to him, would have ruled with justice, and we believe with clemency. His death was tragic. He was appointed Lord Chief Justice of England, but died the very day on which he should have taken his seat. The second volume of the 'Cambridge Modern History,' which relates to the period of the Reformation, is analyzed with great care. Very little partisan feeling is shown. We regard the estimate of the character of Charles V. as among the fairest we have ever seen, but cannot speak so highly of that of Luther. The writer, however, points out that "of toleration Luther had as little idea as Charles V. himself." The view taken of the Council of Trent is not so wide and elastic as was to be desired. 'The Life in the Universe' is a review of Dr. Alfred Wallace's volume that attracted so much attention a short time ago. The writer is, on the whole, in sympathy with Dr. Wallace, his criticisms are always fair, and he points out with great ability and force the strong objections which may be taken against there being life in any of the heavenly bodies except the one we inhabit. Until, however, we know in what life consists, a question which is as obscure to us to-day as it was to the mediæval schoolmen, we can never do more than guess as to whether it has limitations, and if it has, in what they consist. 'The History of Magic during the Christian Era' is a paper which will be of interest to folk-lorists, as it is based on a wide knowledge of occult phenomena. 'The Pathway of Reality' is a review of the Right Hon. R. B. Haldane's Gifford Lectures. It is hard reading, but will be found instructive by those who can follow the argument.

In the *English Historical Review* for July Prof. Firth has issued the third section of his papers on Clarendon's 'History of the Rebellion.' He takes a somewhat more favourable view than we do of the historian, although he fully realizes his limitations. For example, he points out his unfairness to Goring. No one in these days, we imagine, who is acquainted with his character could become a partisan of Goring. His private life had many defects, and as a soldier very little can be set down to his credit; but justice is due to all men, and in awarding this Clarendon has failed. The account of the escape of Balfour and the Parliamentary horse at the time of the catastrophe in Cornwall, when Essex's infantry were compelled to surrender, is attributed by Clarendon to Goring's negligence, or something worse. Walker, however, who is commonly trustworthy, tells us quite a different story, showing that Goring was stationed so that it was impossible for him to obstruct the Parliamentary cavalry. "The truth is," Mr. Firth says, "that he [Clarendon] and Goring had quarrelled in 1645, and he could believe anything to

the discredit of his enemy." Dr. Garnett gives some interesting letters, hitherto unpublished, which passed between Herring, Archbishop of York, and Lord Chancellor Hardwicke, during the Jacobite rising of 1745. They were great friends, and expressed their feelings to each other in the most open manner. The archbishop was loyal to Protestantism and the House of Hanover, and seems to have had something beyond a political regard for George II. On 7 September he says, "I own I am frightened at our present position, and it looks like a demonstration to me that we are now, as to the health of the body politic, in the condition of a man who does not ask his doctor whether he may recover, but how long he thinks he can hold out." Prof. Bury contributes an important study of certain early documents relating to St. Patrick. To appreciate his arguments fully, it is necessary to be master of the Celtic language. Miss Bateson has discovered and printed an English Court Leet record of Peterborough for 1461. It differs from the Latin text, and is fuller also. It is important as showing how public records did not on all occasions give the whole of what was sworn in court. Mr. Robert S. Rait contributes an excellent paper on the late Prof. Powell. We perhaps need hardly say that the reviews, which occupy a considerable space, are written with the usual ability.

THE first folk-lore postcard is issued by Mr. R. R. Edwards, of Castle Street, Salisbury, and shows the Wiltshire moonrakers, "down 'Vizes way," striving to rake the moon out of the river.

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J. B. MCGOVERN ("Pepys on 365 Children").—See 'Notices to Correspondents,' *ante*, p. 140.

W. H. M. ("Book on Etiquette").—Messrs. Routledge, Messrs. Ward & Lock, Messrs. Warne, and other firms publish such books. Any bookseller will get one for you.

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## Notes.

## HIGH PEAK WORDS.

DURING the last two summers I have spent some months in a part of the High Peak of Derbyshire which is rich in old words. The village of Little Hucklow, where I have a *privilege*—a term which will be explained further on—is about two miles from Tideswell. It is described in Domesday as waste, not because it was desolated by William the Conqueror, but because the land was then untilled, as much of it is still. We are a thousand feet above the sea level; only a few acres are ploughed, the rest being grass or moorland. Lead-mining, which had been carried on in this neighbourhood from the Roman occupation, has decayed of late years, owing to the importation of foreign lead. The miners' houses have decayed also; only the farmsteads have escaped the general ruin. The soil is a thin, black mould; the subsoil is unfertile and brown, and is called *fox-earth*. Beneath the subsoil are limestone rocks. There are *lous* or barrows on all sides, with here and there a great white heap of spar or refuse from the mines, called *feeth*, possibly a variant of *filth*.\*

Nearly every old or middle-aged man that you meet has been a lead-miner. These men

love to talk of their earlier days and of a craft which abounded in old words. For instance, there is the word *bing*. According to Tapping's glossary, "*bing* or *round ore* is the Derbyshire mining term for the purer, richer, and cleaner part of the fell or boose," and "*bing-place* or *bing-stead* is the warehouse or repository to which the *bing* is brought in order to undergo the operations of the crushing mill." The fact, however, is that a *bing* is a semicircular building, projecting from one of the gables, and sometimes from one of the sides, of a miner's *coe* or cabin. It has a lean-to roof, is without a window, and opens into the cabin as a chance opens into the nave of a church. In a word, it is a rudimentary apse, into which the miner, in sorting out his ore, threw the *pees*, or richer pieces of lead. Not one of the quondam lead-miners to whom I have mentioned the word knows it in the sense of "round ore," or any kind of ore, and they seem amused when I suggest such a meaning. It is possible that elsewhere in Derbyshire the sense of "apse" or recess may have been transferred to the material in the recess.

Another common mining word is *lew*. A *lew* is an instrument used for separating the particles of lead from the refuse with which they are mixed. One might compare it to a sieve if it had not a canvas bottom. When the *lew* is moved backwards and forwards the lighter particles rise to the top, as cream does in a separator, and the lead goes to the bottom. The man who did this work was called a *lewer*, and the process itself *lewing*. The inlets or notches on the barrel of a windlass which keep the chain from slipping are known as *crumps*.

The land on which a house stands, including the garden, even if the garden be on the other side of the road, is called a *privilege*. I heard a man say to a trespasser in his garden, "I'll not have thee on my privilege"; and I was told that a certain house would be all the better for "a little more privilege." In this part of Derbyshire, known as the King's Field, any man could follow a vein of lead across any other man's ground,

But churches, houses, gardens, all are free  
From this strange custom of the minery.\*

Hence the *privilege* seems to have been a messuage or house-plot which was sacred from the invasions of the miners. However, when the land was waste only house-plots could have been held in several ownership.

\* Cp. *stercus ferri*, and *scoria*.

\* Manlove's 'Liberties and Customes,' &c., 1653, l. 7.

I was told that some trees in my garden were *catch-crop* trees—i.e., they were self-sown and had not been planted there. Here *crop* seems to mean "seed." I have had one of them cut down, though I was warned that the trees "made the house *leer* ; not so *beem* as it would be without them." This word *leer* is the comparative of *lee*, warm, usually pronounced *lay*, as "You can get your dinner under that *lee* (lay) wall." It seems to be the O.N. *hlyr*, warm.

One day I found that the roof of an out-building on my *privilege*, which had only lately been repaired, was leaking. I asked a man what was to be done with it, and he said, "Th' mortar's too *rad*," meaning porous and loose. On making inquiry from others I found that *rad* mortar contains too much sand and too little lime. The word is more frequently applied to loosely-woven texture of any kind ; thus, stockings are *rad* when they are too lightly knitted. A woman here said of a coarse piece of woven stuff, "It wa' that *rad* that hens could pick oats through it."

The best way of getting rare or unrecorded words used in agriculture is to help farmers in their work. Acting in this belief, I have helped to make hay. One day as a fox terrier which I had taken with me ran and jumped about in the mown grass, a man said, "He's a *cumpersome* little dog." I find that playful kittens are said to be *cumpersome* (the *u* being sounded as in *full*) ; so are horses which jump over fences and will not be kept within bounds, and so are sportive boys. Another day, when I came late into the field, a farmer laughed and said, "We shall *quarter* you this morning." He meant "deduct a quarter's wages," such apparently having once been the custom.

As the sky began to grow dark with clouds somebody said, "It *bokes like* rain." This phrase, I find, is in common use, and means forebodes, threatens. For two days we had alternate sunshine and rain—the worst thing possible for the hay. When we returned to the field, after the sun had shone a few hours, a man said, "Th' hay's *brewing*." When I asked for an explanation I was told that *brewing* was the same as "weathering," and had nothing to do with fermenting. Wet hay in a stack *sweats* ; it does not *brew*. When hay is *brewed* it is turned brown, as I was told, by the sun and rain, and so spoiled or damaged. I asked whether a man's face could be *brewed* by the sun and rain, but was told that the word was only applied to hay.

The hay was raked into long rows called *casts*, otherwise *keses*, apparently from the O.N. *köstr*, a pile. These in their turn are

raked up into *winrows*, and you may hear a man say, "Put another *cast* into that *winrow*." In making a *winrow*, one windy day, we had heaped up an irregular line, when a man called out, "You're going out o' th' *rangel* altogether." A day or two afterwards the same man came to set some edging-stones in my garden. He did this correctly, and when I remarked that the stones were "out of *rangel*," he instantly denied it. The word, no doubt, means "line," but the curious thing is, whilst everybody knows the phrase "out of th' *rangel*," nobody can tell me that a line is called a *rangel*. I do not find, for example, that they speak of a *rangel* of peas or beans. A year or two ago I saw in a newspaper an advertisement of a "wrangle farm" in Lincolnshire, whatever that may be. The swathe rake which is used for pulling the hay into winrows is called a *bonny* or *bonny-rake*. The side-boards of the cart in which the hay is taken from the field are called *trippers*. The act of gathering the last wisp of hay or straw and putting it on the waggon was called the *hare-catching*, and I am told that such phrases as "We're goin' to catch th' hare to-day" and "They've caught th' hare and put it i' th' barn" were used. The explanation belongs to a highly interesting branch of folk-lore.

The stone floors of cottages are decorated round their edges with diagonal lines drawn with pot-mould, here known as *idol-back*. Apparently this means "image-mould." Formerly a serpentine line, bending in and out, with a dot in each fold, used to be drawn on the tops of the whitewashed walls, where they join the ceiling. It looks like an endless snake, and was known as "the *wild worm* pattern," which is about as hard to understand as "wild guess." The colour used was archil, which may still be bought in Tideswell. It is a rich dark blue, like that on some old china.

To *cramble* is to halt or walk lame. One day I heard a child say that her doll's arm was "not cracked but *crapeled*." I noticed that there were little fissures in the enamel, which was, in fact, cracked, though the arm was not broken. You may hear it said of a tenant that "he canno' pay his rent and *scores*" (taxes). This word occurs frequently in an account book, dated 1750, belonging to a farmer here, where it is often written *cores* as well as *scores*. To give the pronunciation of the last quotation correctly, I ought to say that the pronouns *he* and *we* are sounded nearly like *hay* and *way*, or more strictly like the *é* in the French *été*. *Pay* is sounded exactly like *pea*.

A pig-sty is called a *spot*. Thus, I heard a woman say to her boy, "Take him [the pig] into th' spot." Besides *pig-spot* we have *hen-spot* and *calf-spot*. In my 'Sheffield Glossary' I have mentioned a field or place called Rotten Spot. This seems to refer to a decayed building of some kind. Lame pigs are said to be *ricketed*. When I asked whether a certain man would be likely to buy a field which was going to be sold, the reply was, "I don't think he'll *gad* at it"—i.e., be eager to buy it. A rope or piece of cloth is said to *chove out* when the threads become untwisted or unraveled. Amongst the words which rather elude definition is *minger*. "He can *minger* a bit" is said to mean "He can do odd jobs." A *mingerer* is an amateur, or a man who knows only half his trade. Steep ground is *side-yelding*.

These words have been chosen from a large stock of "Derbicisms." Writing away from my books, I cannot say how many of them are to be found in dictionaries. Some, I feel sure, are unknown, and, in any case, I have probably given fresh illustrations or new meanings.

S. O. ADDY.

(To be continued.)

#### LETTERS OF WILLIAM COWPER.

(See *ante*, pp. 1, 42, 82, 122, 162.)

Pp. 80-81 :—

Letter 16 [should be 19].

Date March 13, 1770, Bennet C[ollege].

MY DEAR AUNT,—I am ashamed of my long, and very blameable, silence. I make the best amends I can by sending you the best news, I have had to communicate this many a day! You have heard of my brother's most dangerous sickness; he seems to be recovering very fast; and the most delightful circumstance of the dispensation is, that our gracious Lord hath taken occasion by this affliction, to open his eyes and his heart,—to bring him to the acknowledgement of the truth as it is in Jesus, and to heal him with the Holy Spirit of promise. I have not time to add more; I hope what I have written, may be a comfort to you. May it fill your heart with praise.

Yours ever in the Lord, etc. etc.

P. 81 :—

Letter 17 [should be 20].

Date March 24, 1770.

Printed in Wright, i. 117-18. Mrs. Cowper's marginal notes: "Buried at Foxton, about 7 miles from Cambridge, by his own desire." "See letters about this time, p. 112 and onward." The two sentences, "He is to be buried.....this event," omitted in MS.

The letters are resumed on pp. 85-7.

Printed in Wright, i. 123-5. P. 124, l. 11 from foot, "the school." MS. "that school", l. 3 from foot, "Accordingly," MS. "Accord-

ingly, in the time of the greatest need." P. 125, ll. 4-8, "he never mentioned.....discovered it," omitted in MS.; l. 17, "mean I," MS. "nearly" (*sic*); l. 18, "have received," MS. "receive"; l. 19, "light," MS. "lights." The last paragraph, "Mrs. Unwin.....danger," omitted in MS., which ends, "Yours, my dear Cousin, etc. etc."

Pp. 112-19.

Printed by Newton in 'Adelphi,' 1802 (Southey's Bohn, i. 151-64). The three letters to Newton must hereafter be inserted in their proper place in the correspondence. Pp. 112-115, Mrs. Cowper's note: "The following is an extract of a letter from my cousin Mr. W. C. to the Rev. Mr. Newton, March 11, 1770, dated C—m—ge" (Cambridge). Begins: "My dear friend, I am in haste." Ends: "bonds of gospel love. W. C." Pp. 115-17: "Extract of another letter from W. C. to the Rev. Mr. N., March 14, 1770." Begins: "In the evening he said." Ends: "justness of my own opinion." Pp. 117-19: "What follows is in W. C.'s letter on the 17th instant." Begins: "The sweats which." Ends: "issues from death."

Pp. 160-61 :—

Letter 17 [should be 21].

Dated O—y (Olney), March 24, 1771.

MY DEAR COUSIN,—I was unwilling to let the post go by, without my earnest congratulations on the subject of your last. I doubt not, all your friends rejoice with you, but none has so much cause as myself, from whom sprang all the danger there was of a disappointment. I consider myself as bound to acknowledge the goodness of the Lord, in this instance, equally with those, who seem more immediately concerned. It was not His pleasure that I should succeed in the business; but at the same time, having all events and all hearts in His hand, He provided that others should not suffer by my miscarriage. I have reason to praise Him with my latest breath, for this and every other affliction and disappointment I have met with. I knew not then, but I know now, that He designed me a blessing, and that He only brought a cloud over my earthly prospect, in order to turn my eyes towards a heavenly one. It gives me true pleasure, to learn by all your letters, that you are looking the same way: we may possibly meet no more on earth (for our thread of time is winding off apace), but we shall surely meet in glory. Jesus has, I trust, purchased us to be a part of His crown, in the day of His appearing. How we shall bless Him then, for all our sorrows below, which He was pleased to make effectual to wean us from a world of sin and vanity, that we might place our affections on things above. There is a blessing in every bitter cup, not always perceptible to the taste, but sure to have its effect, in keeping the soul, which knows Him, dependent upon His power and grace, and obedient to His holy will.

I am obliged to be short, being rather straitened for time. We have been driven from our house this week by the sickness and death of a maid-

servant, whose body putrified before she died, and are just returned to it again. Such a spectacle I never saw! but the Lord filled her with the spirit of gladness, enabled her to sing the praises of redeeming love, and gave her an abundant entrance into His kingdom.

I beg you will give my love to my aunt; Mr. Newton designs to call upon her. He is not as yet (as you imagine) prepared with a second volume. Writing is slow work, when the charge of a numerous people, so often interferes with it.

Believe me sincerely yours, etc.

Pp. 164-5 :—

April 19, 1771. Died that sweet inimitable saint, my dear nephew, James Martin Maitland.....aged ten years and ten months.....Three days before he died he told his Mama, he had a mind to make his will, and desired her to come to his bedside with pen and ink for that purpose. She accordingly took from his own mouth as follows:

"In the Name of God, Amen. I James Martin Maitland.....bequeath.....to my Cousin William Cowper my microscope because" (added he) "you know he is sensible and ingenious."

Pp. 171-2.

P. 168 is wholly blotted out; pp. 169-70 have been cut out, and portions of the following letter, apparently to Cowper from his cousin Mrs. Cowper, have been erased or blotted out :—

Copy of letter to — after the melancholy event of [blotted out]—dated Feb. 21.

On the happy event of this day twelvemonth,\* I wrote to you, my dear cousin, to join you in the kind circle of my rejoicing friends. How was the goodness of our heavenly Father manifested in exalting me, the most unworthy of His creatures, to the most promising scene of happiness, which, in my situation, the world had to bestow: the completion of which was expected with unspeakable delight throughout our whole family! every point gained, and every difficulty surmounted. [Two lines erased or blotted out] all things smiled, and every heart exulted at the approach of the important period! when—but, my dear cousin, permit me now to cast a veil on all that followed—it seems you have been informed of the unhappy tale. Righteous and just, O Lord, are all Thy ways, and our part, patience, meekness and submission! Mayst Thou give us under this humiliating dispensation, hearts to acknowledge Thine unerring wisdom and silently to adore Thy mysterious appointments! Aweful and dark as they seem to us, I doubt not but all is rectitude and love. Pray for me, my dear Cousin, "bear my sorrows as suitors to His throne," and teach me still to praise and glorify His Name. O pray that my "faith may be found as strong as my trial is sharp," and the issue of it happy. My mother desires her love to you: her very long silence has proceeded chiefly from a nervous weakness in her eyes: but indeed, my dear cousin, another reason has been, that none of us have had courage to take up a pen, upon this very melancholy occasion, and it has not, I assure you, without some conflict that I have been able now to do it, etc.

\* Marginal note: "The day" [erasure].

Pp. 172-5 :—

The answer dated Feb. 25, 1772.

Letter 18\* [should be 22].

MY DEAR COUSIN,—It never grieved me that I did not hear from you, or my aunt, upon this most melancholy occasion. Great sorrows are best spoken of to Him, who alone can relieve us from them, but do not easily express themselves either in conversation or by letter. Your writing to me at all upon this subject, strikes me as a most valuable and convincing proof of your friendship for me, who am so unworthy of it: not but that I may truly say I have a share in your sorrows, and my poor kinsmen are upon my heart all the day long, and night and day my subject at the throne of grace. [Three lines blotted out.]

Whether on the rolling wave,  
Or in distant lands he stray,  
Lord, I cry, be near to save,  
Guard him and direct his way.

How true is that word of the prophet:† "God hath His way in the whirlwind, and the clouds are the dust of His feet"; but He has told us for our comfort,‡ that He will not contend for ever, for the spirit should fail before Him, and the souls which He has made. The support He has graciously afforded you, my dear cousin, in your most trying circumstances, is an amazing proof of His compassion, faithfulness and power. He is glorified by the faith and patience of His saints; and how great is the honour He has done you, by enabling you to praise Him in such a furnace of affliction! I thank Him on your behalf, and I could praise Him too; but it is a time of great darkness and trouble in my soul, so that I am hardly able to lift up a thought towards Him. It is with the utmost difficulty I write a short answer to your kind letter: but assure yourself, that while I have power to pray at all, I shall not cease to do it, that you may still be supported, that He would still place beneath you the everlasting arm, and make your strength equal to your day. May He watch over our dear — with a Father's love, preserve the poor wandering bird§ cast out of its nest, and restore him to you in peace and safety. God does know, that if I could pray with all the fervency of all the saints that ever lived, I would beg, with constant importunity, that he might return, if not to be enriched with the treasures of this spiritual Egypt, yet filled with all the fulness of the blessings of the Gospel of Christ. Then perhaps I should be enabled to praise Him too; for of a truth, I had rather see him at the foot of a Redeemer's cross, as I had rather be there myself, than placed upon the very pinnacle of all earthly grandeur and prosperity.

I beg my love to my dear aunt. I have more need to apologise for my silence, than she for hers, but

\* As the letter is numbered, there is no doubt that it is from Cowper to his cousin Maria. 'Commonplace Book,' vol. iv. p. 163, lifts up the veil: "Verses upon the untimely death of my dear nephew, W. Maitland, who was drowned when the Dartmouth East Indianan was shipwrecked [he was then third mate], February, 1772. Written by his afflicted mother." The cargo valued at 200,000*l*. Lost on the coast of Peyu (?) in Africa."

† Nahum i. 3.

‡ Is. lvii. 16.

§ See Cowper's 'Letters,' ed. Wright, i. 127-8.

am not so able to do it. I am very sorry that she has so good an excuse. May the Lord heal her, or grant her His presence which is better than health.

I remember my cousin, — the less, with much affection. May God bless her, and my friend —, with each of yours, known and unknown.

I shall rejoice to hear, that you have received good and comfortable tidings, and remain, my dear cousin,

Your truly affectionate, etc.

JOHN E. B. MAYOR.

Cambridge.

(To be continued.)

**CAWOOD FAMILY.**—Hugh Cawood appears to have been a member of the Mercers' Company and to have resided in the parish of St. Thomas the Apostle in the City of London. He died in 1497, his will having been proved on 5 July of that year. It is registered in the Prerogative Court of Canterbury. Is anything further known of him? He seems to have come of a good old family, which in early times lived in Yorkshire, owning considerable property at a place of the same name (Cawood) within a few miles of Selby.

In 1280 the Chase of Cawood was granted to Geoffrey de Neville (*Lancashire and Cheshire Antiquarian Society Transactions*, vol. xix. p. 19, quoting Baines's 'Hist. of Lancashire,' vol. v. p. 544). In 1336, however, John de Cawod held land in this district, for on the Patent Rolls there is a licence granted at Stirling on 1 November for John, son of David de Cawod, to grant in tail to John, son of John, son of David de Cawod, and Margaret, daughter of William de Hathelsaye, a messuage, 60 acres of land and 4 acres of meadow and 2 acres of pasture in Cawod, held in chief, with reversion to the grantor and his heirs (10 Ed. III. p. 2, m. 19, 'Calendar of Patent Rolls, Ed. III., 1334 to 1338,' p. 329).

In 1364 (38 Ed. III.) Robert de Cawode was a seller of wheat in the City of London (Riley's 'Memorials,' p. 317).

On 15 Sept., 1384 (8 Richard II.), Thomas Cawode, of Coventry, takes an apprentice ('Coventry Charters and Muniments,' p. 82, F. 2).

In 1419 William Cawod, Canon Residentiary of York and Ripon, left his Psalter with the gloss of Cassiodorus, that it might be chained before the stalls of the Prebendaries of Thorp and Stanewyges in the church of Ripon, to remain perpetually for the use of the ministers of the church ('Test. Ebor.,' Surt. Soc., i. 396; see also 'Old Yorkshire,' edited by William Smith, New Series, 1889). His will is dated 3 Feb., 1419, and was proved

on 23 March following. Some particulars are given of him in 'Test. Ebor.,' vol. ii. p. 395.

On 3 May, 1438 (16 Hen. VI.), there is a record of an agreement between William Eston, son and heir of John Eston, of Overburnham, in the Isle of "Axiholme," and Robert Cawode, Prior of the Charterhouse in the said Isle (P.R.O., 'Calendar of Ancient Deeds,' vol. iii. D 1284).

In 1452 William Duffield, Canon Residentiary of York, left by his will to William Cawodd, his godson, a book called 'Lira super Psalterium' for his life, and after his death to be chained in the common library of the Collegiate Church of Beverley or Southwell ('Test. Ebor.,' iii. 128, quoted in 'Old Yorkshire,' edited by William Smith, New Series, 1889).

Probably the best-known member of the family of Cawood is John Cawood, who was Queen's Printer in the time of Philip and Mary. Dugdale has preserved the inscription from his tomb, which was in Old St. Paul's. Some account is given of him in *Transactions of the Bibliographical Society*, 1896-8, p. 158. Walter Thornbury ('Old and New London,' vol. i. p. 232) mentions that a portrait of him which was formerly in Stationers' Hall was destroyed in the Great Fire; he also relates that this same John Cawood seems to have been specially munificent in his donations to the Stationers' Company, for he gave two new stained-glass windows to the hall; also a hearse-cover, of cloth and gold, powdered with blue velvet and bordered with black velvet, embroidered and stained with blue, yellow, red, and green, besides considerable plate.

In an old account roll of the Duke of Northumberland, preserved at Syon House, and covering the period between the last of February, 1591, and 1 March, 1594, there is an entry of a payment to "Mr. Cawood, the bookbinder, and William Browne, the mercer, 41l. 17s. 6d." (Sixth Rep. Hist. MSS. Com., p. 227a).

Under date 8 March, 1600, there is among the Marquis of Salisbury's papers a letter from T. Cawood to Sir Robert Cecil (*ibid.*, p. 264a).

H. W. UNDERDOWN.

**PIN WITCHERY.**—Pins were used largely in the folk-lore of years ago. It was not at all an unusual thing to witch (=bewitch) a person in the Derbyshire villages amongst which I lived more than fifty years ago, and this was done in various ways. A common one was that of sticking pins into the living bodies of toads, and I can well remember one instance when I saw this done by an old

man to spite a woman, his neighbour, who had in some way done him, as he said, a bad turn. He was a queer old man, possessed with the gift of second sight, and, on his own telling, had met and talked with the devil. The old man dug a hole in the garden where he had found a toad. He stuck four pins in the toad's body, two on each side, put it in the hole, saying something—what I could not tell (I was only seven). He then filled in the hole, and stamped the soil down with his foot. I was afterwards told that as the toad died and rotted away so would the woman fade away and die. THOS. RATCLIFFE.  
Worksop.

NICHOLAS MORTON, whose biography occurs 'D.N.B.' xxxix. 156, Gillow, v. 135, and Cooper, 'Ath. Cant.' ii. 10, died at Rome on 26 May, 1587, in the sixty-sixth year of his age and the twenty-fifth of his exile, as appears from the tablet to his memory in the English College, Rome.

JOHN B. WAINWRIGHT.

TIFFIN. (See 9th S. iv. 345, 425, 460, 506; v. 13.)—The following appears in an article by Major-General Tweedie, C.S.I., in *Black-wood* for August, p. 196:—

"The Anglo-Indian word for luncheon suggests the same idea as the Scottish 'mixtie-maxtie'—i.e., a diversified meal. The word is Arabic (*tafannun*=variety). After its reaching India with the Persian language, it would come to our countrymen through their Moslem table attendants."

W. S.

'BARNABY RUDGE': TWO SLIPS.—Two of John Willet's cronies are described as "short Tom Cobb, the general chandler and post-office keeper, and long Phil Parkes the ranger" (chap. i.). In chap. xxx. we are told that, under the influence of Mr. Cobb's taunts, "Joe started up, overturned the table, fell upon his long enemy, pummelled him with might and main," &c. Now "short Tom Cobb" could hardly be considered a "long enemy," even comparatively, to "a broad-shouldered strapping young fellow of twenty" like Joe Willet, and it seems evident that Dickens had Phil Parkes in his mind when he wrote "Cobb."

Then in the bedroom interview in chap. xxiv., "Your name, sir," said Mr. Tappertit, looking very hard at his nightcap, "is Chester, I suppose? You needn't pull it off, sir, thank you. I observe E. C. from here." Of course, Mr. Chester's name was John, and so fastidious a gentleman would hardly be wearing his son's nightcap. Thackeray was continually misnaming his characters, and laments the fact in the 'Roundabout Papers'

and elsewhere; but his slips are always corrected in later editions. It seems strange that the two slight errors noted above were not detected and rectified in Dickens's lifetime. R. L. WHERRY.

Jersey.

LOCKHART'S 'SPANISH BALLADS.'—This book contains what must surely be the most careless piece of translation extant. I refer to the 'Song of the Galley,' the first verse of which, in the original, runs as follows:—

Galeritas de España,  
Parad los remos  
Para que descanse  
Mi amado preso.

The speaker, a lady, is addressing a galley. Her lover being one of its crew, she begs his fellow-slaves to cease rowing, that he may rest. This is what Lockhart makes of it:—

Ye mariners of Spain,  
Bend strongly on your oars,  
And bring my love again,  
For he lies among the Moors.

Lockhart fails to see that the lady's lover is one of the rowers; on the contrary, he understands the lover to be elsewhere ("among the Moors") and the galley about to rescue him, which explains why he takes the phrase "Parad los remos," i.e., "Stop rowing," in the contrary sense, i.e., "Row more strongly." In the original the lady points out that since the wind is fair the galley will lose little if the oars rest:—

Pues el viento sopla,  
Navegad sin remos.

Lockhart, pursuing his preconceived idea, translates:—

The wind is blowing strong,  
The breeze will aid your oars,

just the opposite of the poet's intention. The original proceeds with a beautiful vehemence:—

Plegue á Dios que deis  
En peñascos recios,  
Defendiendo el paso  
De un lugar estrecho,

i.e., the lady stops at nothing to procure her lover rest, she even prays that the galley may be wrecked and forced to return to port:—

Y que quebrantados  
Os volvais al puerto,  
Para que descanse  
Mi amado preso.

Lockhart completely misunderstands this. His version makes one rub one's eyes:—

It is a narrow strait,  
I see the blue hills over;  
Your coming I'll await,  
And thank you for my lover.

Having made a false start, Lockhart doggedly mistranslates the whole poem. It is



one of the most remarkable sustained blunders on record, to say the least of it, and no less remarkable is the fact that it seems to have hitherto escaped criticism.

JAS. PLATT, Jun.

**KHAKI.**—The following appeared in the *Mangalore Magazine* for Michaelmas, 1903, and has since been copied by many journals. Perhaps it may be deemed worthy of a place in 'N. & Q.' :—

"It is not generally known that Mangalore has contributed a word to the English language which has been as much in people's mouths of late as the article it stands for has been on people's backs. Khaki is the word and khaki has become the only wear, for soldiers in the field at least. In a pamphlet recently issued by Dr. Robson, Moderator of the Free Church of Scotland and an old Indian missionary, occurs the following interesting paragraph concerning the *Missions-Handlungs-Gesellschaft*, or Basel Industrial Mission, which has proved a great commercial success and rendered remarkable auxiliary service to the German Basel Mission :—

"In the present prosperous company, we have the result of a growth of nearly sixty years. The seed was planted in a series of mistakes and failures; but when once it took root and sprouted, the subsequent growth was secured by careful attention to experience, by business sagacity and enterprise, and by fidelity to the missionary aim. The first attempts to organise agricultural and other industries, which might provide a livelihood for the converts, were made by the missionaries of the Basel Missionary Society on their own responsibility in the forties; and these attempts came to grief for reasons which may be easily guessed. The first successful attempt was the starting of a printing-press in 1851 in Mangalore, which was followed in course of time by a bookbinding establishment and a book-shop. In the same year there was sent out to Mangalore a skilful master-weaver named Haller, who did much to procure for the Basel Mission textiles the superior excellence which came at length—for it was a long time before this industry became profitable—to be recognized and imitated in the Indian market. Haller was the discoverer of the fast khaki colour, which he obtained from the rind of the *Semecarpus anacardium*, and to which he gave the Canarese name of khaki. The police in Mangalore were the first to be clad in khaki cloth. When Lord Roberts was Commander-in-Chief in India, he incidentally visited the Basel weaving factories on the coast, and this visit led to the introduction of the khaki uniform into the army. In 1852 a carpentry establishment was begun in Calicut, and in subsequent years tile-making, weaving, and other industries were introduced and successfully carried forward in other stations."

M.

Mangalore.

**PRINCIPAL TULLIEDEPH.**—Carlyle of Inveresk, in his 'Autobiography,' chap. vi. p. 253, writes that "the clergyman of this period who far outshone the rest in eloquence was Principal Tulliedelph, of St. Andrews," and on p. 254 this spelling of the Principal's

name is repeated several times. In the list of Moderators of General Assemblies, at p. 126 of the official 'Church of Scotland Year-Book,' 1904, the same spelling occurs opposite the year 1742. But in Hew Scott's 'Fasti Ecclesiæ Scoticanæ' the name is spelt without an *l* in the final syllable, and the learned librarian of the University of Aberdeen spells the name in this way in 'N. & Q.,' 9<sup>th</sup> S. xi. 66. I have for some years been in search of an engraved portrait of the Principal, but without success. W. S.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**GRIEVANCE OFFICE: JOHN LE KEUX.**—I should be obliged if some reader would tell me—with a reference, if possible—what branch of the public service was so spoken of in 1746. The writer, John Le Keux, dates from "Will's Coffee-House," which then was in Scotland Yard, opposite the Admiralty, so that presumably the office he was in was in that neighbourhood. As I suppose any discontented man might call his office by some such name in a moment of pique, I do not want a guess. As used by Le Keux, it seems to have been a recognized name for the office in which he was serving.

I should be glad also to know something about Le Keux. His name appears in the Treasury Papers as "a lottery manager."

J. K. LAUGHTON.

**MORLAND AND CORFE CASTLE.**—In Hassell's 'Life of Morland,' p. 192, is a description of a picture on canvas of Corfe Castle, which was exhibited in the Morland Gallery about 1805. I am very desirous of learning the whereabouts of this painting by Morland, and shall be glad if readers of 'N. & Q.' can assist me to trace it. J. J. FOSTER.

**GLADWIN FAMILY.**—When and where did John Gladwin, of Mansfield and Newark, Notts, attorney-at-law and steward to the Duke of Portland, marry "Mary Skinner, of Notts"? and of what family was this lady? She died 2 April, 1790, and John Gladwin died 1 February, 1822, and both were buried in Old Mansfield Parish Church, as per M.I.

John Gladwin was the second son of Henry Gladwin, of Stubbing Court, co. Derby, and was baptized in May, 1731. By his wife Mary Skinner he had issue in all four

daughters and no son, and all these ladies were duly baptized and married in Mansfield Parish Church, viz. :—

1. Elizabeth Gladwin, eldest daughter and coheir, was born 3 March, 1757; married Jeremiah Cloves, of 9, Manchester Square, W., on 17 January, 1786; and died 19 June, 1840. I descend from her, and am heir by her devise to all her personal and real estates whatsoever.

2. Jane Gladwin, second daughter, married General William Wynyard, and had numerous issue.

3. Anne Gladwin, third daughter, married C. S. Colclough, Esq., and had issue.

4. Dolly Gladwin, youngest daughter and coheir, was born 3 October, 1763; married, 29 August, 1787, Francis Eyre, of Hassop Hall, co. Derby, Esq. (afterwards sixth Earl of Newburgh, who died 23 October, 1827), and had issue two sons and six daughters, all of whom died without having had issue, although both sons, Thomas and Frank, survived their father, and became seventh and eighth Earls of Newburgh respectively. The eldest child was, however, Lady Dorothy, or Dorothea, or Mary Dorothea Eyre, who survived all her brothers and sisters, and became ninth Countess of Newburgh in her own right, and died without issue 22 November, 1853; but although her ladyship is said to have been born 13 July, 1788, at Eastwell, co. Leicester, yet I have never been able to procure a register certificate of this my late cousin's birth or baptism, and either of these I should much like to possess. The said Dolly Gladwin, who became sixth Countess of Newburgh in November, 1814, died 2 November, 1838, at Brighton, and was buried in Slindon Churchyard, Sussex, as per M.I.

The late Mr. Stephen Tucker, Somerset Herald, who kindly helped me to compile my Gladwin pedigree and prove the descent of my Gladwin arms, was unfortunately unable to give me satisfactory clues or answers to the above queries, hence I now ask the readers of 'N. & Q.' for information.

GLADWIN CLOVES CAVE.

AUDIENCE MEADOW.—In front of Tickwood Hall, near Broseley, Shropshire, there is a field called the Audience Meadow, where Charles I. is said to have held a conference in 1642. Where can I find an account of this? W. H. J.

JANE STUART.—The little guide-book prepared by Mr. Fred. J. Gardiner, F.R.Hist.S., for the excursion of the British Association to Wisbech on 20 August, contains the following paragraph (p. 5):—

"In a small graveyard attached to the Friends' Meeting-House, on the North Bank, is the grave of Jane Stuart, daughter of James I.L., who, having espoused the principles of the Society of Friends, remained in hiding at Wisbech to escape persecution. Her initials, date of death (1742), and age (88) are outlined in box-edging on her grave."

I think this is my first introduction to Jane "Stuart." Who was her mother?

ST. SWITHIN.

AUTHORS OF QUOTATIONS WANTED.—I am anxious to find out the author of the following lines :—

Every bird that sings,  
And every flower that stars the elastic sod,  
And every breath the radiant summer brings,  
To the pure spirit is a word of God.

What distinguished Frenchman said to himself each morning on waking, "Get up, Monsieur le Comte, you have great things to do to-day"? SURREYITE.

JERSEY WHEEL.—In the catalogue of a sale of household goods in Northamptonshire, 1809, one of the lots is "Jersey Wheel." What was this article? THOS. RATCLIFFE.

THOMAS TANY.—I have before me a very interesting memorial of this most extraordinary man; nothing short of an excellent specimen of his autograph. It is written on the fly-leaf of a small folio, in the original vellum covers, with the following title :—

"The Trivmpts of Nassav: or, A Description and Representation of all the Victories both by Land and Sea, granted by God to the noble, high, and mightie Lords, the Estates generall of the vnitied Netherland Prouinces. Vnder The Conduct and command of his Excellencie, Prince Mavrice of Nassav. Translated out of French by W. Shvte Gent. [A printer's ornament.] London, Printed by Adam Islip, Anno Dom. 1613."

The autograph is written about two inches from the top of the page, in a firm, clear, medium hand, thus :—

"Ex dono Tho<sup>a</sup> Tany.  
clerici."

Immediately above this there is written, in another, and much bolder, but equally clear hand :—

"Solus Deus p[ro]tector meus.  
W."

The initial letter of the surname is gone, and thinking that a tiny fragment of paper adhering to the original cover opposite, answering somewhat to the defect in the leaf, might furnish a clue, I had it carefully damped off; but there was nothing on it.

From the summary of Tany's life in the 'Index and Epitome of the D.N.B.' it would appear that all that is known of Tany is limited to the very inconsiderable space of

six years; and if I may be allowed to offer an opinion, I should say that his autograph is in the unfaltering hand of a man still in his prime, and might have been written at any time between 1613 and 1650. Has anything more been discovered of Tany's personal history since the notice of him in the 'D.N.B.' appeared? A. S.

J. HANSON.—There is another autograph in 'The Triumphs of Nassau,' 1613, to which I should like to draw attention. Inside of the back vellum cover I find the signature of "J. Hanson" (I am satisfied the initial letter of the Christian name is intended for J, although from the little flourish at the top of the letter it might look like a T, after our modern manner of writing). The name and period suiting, I am inclined to associate this autograph with the following individual ('D.N.B.' vol. xxiv. p. 310):—

"Another John Hanson, born in 1611, was son of Richard Hanson; 'minister of Henley, Staffordshire,' and entered Pembroke College in 1630, aged 19. Some years later a John Hanson of Abingdon, Berkshire, apparently identical with the student of Pembroke College, published 'The Sabbatarians confuted by the New Covenant. A treatise showing that the Commandments are not the Moral Law, but with their Ordinances, Statutes, and Judgments, the Old Covenant,' London, 1658, 8vo."

At the same time, if the initial letter of the Christian name were to be read T., then there is Thomas Hanson, Keeper of the Records of the Duchy of Lancaster, who flourished about 1650. Fuller has placed on record his obligations to Hanson for help rendered when writing his 'Church History' (see Bailey's 'Life of Thomas Fuller, D.D., 1874, pp. 577 and 706). It is singular that no notice has been taken of this Thomas Hanson in the 'D.N.B.'

I may remark that the H in Hanson is not written with the capital letter; but it is in the form of a small "h" with a large development of the fore curve. The writing is round and bold, but somewhat faint, and without a doubt it is the signature of an educated man. A. S.

MISSING LONDON STATUES.—My friend Mr. J. T. Page, of West Haddon, a valued contributor to 'N. & Q.', published a series of twenty-six articles in the *East London Advertiser* during the past and present year on the 'Public Statues and Memorials of London.' He concludes the series in the following words:—

"In several instances statues have disappeared from the positions they once occupied. Amongst these I may mention the following:—

"Duke of Wellington, Tower Green; George III., Berkeley Square; Duke of Cumberland, Cavendish

Square; Duke of Marlborough, Marlborough Square; Charles II., Soho Square.

"A statue of Henry Peto stood in old Furnivall's Inn. He rebuilt the Inn in 1818-20. What became of this statue after the purchase and demolition of the Inn by the Prudential Assurance Company?

"I shall be glad of information concerning the present whereabouts of any of these works of art, and also the dates of and reasons for their removal."

I also should like to know of the present whereabouts of these statues, as also those of Alfred the Great and Edward the Black Prince by Rysbrack, which were in Lord Burlington's Carlton House subsequent to the residence of George IV. when Prince of Wales.

For the disposal of the statue of Charles II. in Soho Square, see 9<sup>th</sup> S. vii. 209; xii. 336.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ST. THOMAS WHOPE.—Who is meant by this saint, whose name occurs in the wills (1470-1500) of the parishioners of Smarden, in Kent, who leave a bequest to the "Light of St. Thomas Whope" (or Whohope, Whope, Woghope) in their parish church? In two of the earliest wills he is mentioned as "Sir Thomas Whohope." No local place of this name is mentioned in Hasted's 'History of Kent.'

Smarden Church also had a light of Henry VI.—"and to King Herrey there"—similar to Lewisham Church.

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

DISPROPORTION OF SEXES.—In 1724 Richard Fiddes, D.D., published 'A General Treatise of Morality,' to which he prefixed a preface of cxliv pages, wherein he replies to Mandeville's defence of polygamy. On p. lxxvii he says:—

"Experience shews, that there is, commonly, an equal proportion in number, between the two sexes; and that, if there be any disparity, it is so inconsiderable, as not to make a sensible alteration in the case;.....there are not visibly more women than men."

What are the facts? Is the disproportion a thing of recent development? When was attention first called to it? W. C. B.

BREAD FOR THE LORD'S DAY.—In 'Reliquiæ Baxterianæ' mention is made of a Mr. George Abbot, a minister, "known by his Paraphrase on Job, and his Book against Bread for the Lord's Day." Can any of your readers kindly explain the meaning of the title of the second of the two volumes?

J. WILLCOCK.

Lerwick.

### Supplies.

#### PITT CLUB.

(10th S. ii. 149.)

ONE of the medals about which PITTITE inquires was exhibited in 1883 at a meeting of the Newcastle Society of Antiquaries. Upon that occasion I wrote a short paper about Pitt Clubs, which appears in the *Archæologia Eliana*, vol. x. p. 121 (see 'N. & Q.' 7th S. v. 187, 357).

After the death of Mr. Pitt in 1806 these clubs were established throughout the kingdom to commemorate the services and maintain the principles of that great statesman. The Pitt Club of London was inaugurated in 1808. Of that club the first president was the Duke of Richmond, and among the vice-presidents were Lord Chancellor Eldon and Sir Robert Peel. In the provinces clubs were founded at Birmingham, Bristol, Cambridge, Carlisle, Carnarvon, Derby, Doncaster, Halifax, Hereford, Lancaster, Leeds, Leicester, Liverpool, Newcastle-upon-Tyne, Newcastle-under-Lyne, North Shields, Norwich, Nottingham, Reading, Scarborough, Sheffield, South Shields, Taunton, Winchester, Wolverhampton, and York.

The Newcastle, or rather the Northumberland and Newcastle-upon-Tyne, Pitt Club commenced in 1814, and ceased in 1823. I have the first and two other anniversary publications (of extreme rarity) of this local organization. They all bear the same title-page: "Commemoration of the Birth-day of the Right Honourable William Pitt. By the Northumberland and Newcastle-upon-Tyne Pitt Club at the Assembly Rooms, Newcastle-upon-Tyne."

On the first leaf are the arms, crest, and motto of Mr. Pitt, followed by dates in bold lettering:—

#### WILLIAM PITT.

MDCCLIX.....May xxviii.....Born.

MDCCLXXXIII.....December xxvii.....First Commissioner of the Treasury and Chancellor of the Exchequer.

MDCCCVI.....January xxiii.....Deceased.

Quando ullum invenient parem.

Then come lists of the officers and members of the Club, among which are representatives of most of the leading families of the district. In the report of the commemoration in 1821 appears the following affiliating resolution of the London club:—

"Resolved unanimously: That in future the Members of the Pitt Clubs in the Country, on the Production of a Certificate of their Qualification to the Treasurer, and to be deposited with him, may be admitted Members Extraordinary of this Club,

on payment of One Guinea to the Exhibition Fund, and Half-a-Guinea to the General Fund, towards the Expenses incurred in printing and keeping up the Communication with the Local Clubs, but not to have the Privilege of Voting as Ordinary Members; and they may also attend the Monthly and Anniversary Dinners when in Town, on payment of the usual Charge for Non-Subscribers' Tickets, and appearing with a Medal of the Country Club to which they belong."

To this 1821 report is attached a summary of the speeches delivered at the gathering in the previous year, and a marvellous production it is. For there were no fewer than fifty-nine toasts, all of which were drunk, the record states, with three times three! As an illustration of the habits of political organizations in the "balmy" days of the Prince Regent, this toast list may be enshrined in the pages of 'N. & Q.' Let me add that the company numbered sixty-eight, that all the members wore their medals, that the President, R. W. Brandling, Esq., was supported right and left by the Mayor of Newcastle and the High Sheriff of Northumberland, and that music was provided by the band of the 6th Dragoon Guards.

#### TOASTS.

1. The King.
2. The Royal Family.
3. The Duke of York.
4. The Duke of Clarence and the Navy.
5. The Immortal Memory of the Late Right Hon. William Pitt.
6. The President.
7. The Constitution of England as by Law established.
8. The House of Brunswick, and the Principles which seated them on the Throne.
9. His Majesty's Ministers.
10. Charles John Brandling, Esq. [M.P.].
11. The Duke of Wellington and the Heroes who fought under him.
12. The Lord Lieutenant of Northumberland.
13. The Bishop of Durham and the Clergy of our Church Establishment.
14. Lieut.-Col. Brandling and the Officers and Privates of the Northumberland and Newcastle Volunteer Cavalry.
15. The High Sheriff of Northumberland.
16. The Mayor and Corporation of Newcastle.
17. The Members for Northumberland.
18. The Members for Newcastle.
19. The Wooden Walls of Old England.
20. The Chairman and Bench of Justices of Northumberland.
21. The Trade and Port of the Tyne.
22. The Right Hon. Lord Vane Stewart.
23. Major-General Sir Andrew Barnard.
24. The Rose, the Thistle, and the Shamrock.
25. Lieut.-Col. French and the 6th Dragoon Guards.
26. Absent Members of the Northumberland Corps of Cavalry.
27. Lieut.-Col. Sir Hugh Gough, and Officers of the 22nd Regiment of Foot.
28. General Terrot and the Corps of Artillery.

29. The Agricultural, Commercial, and Manufacturing Interests of the United Kingdom.
30. The Liberty of the Press.
31. Capt. Coulson and the Navy of Great Britain.
32. The Militia of Great Britain.
33. The Volunteers of the United Kingdom.
34. Trial by Jury and Lord Erskine.
35. The Vice-President, William Lorraine, the staunch and conscientious Pittite.
36. Conscientious Christians of every Sect.
37. The Duchess of Northumberland and the House of Percy.
38. William Wilberforce and the Abolition of Slavery all the World over.
39. Robert Pearson, Esq. [an absent member].
40. Lord Castlereagh.
41. The Lord High Chancellor, Lord Eldon.
42. The Right Hon. Geo. Canning, the eloquent advocate of practical freedom, and the intrepid opposer of chimerical innovations.
43. The Prime Minister, Lord Liverpool.
44. Prosperity to Ireland.
45. Lord Sidmouth.
46. Mrs. Brandling.
47. The Constitution as by Law established, and may every Reformer begin with reforming himself.
48. The Land we live in, and may those who don't like it leave it.
49. Capt. Barnard and the 1st Regiment of Grenadier Guards.
50. Mrs. W. Brandling.
51. Mrs. Mayoress and the Family at the Mansion House.
52. Lord Grenville.
53. The Vice-Presidents of the Club.
54. May the liberties of Spain be settled without bloodshed.
55. Sir Philip Musgrave, Bart., and success to him in his Election.
56. John Rawling Wilson.
57. May the Principles which guided the late Mr. Brandling flourish unimpaired in his Family for ever.
58. The Dignity of the Crown and the Just Rights of the People.
59. The President's good health and many thanks for his services.

Fifty-nine toasts in one evening, every one of them duly honoured, and most of them followed by appropriate songs and music! Such, at least, was the way in which one of the clubs helped to perpetuate "The Immortal Memory of William Pitt"!

RICHARD WELFORD.

Gosforth, Newcastle-upon-Tyne.

PITTITE should refer to 7<sup>th</sup> S. v. 187, 357; vi. 89; 8<sup>th</sup> S. viii. 108, 193; ix. 13, 116; x. 461; xi. 15.

G. F. R. B.

Not only in London, but in many large towns, and even in country places, Pitt Clubs were founded, commemorative of the great statesman who died in 1806, and is said to have been killed by the news of the battle of Austerlitz in the previous year. In Manchester there was a very important one, and I remember to have seen in that city a medallion in plaster of paris of Pitt, and pro-

bably there were others in metal struck off. Canning wrote the song used at their convivial meetings, the refrain of which is:—

The pilot that weathered the storm.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[MR. H. J. BEARDSHAW and MR. E. H. COLEMAN also thanked for references.]

DUCHESS SARAH (10<sup>th</sup> S. ii. 149).—The particulars asked for by MR. WALTER J. KAYE were given by me so recently as last December (9<sup>th</sup> S. xii. 471) in a paper on the mother of the Duchess of Marlborough. As this article seems to have escaped the eye of the editorial Lynceus, I venture to repeat the information. Richard Jennings, by his wife Frances Thornhurst, had two sons and four daughters. The two sons, John and Ralph, both died unmarried at an early age. Susanna, the eldest daughter, also died young. Frances, the second, was born in 1648, and married first, in 1665, Count George Hamilton, the brother of Count Anthony of the 'Memoirs,' who was killed at Zebernstiege, in Alsace, in June, 1676; and secondly, in 1679, Col. Richard Talbot, who was created Earl of Tyrconnel by James II. in 1685, and Duke of Tyrconnel in 1689. He died on 14 Aug., 1691, and his widow, who was reduced to great poverty, survived him nearly forty years, dying in Dublin on 6 March, 1730/31. Barbara, the third daughter, was born in 1652, and married Col. Edward Griffith, secretary to Prince George of Denmark, and afterwards one of the clerks-comptrollers of the Green Cloth, who died 11 Feb., 1710/11. His wife, who had died 22 March, 1678/9, was buried in St. Albans Abbey Church, where her two brothers and her sister Susanna had been interred. Sarah, the great duchess, the youngest of the family, was born 29 May, 1660, married Col. John Churchill in 1678, and died in 1744.

W. F. PRIDEAUX.

Richard Jennings, of Sandridge, Herts, by his wife Frances Thornhurst, daughter of Sir Giffard Thornhurst, of Agnes Court, Kent, had issue:—

1. Frances, known as "La Belle Jennings," married, as his second wife, Richard, Earl and Duke of Tyrconnel, eighth son of Sir William Talbot, of Carton, who was created a baronet 4 Feb., 1622, and had issue two daughters, the elder of whom, Lady Charlotte, married Prince Vintimiglia and had issue two daughters (the elder married Count de Verac, and died *s.p.*, and the younger Prince Belmont, and also died *s.p.*). Frances died aged ninety-two, and was interred in

St. Patrick's Cathedral, Dublin, 9 March, 1730.

2. Richard, baptized 5 July, 1653; died, and was buried 6 Aug., 1655 (? 1653).

3. Richard, baptized 12 Oct., 1654.

4. Susanna, born 11 July, 1656; baptized 19 July, 1656.

5. Rafe or Ralph, born 16 Oct., 1657; baptized 20 Oct., 1657; died young.

6. Sarah, born 5 June, 1660; baptized 17 June, 1660; married 1 Oct., 1678, Col. John Churchill, afterwards Earl and Duke of Marlborough, eldest son of Sir Winston Churchill, Commissioner of Court of Claims and Explanations in Ireland, 1662-8. She died 19 Oct., 1744; the Duke 16 June, 1722.

7. Barbara, married — Griffiths, of St. Albans, Herts (? issue), and died 1678, aged twenty-seven.

I believe that Frances and Barbara were the only two of Sarah's sisters who married, and that all her brothers died unmarried.

From the fact that the second of her brothers was born in 1654, and was also christened Richard, I conclude that the first Richard died and was buried in 1653, and not in 1655.

The above lineage is partly compiled from Burke's 'Peerage,' and partly from 'Duchess Sarah,' by Mrs. Arthur Colville.

In Mrs. Thomson's 'Memoirs of Sarah, Duchess of Marlborough,' the date of Sarah's birth is given as 29 May, 1660.

FRANCIS H. RELTON.

9, Broughton Road, Thornton Heath.

PORT ARTHUR (10th S. i. 407. 457).—In No. 10,997 of *Heman's Exeter Flying Post* (Saturday, 27 August), a newspaper established in this city in 1763, there occur reports of the Cambridge University Extension Lectures delivered here during the preceding week. In the one briefly quoted below a speaker records, from personal experience, how Port Arthur derived its name:—

"Paymaster-in-Chief W. Blakeney lectured on 'Some Personal Experiences of Exploration and Map-making on the Coasts of the Pacific.' He said in 1856 the British Government sent out a ship to chart the then almost unknown coast of Manchuria. He (the lecturer) went out with a chart a hundred years old. When they arrived off the China station he (the lecturer) had not met an officer who had seen, except at a distance, the coast of Japan; it was a sealed land to Western people. But they discovered that Russia had pushed forward eastward and had obtained a port on the Pacific. The Russian officer forbade the English to survey the district, but he (the lecturer) and another officer, at the command of the captain, pursued investigations. Their first acquaintance with Talienwan Bay, then only known by name, was made under

sealed orders. That was the beginning of British knowledge of the Yellow Sea, the Gulf of Pechili, and the entrance into the Gulf of Liao-tung. He (the lecturer) and one of his messmates were the first to stand at the top of the Kwangtung peninsula. One of his mates was named William Arthur, who commanded a little vessel, the *Algerine*. He (the lecturer) reported that when surveying the Kwangtung peninsula he had seen a snug little harbour on the other side of the promontory. The *Algerine* was sent round to survey. When Mr. Arthur returned the captain of the ship said he would call the bay after him, telling the lecturer to put down the word 'Arthur' for the port. They were also the first to go to the city of Niuchwang. They were also the first to proceed up the Yang-tse River for 600 miles, reaching Hankow. Some of the principal harbours were surveyed, and one of the bays was called after him—Blakeney Reach."

HARRY HEMS.

Fair Park, Exeter.

PILGRIMS' WAYS (10th S. ii. 129).—Has MR. SNOWDEN WARD consulted 'The Pilgrims' Way,' by Julia Cartwright (which is a description of the places the road passes through); 'Collectanea Cantiana,' by George Payne (1893), pp. 125-44; and 'Cæsar in Kent,' by the late Rev. F. T. Vine?

4. At Maidstone was a hospital or resting-place for pilgrims, founded about 1261 by Abp. Boniface, and dedicated to Saints Peter, Paul, and Thomas of Canterbury. At Aylesford was a bridge over the river; and the Carmelite Friary (founded 1240) for a resting-place.

6. Is MR. WARD thinking of the Stone Street from Lymne to Canterbury?

7. The objective points were evidently Deal and Dover.

ARTHUR HUSKEY.

Tankerton-on-Sea, Kent.

Mackie's 'Folkestone and its Neighbourhood,' ed. 1856, p. 95, states:—

"Either side of the camp is guarded by a conical hill, surmounted by a low barrow—the storm-trampled tomb of some Saxon chief. That on the left is the familiar 'Sugar Loaf,' round which an ancient platform winds from the Canterbury road to the summit, whence we look down its sheep-trodden sides into the deep dell, where, sheltered by the rank rushes, lie the dark, unruined waters of 'Holy Well.' Do those raised tracings in the grass cover the remains of some lonely hermitage? The country people tell you something about the pilgrims to Becket's shrine—it is called also St. Thomas's Well—resting here on their way to Canterbury."

R. J. FYNMORE.

Sandgate.

"LANARTH" (10th S. i. 489).—In Lewis's 'Topographical Dictionary of Wales,' 1840, there is some information regarding Llanarth, co. Cardigan, South Wales, which may be of assistance to CROSS-CROSSLER in his search.

concerning the barony of that place. It is mentioned under the name Llanarth that

"here Henry VII., on the second night after his landing at Milford Haven [he landed 7 Aug., 1485], encamped at We'r'n Newydd, where he was hospitably entertained by Einon ab Davydd Liwyd on his route to Bosworth.....Noyad Llanarth, anciently the seat of the family of Griffiths, is now a spacious modern mansion, the residence of Lord Kensington.....The church is dedicated to St. Vyllytyg.....Of Castell Mabwynion, also in this parish, which was allotted by Prince Llewelyn ab

Iorwerth, in his partition of the reconquered territories in South Wales, in 1216, to Rhys ab Gruffydd, there are not any remains, neither is the exact site known."

If there existed a barony of Lanarth, did either of these families (Lloyd or Griffiths) hold it?

There is much information in 'Annales Cambriæ' about the Gruffydds, Princes of South Wales. Their early pedigree, as far as I can gather, stands thus:—

Tewdwr (ap Cadell ab Einon ab Owain ap Hywel Dda). Died c. 994?

Rhys ap Tewdwr (killed April, 1093, fighting the Normans) = Gwladys, dau. of Rhiwallon ap Cynfyn.

Gwenllian, dau. of Gruffydd ap Rhys, died 1137. (Prince of S. Wales, holding Cynan. Was killed in battle.) lands in Caermarthenshire.)

Rhys ap Gruffydd, 1132?—28 Apr. 1197. Buried at St. David's. Called in 'Annales Cambriæ' "Mors Anglorum, Clipeus Britonum.....Regibus ortus, ap Gwennllian, dau. of Madog ap Maredudd, Prince of Powys. obit Resus, ad astra redit."

Maud or Mahalt de Gruffydd ap Rhys, fl. 1188, died 25 July, 1201. Giraldus calls him "vir verispellis et versutus."

(a) Rhys ap Gruffydd.

Owain.

The last two were driven out of their possessions by their uncle Maelgwn, but in 1207 (cf. 1216 above, in Lewis) Llewelyn ap Iorwerth reinstated them in their lands, and gave them all Ceredigion except Penwedig. I should say that this Rhys ap Gruffydd (a) is the one referred to by Lewis as residing at Noyad Llanarth, and as being presented with Castle Mabwynion.

In 'Annales Cambriæ' there is a quaint epitaph on Rhys ap Gruffydd who died 1197. It runs thus:—

Cum voluit pluvias Busiris cæde parabat,  
Noluit æthereas sanguine Resus aquas;  
Et quotiens Phaleris cives torrebant in ære,  
Gentibus invisit Resus adesse solet.  
Non fuit Antiphates, non falsus victor Ulixes,  
Non homines rapidus pabula fecit equis,  
Sed piger ad penam princeps, ad præmia velox.  
Quicquid dedit quo cogitur esse ferrox.

The last line is so given in MS. Should not "rapidus" be *rapidis*?

Perhaps the question of the barony might be settled by referring to the pedigrees of the numerous families of Lloyd. I believe an ancestor of Lloyd of Dinas was intimate with Henry VII.

CHRISTOPHER WATSON.

Cranfield, Wimbledon.

SHAKESPEARE'S SONNET XXVI. (10<sup>th</sup> S. ii. 67, 133).—Mr. DOUSE has missed the point of

the original question, and has, therefore, left the answer still wanting. The question was about the "head" referred to in the last two lines of this important sonnet. Mr. DOUSE began his reply by saying that the sonnet "must be studied as a whole." Quite so; so must they all: but when Mr. DOUSE and other orthodox experts in Shakespeare have done this, can they give a better explanation of the words "show my head" than has been given in the last big book on the subject, 'Is it Shakespeare?' published by John Murray. The anonymous writer, 'A Cambridge Graduate,' agrees with most Shakespearean critics in taking this sonnet as the one that accompanied 'Lucrece,' for the very wording of the sonnet seems to make that clear. So far all appears smooth, safe, and judicious, but we are really on the edge of a horrible chasm; for the next step proceeds to demonstrate that the very "head" that is mentioned in the sonnet's last line appears in the first two lines of 'Lucrece,' and that it is none other than the head of Francis Bacon, who thus has revealed himself at last in this twentieth century by an infallible proof. This "head" in 'Lucrece' turns out to be the exact signature used by Bacon in some few of his early letters to his uncle and aunt, and such a curious and special signature as to mark out this supposed discovery

as quite removed from a mere coincidence. 'Is it Shakespeare?' has been out several months now, and no answer or explanation of this singular and far-reaching discovery has appeared, so far as I know. Devout Shakespearians naturally want their great leaders and critics to explain away such an atrocious revelation; but Mr. Douse's answer does not touch this head and front of the offending at all. Possibly he did not know the book referred to in the query.

NE QUID NIMIS.

Too much stress is laid by Mr. DOUSE on Mr. W. H., not yet absolutely identified; whereas the dedications of 'Venus and Adonis,' more especially of 'Lucrece,' identify Lord Southampton as patron, and convey the sense of obligation under which the poet lay in the promise given and "duty" owing: "What I have to do is yours." A. HALL.

WAGGONER'S WELLS (10th S. ii. 129).—I have always understood these Wakeners' Wells preserved the name of Walkelin, one of the architects of Winchester Cathedral. I do not think they perpetuate the "wakeman" or "hornblower" in any way.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

A well-dressing such as that observed at Tissington was, like other village festivals, such as a "rush-bearing," called a "wake," and it seems probable that this was originally "Wakener's Well," so called not from any horn-blowing, but from the wake or festival held there in connexion with the well-dressing.

J. HOLDEN MACMICHAEL.

"KABOOSE" (10th S. ii. 106).—This is also, I believe, the name of the cab, or shelter, on the locomotive engine in America. It is, besides, the name of a game of patience with cards usually played by four people. The word is often spelt with a c.

L. L. K.

In Northern Germany *die Kabuse* is in common familiar use, by which a poky hole of a room, a narrow closet (especially one badly lighted), an alcove, is designated. It is the Dutch *kombüse*, the galley of a ship, and I find "caboose" with that sense in the English dictionaries; for etymology see Prof. Skeat's 'Etym. Dict.' The contemptuousness of the term may be the connecting link between the meaning in our language and that in Yiddish; but this is a mere supposition.

G. KRUEGER.

Berlin.

*Caboose* is nautical, put for the cook's "galley": Dutch *kabuis*, Danish *kabys*,

Swedish *kabya*. The synonym "galley" points to *galleon*, for a sailing vessel; and cf. *cabin*. A. H.

"CRY YOU MERCY, I TOOK YOU FOR A JOINT-STOOL" (10th S. ii. 66).—There is a similar proverbial saying, "Cry you mercy killed my cat," spoken as a retort to one who has done another an ill turn and would then crave pardon, pity, or compassion, and it seems probable that the selection of such a quasi-haphazard object as a cat, a common adjunct of the home, is on a par with a joint-stool, also a common article of domestic furniture, being requisitioned facetiously for like illustrative purposes. Prince Henry says to Falstaff, "Thy state (throne) is taken for a joint-stool" ('1 Henry IV.,' II. iv.). The humorously sarcastic import of the proverb is seen in John Lilly's 'Mother Bombie,' 1594. There one of the characters, Accius by name, in a "huff," says to Silena, "You neede not bee so lustye, you are not so honest," and the latter replies, "I crie you mercy, I took you for a joynd stooles." In Act IV. sc. ii. a similar proverb seems to be employed when Silena says, "I cry you mercy, I have held your cushion." "Cry you mercy"—it is perhaps hardly necessary to mention—is the equivalent of "I beg your pardon," and it seems that the fool, in his privileged way, was addressing, not Goneril, but his lord and master King Lear, affecting humorously to regard the king's observation, "She cannot deny it," as of as much importance as if it had proceeded from such a senseless thing as a joint-stool, or pretending to be ignorant of the king's presence. But the king heeds not the remark, as, of course, he would have been constrained to do if it had emanated from any other quarter.

Nares says the phrase was perhaps intended as a ridiculous instance of making an offence worse by a foolish and improbable apology; or perhaps merely as a *pert reply* when a person was setting forth himself, or saying who or what he was.

J. HOLDEN MACMICHAEL.

161, Hammersmith Road.

FITZGERALD BIBLIOGRAPHY (10th S. ii. 141).—I took part in the correspondence in the *Athenæum*, referred to by COL. PRIDEAUX, on the erroneous attribution of a poem called 'The Cousins,' written by E. M. Fitzgerald, to Edward FitzGerald, by stating, on the late Mr. Robert Browning's authority, that the verses were by the former. In support of what COL. PRIDEAUX calls Mr. Thomas Wright's "hard language" about this author's career, I now add that Mr. Browning told



me that at one time Mr. E. M. Fitzgerald had a good position in London society, but owing to some disgraceful conduct forfeited it, and went to live abroad. Of his subsequent career there Mr. Browning gave some further details; but as his chief title to fame is derived from the confusion of his work with that of more celebrated men, I do not consider that I am justified in publishing them in print until I know that there are no relatives living to whom they might cause pain.

WILLIAM E. MOZLEY.

FOTHERINGAY (10<sup>th</sup> S. ii. 128).—The origin of Fotheringay involves a long and somewhat difficult story, which I must decline to publish all over again. In my 'Place-names of Cambridgeshire,' pp. 56-8, I have proved that the real suffix is *-ay*, Anglo-French *-hay*, variant of *-ey*; from the Anglian *ēg*, an island, peninsula. It is situate on a peninsula formed by the river Nen and a tributary. To get the true value, we require a truly old spelling; but a likely origin is an A.-S. form *Forthheringa ēg*, "isle (or peninsula) of the *Forth-herings*," or of the "sons (or tribe) of *Forth-her*." The name *Forth-her* occurs in the 'A.-S. Chronicle,' and in Sweet, 'Oldest Eng. Texts,' p. 537. WALTER W. SKEAT.

The recognized modern spelling of this word is undoubtedly Fotheringhay. In both 'Kelly's Directory of Northamptonshire' and the 'Post Office Directory' it is thus recorded. The two historians of Fotheringhay, Archdeacon Bonney and Cuthbert Bede, also adopt this spelling of the word in every instance. Perhaps in time we may learn to pronounce the last syllable "hay" instead of "gay," and then all difficulty will be at an end. Archdeacon Bonney says:—

"The name of this place is variously spelled by the authors who have mentioned it. In Domesday it is called *Fodringleia*; which Leland properly renders *Foderingeye*, meaning *Fodering inclosure*—or that part of the forest which was separated from the rest, for the purpose of producing hay."

JOHN T. PAGE.

West Haddon, Northamptonshire.

The 'Encyclopædia Britannica' spells this word both Fotheringay and Fotheringhay. Pigot leaves out the last *h*, the 'National Gazetteer' admits it, so does the 'Beauties of England and Wales.' The ancient spelling was *Fodringley*.

CHAS. F. FORSHAW, LL.D.

Bradford.

Sir Amias Paulet and Sir Drue Drury, writing to Sir Francis Walsingham on 2 February, 1586 [1587] (according to Mr. Charles Knight), dated their letter from

*Fotheringay*. The Harleian MS., as quoted by Mr. Knight, uses the same spelling, which would thus appear to be the correct one. The late Mr. John Henry Parker, C.B., in his 'Introduction to the Study of Gothic Architecture,' on p. 201 (1900 edition), speaks of *Fotheringhay*.

RONALD DIXON.

46, Marlborough Avenue, Hull.

The occasional spelling *Fotheringhay* suggests that this word meant meadow or grass land. *Fother* is an old form of *fodder*, and a *hay* was a forest or park fenced with rails, whence "to dance the hay" was to dance in a ring.

J. HOLDEN MACMICHAEL.

[Mr. S. J. ALDRICH also gives Bonney's quotation from Leland.]

PARISH CLERK (10<sup>th</sup> S. ii. 128).—In the southern portion of the churchyard attached to St. Andrew's Church, Rugby, is a plain upright stone, containing the following inscription:—

In memory of  
Peter Collis  
33 Years Clerk of  
this Parish  
who died Feb'y 23<sup>th</sup> 1818  
aged 82 years.

(Then follow some lines of poetry not now discernible.)

At the time Peter held office the incumbent was noted for his card-playing propensities, and the clerk was much addicted to cock-fighting. The following couplet relating to these worthies is still remembered:—

No wonder the people of Rugby are all in the dark,  
With a card-playing parson and a cock-fighting clerk.

Peter's father was clerk before him, and on a stone to his memory is recorded as follows:

In Memory of  
John Collis Husband of  
Eliz: Collis who liv'd in  
Wedlock together 60 Years  
he served as Parish Clerk 41 Years  
and Died June 19<sup>th</sup> 1781 Aged 69 Years.

Him who covered up the Dead  
Is himself laid in the same bed  
Time with his crooked scythe hath made  
Him lay his mattock down and spade  
May he and we all rise again  
To everlasting life AMEN.

The name Collis occurs among those who have held the office of parish clerk at West Haddon. On the occasion of a recent resignation of the office I gleaned the following particulars from the parish registers and other sources. The clerk who resigned in 1903 was Mr. Thomas Adams, who filled the position for eighteen years. He succeeded his father-in-law William Prestidge, who died 24 March, 1886, after holding the office

fifty-three years. His predecessor was Thomas Collis, who died 30 January, 1833, after holding office fifty-two years, and succeeding John Colledge, who, according to an old weather-worn stone, still standing in the churchyard, died 12 September, 1781. How long Colledge held office cannot now be ascertained.

I am told that the following lines are to be seen on a stone in Shenley Churchyard:—

Silent in dust lies mouldering here,  
A Parish Clerk of voice most clear.  
None Joseph Rogers could excel  
In laying bricks or singing well;  
Though snapp'd his line, laid by his rod  
We build for him our hopes in God.

There is in Cromer Churchyard a stone "sacred to the memory of David Vial, who departed this life the 26th of March, 1873, aged 94 years, for sixty years clerk of this parish."

A chapter is devoted to 'Parish Clerks and Sextons' in "Curious Epitaphs: collected and edited by William Andrews" (1899). See also 8<sup>th</sup> S. v. 412; 9<sup>th</sup> S. x. 306, 373, 434, 517; xi. 53, 235, 511; xii. 115, 453.

JOHN T. PAGE.

West Haddon, Northamptonshire.

A lady friend of mine, still living, and the daughter of a clergyman, assured me that in a country parish, where the church service was conducted in a very free-and-easy, go-as-you-please sort of way, the clerk, looking up at the parson, asked, "What shall we do next, zurr?" EDWARD P. WOLFERSTAN.

45, Lincoln's Inn Fields.

At the village church of Whittington, near Oswestry, there is a well-known epitaph which may interest MR. DITCHFIELD:—

"March 13th, 1766, died Thomas Evans, Parish Clerk, aged 72.

Old Sternhold's lines or 'Vicar of Bray,'  
Which he tuned best 'twas hard to say."

WM. JAGGARD.

139, Canning Street, Liverpool.

VACCINATION AND INOCULATION (10<sup>th</sup> S. ii. 27, 132).—It was not always the custom to enter into residence for treatment in the manner indicated in the advertisement quoted at the second reference. Persons were frequently inoculated in their own homes, as well as in places of general resort. Sometimes there was preparatory treatment, sometimes not. Gradually the preparatory treatment resolved itself into two opposing methods, known as the "cool" and the "warm." At the period of the advertisement the former had almost ousted the latter, and we may conclude therefore

that the particular treatment it refers to was a variant of the "Suttonian" method. This acquired its name from its inventor Dr. Daniel Sutton, who opened an inoculating house at Ingatestone in Essex about 1764. A fortnight was required in which to prepare the patient for the operation. During this time animal food (except milk), spices, and intoxicants were forbidden. Fruit of all kinds was permitted, except when purges were to be taken, which was on three occasions during the fortnight. After the operation the treatment was of the "open air" kind, for except to sleep, a patient was not allowed to go to bed, but must be in the open air, even when too ill to stand alone. Copious draughts of cold water were recommended. According to the Rev. Robert Houlton, in three years some 20,000 persons were inoculated by Sutton and his assistants without a single death.

Inoculation is an illegal, and it may be a barbarous operation, but it is well to remember that it is strictly analogous with the inoculations for chicken cholera, anthrax, and rabies, introduced by Pasteur. Variolation, though a dangerous practice, can at least claim to be based on scientific grounds, viz., the prevention or modification of a disease by artificially inducing a mild attack of that disease (Prof. Crookshank, 'History and Pathology of Vaccination,' p. 464).

E. G. B.

SILK MEN: SILK THROWSTERS (10<sup>th</sup> S. ii. 128).—The Silk Throwers, or Throwsters, were constituted a fellowship in 1562, but were not incorporated till 1630. The Silkmen were incorporated in 1631. In 1697 the silk weavers of London, in the belief that the importation of India silks and calicoes was the cause of their business proving less beneficial than it otherwise would be, assaulted the East India House, and were near getting possession of the Company's treasure before they were dispersed by the civil power.

In the year 1608 an attempt had been made under the immediate patronage of King James to produce silk in England, and circular letters were sent to all the counties directing the planting of mulberry trees, with instructions for the breeding and feeding silkworms, &c. This scheme was not successful, yet it was not wholly discontinued even so late as 1629, as may be inferred from a grant to Walter, Lord Aston, &c., of the custody of the garden, mulberry trees, and silkworms near St. James's, in the county of Middlesex. The silk manufacture, however, had become so flourishing that in the

latter year the Silk Throwers of London and its vicinity, to the extent of four miles, were erected into a company. For other particulars see vol. x. parts 1 and 2 of the 'Beauties of England and Wales.'

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

The art of silk-throwing was first practised in London in the reign of Queen Elizabeth (1558-1603) by foreigners, whose descendants and others, anno 1622, were constituted a fellowship of the City of London. By letters patent of Charles I., 23 March, 1630, they were incorporated by the title of "The Master, Wardens, Assistants, and Commonalty of the Trade, Art, or Mystery of Silk Throwers of the City of London."

The Company of Silkmen was incorporated on 23 May, 1631, by the name of the "Governor, Commonalty, and Assistants of the Art or Mystery of Silkmen of the City of London," but, like the Silk Throwers, had neither livery nor hall in which to manage their affairs. The name appears in a list of the City Companies dated 1843, but the Company, I think, has now ceased to exist.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The Silkmen, who were a distinct fraternity from the Silk Throwers, were incorporated by letters patent of King Charles I. in the year 1631. They had neither hall nor livery. Neither had the Silk Throwers, whose art was first practised in London in the reign of Queen Elizabeth by foreigners, whose descendants and others were, in the year 1562, constituted a fellowship of the City of London, and by letters patent of Charles I. in the year 1630 were incorporated by the name of "The Master, Wardens, Assistants, and Commonalty of the Trade, Art, or Mystery of Silk Throwers of the City of London." A silk thrower was one who wound, twisted, spun, or threw silk in order to fit it for use, while a silkman was merely a dealer in silk—a silk-mercator. Three hanks of silk are borne in the arms of the latter company, and it has been ingeniously suggested by a writer of a "turnover" in the *Globe* that our reduplicated word "hanky-panky," as applied to an action evincing a twist in a person's character or behaviour, is derived from the twist in a hank of silk or wool.

J. HOLDEN MACMICHAEL.

WHITSUNDAY (10<sup>th</sup> S. ii. 121).—I think some readers may be glad of some more early examples of the use of the word.

It occurs in Layamon's 'Brut,' about A.D. 1205. This has the great advantage

of having been written in fairly regular metre, so that we can count the syllables.

In vol. ii. p. 308, l. 17481, we have the seven-syllable line "to *Whit-e-sun-e-dai-e*." This is in the dative case; the nom. was *Whit-e-sun-e-dai*, in five syllables. Rather an awkward form to evolve from G. *Pfingsten*! The same dative appears again on the next page, at l. 17484.

In vol. iii. p. 267, l. 31524, we have the following pair of lines, both of eight syllables:

Hit i-lômp an ân-e tîm-e  
Tô than *Whit-e-sun-e tid-e*.

*I.e.*, it happened on a time, at the Whitsuntide. Here *White-sune* consists of four syllables. The final *-e* in *Whit-e* and the final *-e* in *sun-e* both represented an A.-S. suffix *-an*; and that is why they were treated, at the first, as separate syllables. For the same reason, the expression Whitsuntide was used instead of Whitsunday-tide, which was practically unmanageable, being (at that date) a form containing no less than six syllables.

In the 'Ancren Riwe,' or 'Rule of Anchoresses' (about 1225), we find, at p. 413, the five-syllable form *hwit-e-sun-e-dei*. The reality of the *-e*, as forming a separate syllable, is apparent from the fact that the parallel form *sunendei* occurs twice on the same page.

The Normans were mostly unable to pronounce *hw* (or *wh*) properly, and substituted a common voiced *w* in its place; with a determination so stubborn that we all do the same still in the southern parts of England. This habit frequently appears in their spelling also, as the scribes were mostly Normans. Hence it was that, in the later text of Layamon (later by a score of years or so), we already find the spelling *Wit-e-son-e-daiye* (in the dative) in the later copy of l. 17481. Again, in the 'Old English Homilies' (about 1230), edited by Morris, i. 209, we find a reference to "the holi goste, thet thu on *hwite sune dai* sendest thine deore-wurthe deciples," *i.e.*, the Holy Ghost, that thou on Whitsunday didst send to thy beloved disciples.

The syllabic *e* that first disappeared was, of course, the termination of the adjective. Hence, in the 'Early South-English Legendary' (about 1290), we find *Wit-sonen-tid* in the 'Life of Beket,' p. 115, l. 297; and *Witsonenday* in the 'Life of St. John,' p. 403, l. 38. Then it was that the mischief-making inventors of fables got their first chance, and started the derivation of Whitsunday from *wit*, in the sense of heavenly wisdom, an idea still much applauded by many who prefer such stories to research.

It was not till modern times that still

bolder spirits bethought themselves of the German *Pfingsten*; whilst the equally wild idea of explaining *Whitsun* from the Old High German *wizzan* (pronounced *witsan*), to know, was reserved for the twentieth century. Of course this involves the assumption that the word was formed from an infinitive mood, and meant "to know Sunday"; but nothing is ever seen by such ingenious people in a comic light.

WALTER W. SKEAT.

Greenwell, in his 'British Barrows,' p. 412, mentions "a remarkable assemblage of early remains, consisting of a very interesting example of a fortified place called Whitsun Bank, several series of sculptured rock-markings, and sundry barrows." These are at Chatton, in Northumberland. If we may take this as our guide, we ought to divide the word as Whitsun-day, not Whit-sunday.

S. O. ADDY.

"VINE" TAVERN, MILE END (10th S. ii. 167).—I have always been led to believe that the old "Vine" Tavern occupied the site of one of the toll-houses which flanked the Mile End turnpike gate. If so, I presume the old shanty was erected on the demolition of the gate on 31 October, 1866. A correspondence on this subject took place in the antiquarian column of the *East London Advertiser* in 1899-1900, and references were given to a number of pictures of the gate previous to its demolition. I can supply MR. NORMAN with particulars concerning these if desired.

JOHN T. PAGE.

West Haddon, Northamptonshire.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*County of Suffolk: its History as disclosed by Existing Records, &c.* By W. A. Copinger, LL.D. Vol. I. (Sotheman & Co.)

WE have here from Prof. Copinger, an ex-president of the Bibliographical Society, to whom are owing, among other works, 'Incunabula Biblica' and a supplement to Hain's 'Repertorium Bibliographicum,' a book which, so far as we know, is unique. It consists of an alphabetical list of all materials for the history of Suffolk existing in the shape of MSS., Charters and Rolls in the British Museum, the Record Office, and all accessible public and private depositories. The volume now issued comprises the letters A-B. It may accordingly be assumed that the entire work will be completed in about six volumes. It is difficult to convey an idea of the wealth of material thus calendered or of the amount of labour involved in the execution of the task. Under headings such as Bohun, Bury, and the like, the reader will find proof of the kind of investigation that is made. In addition to information as to arms, pedigrees, &c.,

there are, under Bohun, references to the Harleian and Rawlinson MSS., the Close Rolls, the *Gentleman's Magazine*, 'N. & Q.', the registries of Queen's College, Oxford, the publications of the Suffolk Institute of Archaeology, and innumerable other publications. Over 460 pages are published, each containing on an average some forty to fifty entries. How much this work will facilitate the labours of future historians and topographers will be apparent at a mere glance over the pages. It is inconceivable that a book of the class shall, under present conditions, be remunerative, since the outlay must inevitably be heavy. It is accordingly only a man of wealth and leisure by whom the performance of such a task can be accomplished. Some attempt to issue the records by subscription has been made, and a list of subscribers is given at the end. This, which occupies a single page, contains eighty odd names, very many of whom are naturally correspondents of 'N. & Q.' The only libraries which figure as subscribers are Chetham's Library, Manchester, the Manchester Public Libraries, the John Rylands Library, Manchester, the Gonville and Caius Library, the Lincoln's Inn Library, the Reform Club Library, the Norfolk and Norwich Library, the Newberry Library, Chicago, and the Library of Yale University. Such great collections even as the Athenæum and the Guildhall are unrepresented. It is scarcely to the purpose to wish that a similar task could be accomplished for all our counties. We can only congratulate Dr. Copinger upon his loyal and disinterested labours, and Suffolk students on the sort of supremacy for which they are indebted to him.

*Classical and Foreign Quotations.* Compiled, edited, &c., by W. Francis H. King, M.A. (Whitaker & Sons.)

IN its third edition, which has been revised and rewritten, the present work is, in its line, the best available. It has been exposed during recent years to formidable competition, yet it maintains up till now its supremacy. The work of a good scholar, it is thoroughly trustworthy as regards its classical quotations, in which, indeed, it approaches perfection. Finality is not, however, to be hoped in a work of this class, and will never be obtained. There is not, perhaps, a single arduous student who has not, in some form or other, preserved sententious or gnomic passages by which he has been struck. We have ourselves indulged in the practice for more than half a century. In the case of classical subjects we have few omissions to note in the new work. From Molière, on the other hand, we have innumerable extracts, most of which differ from those included in Mr. King's volume, while in Montaigne we feel disposed to complain of absolute shortcoming. From our own garner we could easily enlarge and improve the volume, and we suspect that there are few serious students who could not say the same. Occasionally, but rarely, we come on an inaccuracy.

The conscious water saw its God, and blushed, attributed to R. Crashaw, is by Aaron Hill. Crashaw is responsible for the Latin original only. More often we find omissions; but for these we hesitate to condemn. Many mottoes are given. That of Scribe, which we think one of the best, is omitted. It is in a scroll round a pen, and runs, "Inde fortuna et libertas." "Fuimus," the noble motto of the Bruces, might also be given with

advantage. In quoting Dante's lines, 'Inferno,' xix. 115-17, addressed to the Emperor Constantine, beginning

Ahi, Constantin, di quanto mal fu matre,

it would be better to use the translation of Milton, happily available, than that of the respectable Cary. It is satisfactory to find the right meaning and authority given for the phrase, constantly misused, "Cui bono?" Greek, Latin, Italian, French, and German quotations are numerous, and occasional excursions are made into other Romance languages. In a quotation from 'Le Grand Testament' of Villon (see p. 64) the word "estions" should be *estions*. The long *s* has been mistaken for an *f*. In the black-letter editions what is here given

Deux estions, et n'avions qu'ung cuer,  
should read

Deux estoient et n'avoient qu'ung cuer.

Under "Quos Deus vult perdere, prius dementat," appears a long and erudite note. We have found a few errors, all trivial, and are not disposed to dwell on them. On the other hand, we can bear the tribute that, apart from its value as a book of reference, the work leads us on to sustained perusal. When once we dip into it we are scarcely able to lay it down.

*Essays on Art, Life, and Science.* By Samuel Butler. Edited by R. A. Streatfeild. (Grant Richards.)

THE author of 'Erewhon' was that rarely found and eminently welcome combination an exact scholar and a profound humourist. This praise includes in Renaissance times Rabelais, Erasmus, and Montaigne, men who have been the chief delight of subsequent scholars. With these men, or with some of them, at least, Butler has this in common, that he lets his fancy run away with him, and leaves his worshippers in some doubt as to how far, if at all, he is ever to be taken quite seriously. Doubt of the kind presents itself often in reading these collected essays, two of which were first heard as lectures, while the rest were published in the *Universal Review*. As the work of a man unique in his way, of most varied acquirements, of unsurpassable alertness and of profound originality, a pungent satirist, and yet a dreamer and a worshipper of the ideal, the papers now collected are very welcome. 'Quis Desiderio,' which stands first, approaches books from a new bibliophilic, though hardly from a bibliographical standpoint. In order to write in comfort at the British Museum or elsewhere, Butler needed a sloping desk, a commodity the Museum does not supply. A task on which he bent his energies was to discover among all the "interesting works" which the Museum contains one that he could adapt to his purpose. This, after weeks of experiments, he found in Frost's 'Lives of Eminent Christians,' and on this most of his lucubrations were penned. As no one but he ever employed the work, it was removed from its accessible shelves, and the subsequent career of the author was said to have depended upon his ability to find another equally available volume. Some delightfully characteristic humour is spent on this discussion. 'Ramblings in Cheap-side,' which follows, contains much charming extravagance, such as the declaration concerning books that "'Webster's Dictionary,' 'Whitaker's Almanack,' and 'Bradshaw's Railway Guide' should be

sufficient for any ordinary library." At the close of the volume is to be found some serious and controversial reasoning on matters connected with the origin of species. What is really to be read and to be commended to all lovers of humour is the opening portion. He who fails to acquire or read this volume will neglect his opportunities.

PART XXIII. of *Great Masters* (Heinemann), which, if the original plan is maintained, should be the penultimate number, contains four specimens of Velasquez, Lancret, Veronese, and Rembrandt. The first portrait, that of 'The Lady with the Fan,' painted in 1631, is one of the few likenesses of that illustrious artist which depict a person of birth supposedly non-royal. Whom it presents will never be known. It is enough to say that she is characteristically Spanish, religious, dark, and handsome, wears her mantilla with grace, and is painted as only this artist could paint. Lancret's 'Fête Galante,' from Sir Algernon Coote's collection, is one of his most important works. It is painted in acknowledged imitation of 'L'Embarcation pour Cythère' of Watteau, his rival and superior, and is a striking specimen of his gayest and most joyous work. An essay upon regency manners and upon characteristic features of eighteenth-century literature might be written from this work. From the Doge's Palace, Venice, where it occupies the place for which it was originally designed, comes 'The Rape of Europa' of Paolo Veronese. Not very comprehensible from the point of view of fable is the picture, and it is as far as possible from Greek motive. It is, however, a splendid piece of pageantry, and its rich stuffs, gorgeous colouring, and exquisitely voluptuous forms are faithfully reproduced. In striking contrast with the sensuousness of this work is the rigid asceticism of the 'Portrait of an Old Woman' by Rembrandt, from the collection of Mr. Hugh L. Lane. Increased knowledge has deprived this work of the title of the painter's mother, traditionally bestowed upon it. It was, indeed, executed twelve years after the death of that mother Rembrandt so frequently and so reverently painted. Its uncompromising fidelity is not its only transcendent merit.

MR. H. B. M'CALL contributes to *Yorkshire Notes and Queries* for August an interesting account of the opening of a barrow at Kirklington, which took place about ten years ago. It was probably of the Bronze period, though no implements were discovered, so that we have no absolute certainty. Most of our readers have heard of the Halifax gibbet law, but the hall of judgment, where the trials took place, had passed out of common memory and become a joiner's workshop, but a vague tradition of its former use had still survived. It was used as a place for the trial of certain offences in the eighteenth century, for we hear of two notorious scolds being tried there and condemned to the ducking-stool. Jimmy Hirst was a notorious Yorkshire character, of whom Mr. A. W. Millar, of Bradford, gives an account. His eccentricities were of an amusing character. He usually rode on a bull when he went to the market at Snaith. He had also trained a white bull, called Jupiter, on which he was accustomed to follow the hounds. We have heard that soon after his death in 1829 a chap-book account of his life was vended by the North-Country hawkers. We think it is now scarce, as we have never seen a copy. Mr. Redman's paper on old Sheffield plate is of interest. The process of coat-

ing copper with silver was, we are told, discovered by Thomas Bolsover in 1742, but it was not till some years later that Joseph Hancock took up the matter and made of it a successful business. Prof. Skeat contributes notes on the origin of the Yorkshire place-names Bradford and Flamborough.

Most important of the articles in the *Burlington* (No. XXII.) is that of the 'Likeness of Christ' in the Royal Collection. This is the work of two hands, Mr. Lionel Cust, M.V.O., and Prof. E. von Dobschütz. A second article on the Constantine Ionides bequest is also to be commended. Mr. P. M. Turner writes on 'The House and Collection of Mr. Edgar Speyer.' There are many interesting reproductions of well-known paintings and supposed portraits of Mary, Queen of Scots, and Queen Elizabeth.

In the *Fortnightly* Mr. Arthur Symons has an admirable paper on Thomas Campbell, which treats rather grudgingly the author of, let us say, "Our bugles sang truce." What is said about Campbell's more ambitious works may not be disputed. Mr. S. L. Bensusan has a very picturesque style in writing 'In Red Marrakesh.' Prof. William Knight pays a handsome tribute to George Frederick Watts, and Mary F. Sanders says much that is true, though not specially deep, concerning Honoré de Balzac. 'A Note on Mysticism,' by Mr. Oliver Elton, is thoughtful and suggestive. 'Social Sickness,' by Mr. E. F. Benson, involves a serious arraignment of much of our social system. 'The Pessimistic Russian' is a short, but pregnant article.—Bishop Welldon points out, in the *Nineteenth Century*, 'The Difficulty of preaching Sermons,' and states admirably the reasons why there are now no good sermons. In dealing with Colley Cibber's 'Apology,' Mr. H. B. Irving shows the respects in which the lessons of Cibber's time present themselves afresh to-day. He draws, indeed, many moral deductions, and is careful to vindicate the status of the actor, but gives us no specimens of those criticisms upon actresses which are Colley's special glory. Mr. H. B. Marriott Watson returns to that question of 'The American Woman' on which he has already been outspoken. He is like enough to have a hornets' nest about his ears, but his article is valuable. 'My Friend the Fellah' is by Sir Walter Miéville.—The frontispiece to the *Pall Mall* consists of a reproduction of a picture by Zurbaran ("the painter to the King, and the king of painters") of a 'Lady as St. Margaret,' otherwise St. Marina, a saint whose adventures are somewhat mythical. The picture might serve as companion to Mr. Hind's 'Days with Velasquez,' to illustrate which many well-known portraits of royal children are reproduced. 'Napoleon's Journey to Elba,' by Constance, Countess de la Warr, is partly from unpublished documents, and has great interest. In his 'Literary Geography' Mr. Sharp deals with the country of Carlyle, and in his 'Master Workers' Mr. Harold Begbie with Dr. Alfred Russel Wallace. Mr. Ernest M. Jessop writes on Montagu House. 'A Forgotten Frontier,' by Mr. Edwin Arnold, describes the Roman Wall in the North, which is not quite forgotten. An article on Sir John Arbuthnot Fisher has a striking picture.—Miss Betham-Edwards supplies, in the *Cornhill*, the third of her 'Household Budgets,' which deals with France. From this the cost of living would appear to be heavier in that country than in England. We are rather anxious to see a

Belgian budget, since life seems to be cheaper there than anywhere in Western Europe. Mr. Atlay's 'A Glimpse of Napoleon at Elba,' supports in the emperor's own avowals some of the worst charges brought against him. Mr. Lang continues his "Historic Mysteries," and deals once more with 'The Chevalier d'Eon.' 'Provincial Letters' speaks in praise of Bury St. Edmunds as the final goal for one to whom the grasshopper has become a burden.—Miss Emily A. Richings gives in the *Gentleman's* an interesting account of the capital of Japan. Mr. Foster Watson has an erudite article on Baptista Mantuan, a man concerning whom little is now known, but in whom a few scholars still delight. Mr. Herbert W. Tompkins has something more to say on Charles Lamb.—In *Longman's* Mr. John Dewar expatiates on the iniquity of 'The Indian Crow.' Miss Jebb gives an interesting description of 'A Turk and an Armenian,' and Mr. Lang in 'At the Sign of the Ship' deals first with Mr. Rider Haggard's dream concerning his dog, and then gets on to the subject of Australian aborigines, *à propos* of the latest work of Messrs. Spencer and Gillen.

THE contributions to our columns of Mr. Thomas Bayne have led to an application to that writer from the *rédação* of the German *Bausleine* to furnish its columns with essays on the early writings of Burns and other Scottish poets.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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MEDICULUS ("Unanswered Queries").—The pressure on our space is so great that we are unable to reprint, except in very special cases, queries to which no replies have been received.

A. S. ("Father Paul Sarpi").—The MS. is still in hand, and will be printed later.

JOHN HEBB ("Wattman").—A note on this subject appeared 9th S. xii. 147.

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We have to announce a new edition of this Dictionary. It first appeared at the end of '87, and was quickly disposed of. A larger (and corrected) issue came out in the spring of 1889, and is now out of print. The Third, published on July 14, contains a large accession of important matter, in the way of celebrated historical and literary sayings and *mots*, much wanted to bring the Dictionary to a more complete form, and now appearing in its pages for the first time. On the other hand, the pruning knife has been freely used, and the excisions are numerous. A multitude of trivial and superfluous items have thus been cast away wholesale, leaving only those citations which were worthy of a place in a standard work of reference. As a result, the actual number of quotations is less, although it is hoped that the improvement in quality will more than compensate for the loss in quantity. The book has, in short, been not only revised, but rewritten throughout, and is not so much a new edition as a new work. It will be seen also that the quotations are much more "*racontés*" than before; and that where any history, story, or allusion attaches to any particular saying, the opportunity for telling the tale has not been thrown away. In this way what is primarily taken up as a book of reference, may perhaps be retained in the hand as a piece of pleasant reading, that is not devoid at times of the elements of humour and amusement. One other feature of the volume, and perhaps its most valuable one, deserves to be noticed. The previous editions professed to give not only the quotation, but its reference; and, although performance fell very far short of promise, it was at that time the only dictionary of the kind published in this country that had been compiled with that definite aim in view. In the present case no citation—with the exception of such unaffiliated things as proverbs, maxims, and mottoes—has been admitted without its author and passage, or the "chapter and verse" in which it may be found, or on which it is founded. In order, however, not to lose altogether, for want of identification, a number of otherwise deserving sayings, an appendix of *Adespota* is supplied, consisting of quotations which either the editor has failed to trace to their source, or the paternity of which has not been satisfactorily proved. There are four indexes—Authors and authorities, Subject index, Quotation index, and index of Greek passages. Its deficiencies notwithstanding, 'Classical and Foreign Quotations' has so far remained without a rival as a *polyglot manual of the world's famous sayings in one pair of covers* and of moderate dimensions, and its greatly improved qualities should confirm it still more firmly in public use and estimation.

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## Notes.

## JOHN WEBSTER AND SIR PHILIP SIDNEY.

So little is known of the life of John Webster that Dyce, in his account of the dramatist's writings, complained that he could do little more than enumerate his different productions, several of which have been lost. Although I cannot add to the meagre particulars that are known concerning the man and his daily life, I shall make it clear that it is possible by patient investigation to learn something of the writer and the authors he studied.

In these papers I purpose confining myself as much as possible to three of Webster's productions—namely, 'The Duchess of Malfi', 'The Devil's Law-Case', and the poem he wrote on the death of Henry, Prince of Wales, which is entitled 'A Monumental Column.' I shall show, what has not been noticed before, that Webster was a devoted admirer of the work of Sir Philip Sidney, and that many of his choice sayings and some of the most moving incidents in 'The Duchess of Malfi' are taken from or based upon passages to be found in the 'Arcadia.' What Webster thought of Sir Philip Sidney as a scholar and a soldier can be seen from the allusions he makes to him in his 'Monuments of

Honour.' He styles him "the glory of our clime," and selects him from amongst all contemporary writers and heroes as the most fitting to be the celebrator of honour and preserver of the names of men and memories of cities to posterity. He had reason to be grateful to Sir Philip Sidney, as I shall show.

Doubt rests upon the date of 'The Duchess of Malfi,' which Malone, on insufficient grounds, assigned to the year 1612 or thereabouts. Yet it seems probable from the evidence obtained from a comparison of the tragedy with 'A Monumental Column,' written early in 1613, and a further comparison of both pieces with the 'Arcadia,' that Malone's date must be very near the mark. The language and style of 'The Duchess of Malfi' and 'A Monumental Column' are identical; and throughout both the influence of the 'Arcadia' is persistent, and so palpable that it astonishes me that no previous writer has ever noticed it. 'The Duchess of Malfi' was certainly performed before March, 1618/9, when Burbage, who originally played Ferdinand, died. As I cannot find any of Webster's other productions repeating the phrasing and style of 'The Duchess of Malfi' so closely as 'A Monumental Column,' I conclude that both pieces were composed much about the same time. Dyce thought the play was first produced in 1616.

But, after all, the question of dates is not of primary importance, and I should not allude to it if it were not for the circumstance that it seems to me to be involved in the evidence which I have before me. 'The Devil's Law-Case' copies the 'Arcadia,' and quite as openly as 'The Duchess of Malfi' and 'A Monumental Column' do, but the repetitions of Sidney in that play are distinctly of another order; for, whereas the tragedy and the poem prove that Webster must have written them whilst his mind was full of the 'Arcadia,' the coincidences with the latter in 'The Devil's Law-Case' have all the appearance of being notes used after a lapse of time, and when Webster's mind was not so familiar with the contexts in Sidney's work. In 'The Devil's Law-Case' Webster does not imitate Sir Philip Sidney's style, he merely borrows from him; in the other two pieces the influence of the 'Arcadia' is felt in almost every scene and page. My object, then, is to show that Webster was very much indebted to Sir Philip Sidney, and this fact, if it does not add to our knowledge of the dramatist's life, must of necessity give us more than a passing glimpse of the man and his methods of writing.

In 9<sup>th</sup> S. x. 301 I showed how Ben Jonson composed his verse. As he told Drummond of Hawthornden, "he wrott all his first in prose, for so his Master Cambden had learned him." I was able to corroborate Drummond by showing that the prose of the 'Discoveries' had been turned into verse for use in 'The Staple of News.' It will be noticed when I compare Webster with Sidney that the dramatist treats the 'Arcadia' prose in the same way, and often. Strange to say, Webster very rarely borrows from the poetry of the 'Arcadia.'

In 'The Duchess of Malfi' the duchess tells Antonio that he has cause to love her :

I enter'd you into my heart  
Before you would vouchsafe to call for the keys.  
III. ii. 70-1 (Dyce).

Sidney makes Queen Helen use the same language when she describes to Palladius the manner in which Amphialus won her love :—

"His fame had so framed the way to my mind that his presence, so full of beauty, sweetness, and noble conversation, had entered there before he vouchsafed to call for the keys."—'Arcadia,' book i.

Whilst the duchess and Antonio are talking love Ferdinand enters unperceived by them, and his resentment and determination to punish his sister are so strong that he offers her a dagger, commanding her to stab herself with it. He was shocked to find how familiar she had become with Antonio, who was so much beneath her in birth. She is, he thinks, a strumpet, and asks :—

Virtue, where art thou hid? what hideous thing  
Is it that doth eclipse thee? . . . . .  
Or is it true thou art but a bare name,  
And no essential thing? . . . . .  
O most imperfect light of human reason,  
That mak'st us so unhappy to foresee  
What we can least prevent!  
. . . . . there's in shame no comfort  
But to be past all bounds and sense of shame.  
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Ferdinand's speech is the speech of Gynecia at the beginning of the 'Arcadia,' book ii., and it will be seen that Webster has merely turned Sidney's prose into verse :—

"O virtue, where dost thou hide thyself? What hideous thing is this which doth eclipse thee? Or is it true that thou wert never but a vain name, and no essential thing? . . . . . O imperfect proportion of reason, which can too much foresee, and too little prevent! . . . . . In shame there is no comfort but to be beyond all bounds of shame."

The duchess replies to Ferdinand's speech by telling him that she is married, though perhaps not to his liking, and that his design concerning her future has been frustrated :—

Alas, your shears do come untimely now  
To clip the bird's wings that's already flown!  
Ll. 99-100.

The taunt is taken almost word for word from the 'Arcadia,' book ii., being Philoclea's silent comment on the warning of Pamela, to be advised by her example :—

"'Alas,' thought Philoclea to herself, 'your shears come too late to clip the bird's wings that already is flown away.'"

Antonio is a noble character, a man every way worthy of the love of the duchess; and Webster, when describing him, employs language the beauty of which it is impossible to overpraise :—

He was an excellent  
Courtier and most faithful; a soldier that thought it  
As beastly to know his own value too little  
As devilish to acknowledge it too much.  
Both his virtue and form deserv'd a far better  
fortune:  
His discourse rather delighted to judge itself than  
show itself;  
His breast was fill'd with all perfection,  
And yet it seem'd a private whispering-room,  
It made so little noise of 't.  
III. ii. 295-303.

To this speech in favour of Antonio the duchess replies :—

But he was basely descended.

Bosola asks :—

Will you make yourself a mercenary herald,  
Rather to examine men's pedigrees than virtues?  
Ll. 305-6.

The last two lines are founded upon the reply of Kalandar to Strephon, who is alluding to Musidorus :—

"'No,' said Kalandar, speaking aloud, 'I am no herald to inquire of men's pedigrees; it sufficeth me if I know their virtues,'" &c.—Book i.

The description of Antonio is an imitation, but a noble imitation, of Sidney's description of Musidorus; and with it Webster has blended words that appear in the description of Parthenia :—

"and that which made her fairness much the fairer was that it was but a fair ambassador of a most fair mind, full of wit, and a wit which delighted more to judge itself than show itself, her speech being as rare as precious," &c.—Book i.

Sidney describes Musidorus thus :—

"For, having found in him (besides his bodily gifts, beyond the degree of admiration) by daily discourses, which he delighted himself to have with him, a mind of most excellent composition, a piercing wit, quite void of ostentation, high-erected thoughts seated in a heart of courtesy, an eloquence as sweet in the uttering as slow to come to the uttering, a behaviour so noble as gave a majesty to adversity," &c.—Book i.

Compare the last lines of the latter quotation with the following :—

Bosola. —she seems  
Rather to welcome the end of misery  
Than shun it; a behaviour so noble  
As gives a majesty to adversity.

'D. of Malfi,' IV. i. 4-7.

But we are not done yet with the description of Musidorus, for Webster has again used it as material for the description of Prince Henry. It will be seen that the imitation is closer in the poem than in the play, and that 'The Duchess of Malfi' and 'A Monumental Column' have a line almost identically the same as each other, which is not in Sidney, although in his style. The line in question is the first in the following quotation:—

His form and virtue both deserv'd his fortune;

His mind quite void of ostentation,  
His high-erected thoughts look'd down upon  
The smiling valley of his fruitful heart, &c.

CHARLES CRAWFORD.

(To be continued.)

#### BURTON'S 'ANATOMY OF MELANCHOLY.'

(See 9<sup>th</sup> S. xi. 181, 222, 263, 322, 441; xii. 2, 62, 162, 301, 362, 442; 10<sup>th</sup> S. i. 42, 163, 203, 282; ii. 124.)

Vol. I. (Shilleto), p. 13, l. 6; p. 2, l. 31, ed. 6, "he travelled to Egypt." See Diog. Laert., ix. vii. 3, 35.

P. 19, 28, and n. 14; 6, 25, and n. o. A. R. S. gives the Ep. of Synesius as 142. It is 143 (Hercher, 'Epistologr. Græci').

P. 35, 19; 15, 38, "Ne sutor ultra crepidam." A. R. S., while referring to Plin., 35, 10, 36, § 85, might have pointed out that Burton uses the perverted form of the saying with *ultra* instead of *supra*. See Büchmann's 'Geflügelte Worte' and Otto's 'Sprichwörter der Römer.'

P. 38, 4; 17, 16, "as that great captain Zisca would have a drum made of his skin when he was dead, because he thought the very noise of it would put his enemies to flight." See Æneas Sylvius, 'Hist. Bohemica,' cap. 46, p. 114 e. f. ('Op.,' Bas., 1571), "Ferunt illum cum egrotaret interrogatum, quonam loco mortuus sepeliri vellet, iussisse cadaveri suo pellem adimi, carnes volucribus ac feris obiectari, ex pelle tympanum fieri, eoque duce bella geri, arrepturos fugam hostes, quum primum eius tympani sonitum audierint."

P. 42, 1; 19, 41, "accommodare se ad eum locum ubi nati sunt.....patronis inservire," &c. J. V. Andrea, 'Vitæ Humanæ Querela XI.,' p. 228 of 1617 ed. of his 'Menippus.'

P. 42, n. 3; 19, n. 1 (to "hand and take bribes, &c."), "Quis nisi mentis inops," &c. A. R. S. refers to Ovid, 'A. A.,' i. 465 ("Quis, nisi mentis inops, teneræ declamat amicæ?"), but the reference is obviously to the proverbial "Quis nisi mentis inops oblatum respuat aurum?" Cf. 10<sup>th</sup> S. i. 188, where it is men-

tioned that the line is to be found in Lily's Grammar.

P. 43, n. 4; 20, n. q, "sol scientiarum." Cf. "unum te sæculo nostro adfuisse literarum solem," quoted (from "Suspect. lect. lib. i. epist. i.") among the "Iudicia de Iosepho Scaligero Gasperis Scioppij nondum parati," at the beginning of D. Heinsius's 'Hercules Tuam Fidem sive Munsterus Hypobolimæus' (ed. 1617).

P. 47, n. 5; 22, n. o, "nemo.....invidiæ." From Erasmus, 'Adagia,' "Insania non omnibus eadem," p. 310, col. 2, l. 27, ed. 1629.

P. 55, 1; 27, 38,

ubique invenies

Stultos avaros, sycophantas prodigos.

See Heinsius, 'Cras Credo, Hodie Nihil' (p. 300 in 1629 ed. of his 'Laus Asini'), "neque quicquam interesse, quin ubique invenias,

Stultos, avaros, sycophantas, prodigos."

The punctuation given by Burton (ed. 4 and ed. 6) and the meaning assigned to the words by A. R. S. are not the meaning and punctuation of Heinsius.

P. 56, n. 5; 28, n. g, "Father Angelo, the Duke of Joyeux going bare-foot over the Alps to Rome." Henri, Comte du Bouchage, afterwards Duc de Joyeuse (1567-1608), entered the Order of the Capuchins in 1587. ("Henricus Jousa qui postquam in Capucinatorum cœnobium transierat Frater Angelus vocabatur."—De Thou, 'Hist.,' lib. xc. cap. xviii.), became a soldier again after his brother's death, and re-entered the Capuchin Order in 1600. According to the 'Nouvelle Biographie Générale,' he caught the fever of which he died by trying to make the journey to Rome barefoot.

P. 58, n. 4; 29, n. \* (2<sup>d</sup>), "Ob inanes ditio-num titulos.....mulierculam." See Erasmus, 'Adagia,' "Dulce bellum inexpertis," p. 296, col. 2, l. 55 (1629).—"Vel quod.....malitia." *Ib.* p. 301, col. 2, l. 54.—"Quod cupido dominandi, libido nocendi," &c. See Aug. 'Contra Faustum Manichæum,' lib. xxii. cap. 74, "quid enim culpatur in bello?.....Nocendi cupiditas, ulciscendi crudelitas,.....feritas rebellandi, libido dominandi."

P. 58, 19; 29, 43, "goodly causes all, ob quas universus orbis bellis & cædibus miscetur." See Erasmus, 'Adagia,' p. 300, col. 2, l. 45.

P. 59, 14; 30, 18, "Scinius Dentatus," &c. See Val. Max., iii. 2, 24; Plin., vii. 101; Gell., II. xi.

P. 59, 17; 30, 21, "M. Sergius." See Pliny, vii. 104 (where the number of wounds is given as 23).

P. 59, 18; 30, 21, "Scæva." See Cæsar,

'B. C.' iii. 53; Val. Max., iii. 2, 23; Florus, II. 13 (iv. 2), 40; Appian, 'B. C.', ii. 60.

P. 59, 25; 30, 27, "as Constantine and Licinius." At the battle of Cibalis, A.D. 314. See Zosimus, ii. 18, 4, and cf. Gibbon, ch. xiv.

P. 59, n. 6; 30, n. \* (2d), "Erasmus de bello." See 'Adagia,' "Dulce bellum inexpertis," p. 296, col. 1, l. 2 (1629). To this belongs "How many nature expostulate with mankind, *Ego te divinum animal finxi.*"

EDWARD BENSLEY.

The University, Adelaide, South Australia.

(To be continued.)

"SAUNTER."—In a reply (*ante*, p. 192) the word *saunter* was adduced as being one of the words which contain a reference to the word *saint*, with which it has no connexion whatever. (And, by the way, *samphire* was not mentioned at all.) I also read, at the same reference, that in my 'Concise Dictionary' we are told that the origin of *saunter* is unknown. But that must refer to one of the old editions; the work was completely rewritten in 1901; and I beg leave to refer readers to the rewritten work rather than to the former editions. This is an age in which we learn and go forward.

Bailey's derivation of *saunter* from *sancte terre*, an error for *F. sainte terre*, was a very fair one for his day. He forgot to tell us why the French form is a substantive without any derived verb, whilst the English one is a verb without any corresponding English substantive. And of course he gave no reference for the use of an *E. saunter* in the sense of "holy land," or for any old French verb *saunter* in the sense of "to go a pilgrimage." However, the thing is impossible, owing to a fatal flaw in the history of the phonetic development. The *E. -aun-* can only come from a Norman *-an-*, and the Norman for "saint" was not *sant*, but *seint*. Conversely, the Norman *-ein-* may become *-an-*, as in *sanfoin* (also *sainfoin*), *sangreal*, and *samphire* (for \**san-pire*), but it cannot become *-aun-*. And there is an end of that guess at once.

I have not found *saunter* in very early use, but it occurs in the 'York Plays.' The material fact is that it answers letter for letter to the Anglo-French *saunter*, to adventure out, answering to a Latin type *exadventurare*, just as the Middle English *auntren*, to adventure, answers to a Latin type *adventurāre*. I have already given the reference for this A.-F. word twice, viz., once in my 'Concise Dictionary' (1901), and once in my 'Notes on English Etymology,' p. 256. And the references to the 'York Plays' for the forms *sauntering* and *saunteryng*, with the sense of

"venturesomeness," are given in the supplement to my larger dictionary, p. 826.

WALTER W. SKRAT.

"AGIME ZIPHRES."—In recently looking over the Early English Text Society edition of 'Select Works of Robert Crowley,' by Mr. J. M. Cowper, I noticed "Agime Ziphres" was given in the glossary without explanation, but with a "f" appended. The passage where the words occur reads as follows:—

To shote, to bowle, or cast the barre,  
To play tenise, or tosse the ball,  
Or to rene base, like men of war,  
Shal hurt thy study naught at al.

For all these things do recreate  
The minds, if thou canst holde the mean;  
But if thou be affectionate,  
Then dost thou lose thy study cleane.

And at the last thou shalt be founde  
To occupy a place only  
As do in Agime ziphres rounde,  
And to hinder learnyng greatlye.

The explanation seems so simple, and so readily suggests itself, that I have wondered why the entry and query were made. Dr. Murray, in the 'Oxford Eng. Dict.' (published afterwards), notes *Agime* as a variant of 'Algorism,' and under 'Cipher' notes *ziphre* as a variant of that word. Although this citation does not occur among those given by him, there are many that show the poor estimation in which the cipher was held, which idea fits exactly with the sense required here. A few of these citations are:—

1593, Peele, 'Edw. I.' "Neither one, two, nor three, but a poor cypher in agrum."

1399, Langl., 'Rich. Redefes,' iv. 53. "Than sette summe, as siphre doth in awgrym, That noteth a place, and no thing availith."

1547, J. Harrison, 'Exhort. Scottes,' 229. "Our presidentes.....doo serue but as cyphers in algorisme, to fill the place."

F. STURGES ALLEN.

New York.

DR. EDMOND HALLEY. (See 9th S. x. 361; xi. 85, 205, 366, 463, 496; xii. 125, 185, 266, 464.)—

I. LIFE AND WORK.

'Alumni Oxonienses,' arranged by Joseph Foster, vol. ii. Early Series, p. 645 (Oxford, 1891).

'A Catalogue of the Portsmouth Collection of Books and Papers written by or belonging to Sir Isaac Newton, the Scientific Portion of which has been presented by the Earl of Portsmouth to the University of Cambridge' (Cambridge, 1888).

'Familiar Science Studies,' article 'Our Astronomers Royal' (Richard A. Proctor), 386-8 (New York, 1882).

Whewell's 'History of the Inductive Sciences.'

Humboldt's 'Cosmos,' Sabine's translation; also translation by E. C. Otté, B. H. Paul, and W. S. Dallas (London, Bell & Sons, 1899-1901).

'An Essay on Newton's Principia,' by W. W. Rouse Ball (London, 1893).

'Nouvelle Biographie Générale,' tome xxiii. cols. 188-95 (Paris, 1877).

'Biographie Universelle,' tome xviii. pp. 376-81 (Paris, 1857).

'Catalogue of the Printed Maps, Plans, and Charts in the British Museum' (A-K), cols. 1733-4 (London, 1885).

Original Letters from Dr. E. Halley, in the Sloane MSS. in the British Museum.

## II. PORTRAITS.

'Catalogue of a Choice Collection of Engravings,' p. 15, item 263 (Maggs Bros., 109, Strand, W.C., December, 1903).

## III. GENEALOGY.

The letter from Dr. E. Halley to John Antis, Esq., Garter King-at-Arms (cited 9<sup>th</sup> S. xii. 266), has no bearing whatever upon the history of the Halley family. The original, dated at Greenwich 16 May, 1721, is preserved among the Stowe MSS., British Museum, 749, folio 158. Mr. Ralph J. Beever, M.A., has obliged me with a copy thereof.

I should have stated at 9<sup>th</sup> S. xi. 366 that Dr. Halley's surname takes the three forms Hally (not Haly), Haley, and Halley in Aubrey's 'Brief Lives,' Clark, i. 282-3 (Oxford, 1898).

A record agent in London from whom I have not previously received information sends this item:—

"In a dusty, ancient 'Muster-Roll' of H.M. ships, eighteenth century, titled as follows: 'Records of Admiralty:—Muster-Book, v. No. 340. Removed from the Pavilion at Deptford in 1846, d. d. to the London Record Office,' in manuscript, on the second page of the book (not numbered in paging), under the ship's name Bristol, occurs: 'O.F. 466, Edm<sup>d</sup> Halley, Surgeon, 7<sup>th</sup> Feb., 1740, Portsmouth,' with the letters D.D. marked through. I am unable to reconcile this entry with the idea that he lived till 8 Aug., 1740 [see *ante*, p. 88]. But of course it is my duty simply to copy the entry as it stands plainly in the Roll-call report, which being interpreted from the nautical phrase signifies distinctly he was Discharged & (?) Dead, on 7 Feb., 1740, at Portsmouth, where the vessel was lying at that time for several months. Now it is certain that from 1 Jan. to 28 February the Bristol was in 1741 at Kingston, Jamaica! So it must mean 1740 (O.S.)."

## IV. MISCELLANEOUS.

'N. & Q.,' 9<sup>th</sup> S. xii. 127; 10<sup>th</sup> S. i. 86, 152, 289; ii. 88, 177.

*Intermédiaire*, xlvi. 567; xlix. 26.

EUGENE FAIRFIELD MACPIKE.  
Chicago, U.S.

"ELECTRON."—A recent application of the word "electron" to a new sense, not yet recorded in the 'Oxford Historical English Dictionary,' may perhaps deserve to be enshrined in 'N. & Q.':—

"J. J. Thomson has demonstrated the existence of particles more minute than anything previously known to science. The mass of each is about a 1000th part of that of a hydrogen atom. These particles, which were termed by their discoverer 'Corpuscles,' are more commonly spoken of as *Electrons*, the particle thus being identified with the charge which it carries."—*Encyclopædia Britannica*, vol. xxx. p. 452 (the sixth supplementary volume of 1902).

Cf. also Sir Oliver Lodge's *Romanes Lecture*, 'Modern Views on Matter,' Oxford, 1903.

H. KREBS.

ROGER MORTIMER'S ESCAPE.—According to the 'D.N.B.,' which corrects a statement of Murimuth that this event occurred in 1323, "the night chosen was the Feast of St. Peter ad Vincula, 1324." But in a commission sent into Wales, and dated 6 August, 17 Edward II., which surely must have been 1323, Roger Mortimer is said to have "escaped from the Tower lately by night" ('Calendar of Patent Rolls, 17 Edward II.,' mem. 17, quoted on p. 335 in the volume recently issued by the Record Commissioners).

CHARLES SWYNNERTON.

"MOCASSIN": ITS PRONUNCIATION.—In my schooldays we called this *mocassin*, a pronunciation which, I am told, youthful devotees of Fenimore Cooper still prefer. Our dictionaries only admit the pronunciation *môcassin*, yet I should not dismiss the other as a mere blunder. Rather am I led to the conclusion that both pronunciations are old, from the fact that in various North American Indian dialects, in which the term occurs, there is the same double stress as in English. Speaking generally, I find the Eastern Algonquins accent the penultimate, the Northern Algonquins the antepenultimate. To the Easterns belonged those New England tribes with whom our ancestors first came into contact, and the form they used was *mokússin*. The Abenakis, who said *mákéren*, and the Micmacs, who said *mkúsun*, also belonged to this Eastern stock. On the other hand, the Odjibwas, in Canada, of the Northern branch, say *mákisin*. I do not know how the Southern Algonquins, or Virginians, pronounced their *mockasin*. It would throw light on this subject if any reader can refer to passages in the obscure American poets of the seventeenth and eighteenth centuries containing this word. I know of none, having hitherto failed to trace it back

(in verse) beyond 1809, when Campbell wrote, in 'Gertrude of Wyoming' (p. 21):—

And ere the wolfskin on his back he flung,  
Or laced his moccasins, in act to go.

JAS. PLATT, Jun.

NAPOLEON ON ENGLAND'S PRECEDENCE.—In reviewing 'Napoleon's British Visitors and Captives, 1801-15,' by John Goldworth Alger, the *Standard* (26 August) quotes:—

"Before entering into details respecting the captives, I should speak of the unusual bitterness given to the war by Napoleon. Anglophobia, indeed, had been displayed by him even during the peace. The publishers of the 'Almanach National' were sharply rebuked for proposing to insert 'Angleterre' with its Royal Family at the head of the alphabetical list of foreign Powers. They had to relegate it lower down as 'Grande Bretagne,' and curiously enough British representatives at International Congresses are to the present day seated according to this nomenclature."

ST. SWITHIN.

ENGLISH EXTRAORDINARY. — The *Italian Lakes and Swiss Gazette*, which now boasts of its eleventh "cyar" of circulation, in its issue of 6 August contains the following specimens of foreign English:—

"Pay a visit to 'Gola del Pescatore,' very singular precipice full of horrid majesty."

"In this region there are five small lakes.....That of Annone is at 228 m. above sea-level and is the largest of all; a long and skittish band of land divides it almost into two portions, of which the turning to south, the largest, is also called Lake of Oggiono, from the village which rises on the opposite shore. Near the lake of Pusiano you meet a little less extended, at the height of 260 m., with a nice small isle in its middle, said Isola dei Cipressi."

"Mount Generoso. The surrounding panorama which is to be admired from its top, is more than 300 le-agues in diameter. The more propitious time to enjoy this view is that of the sunrise and the sunset."

JOHN B. WAINEWRIGHT.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PEEL, A MARK.—Some recent American dictionaries give as a sense of *peel* "a mark resembling a skewer with a large ring" (or, according to their figure, a circle with a straight line drawn down from its circumference, like that of the planet Venus, without the cross-bar), "formerly used in England as a mark for cattle, a signature-mark for persons unable to write, or the like." The usual signature-mark for the illiterate

was a cross, and I have never heard of this alleged mark, or its name *peel*. Can any one throw any light on it? (Statements as to English usage in American books are always liable to error, and there may be some mistake here.) J. A. H. MURRAY.

PEG WOFFINGTON PORTRAITS. — As I am preparing a list of the portraits of Peg Woffington for publication, I should take it as a favour to be informed of any such that may be in private collections, whether oil paintings, sketches in pastel, or miniatures. Where any doubt exists as to the authenticity of the portrait, I shall be glad to set the matter at rest on being supplied with a good photograph of the picture.

W. J. LAWRENCE.

54, Shelbourne Road, Dublin.

MARBLE ARCH.—I shall feel much obliged by your informing me by whom and when the Marble Arch was erected in front of Buckingham Palace, and when it was removed to its present site.

PALL MALL.

[A. J. C. Hare, 'Walks in London,' ii. 84, says that the Arch was erected at Buckingham Palace by Nash, and removed to Hyde Park when the Palace was enlarged in 1861.]

LONGFELLOW.—I should be glad of information about any critical essays on Longfellow, especially on 'Hiawatha,' that have appeared, either in magazines, &c., or in volumes of essays, during the last twenty years.

P. T. CRESWELL.

Berkhamsted.

[Fourteen articles on 'Hiawatha' are mentioned in Poole's 'Index to Periodical Literature,' 1882. References to two or three hundred other articles on Longfellow and his poetry are also supplied.]

MANOR COURT OF EDWINSTOWE, NOTTS.—Being desirous of perusing a will or letters of administration of one Christopher Capperne, c. 1640, which I believe is lodged with the above-mentioned manor court, I seek information as to the locality of this manor and to whom I should apply for permission to search the records.

I should be glad to be enlightened on the procedure of registration of wills, &c., in these manor courts.

CHARLES E. HEWITT.

[Edwinstowe is seven miles north-east of Mansfield.]

'TOPOGRAPHIA ANTIQUÆ ROMÆ'.—A book with the following title, "Topogra | phia Antiquæ | Romæ | Joanne Bartholemæo Marliano | Patrio Mediolanensi | autore. | Apvd Seb. Gryphivm | Lvgdvni | 1534," has lately come into my hands. I shall be very glad to have any information with regard to



it. Is the book a rare one or of any special value?

JOHNSON BAILY.

[Marliani's work, of which this is the second edition, is uncommon and curious. The first edition was issued "Romæ per Antonium Bladum de Asula, in ædibus D. Joan. Bapt. de Maximis anno domini M.DCCCXIII. ultimo mensis may" (*sic*). The Lyons edition of Gryphus, which you possess, has a Latin preface, "Franciscus Rabelæus Medicus. D. Joann. Bellaio Parisiensis episcopo." In this, dated "Lugduni pridie Cal. Septembr. 1534," the writer acknowledges his obligations to Jean du Bellay, under whose patronage he has visited Italy and seen the marvels of Rome. Further information, not easily obtained, may perhaps be found in the elaborate nineteenth-century editions of Rabelais. Marliani was a Milanese antiquary of patrician birth, and a fairly voluminous writer. He died in 1560.]

'THE OXFORD SAUSAGE.'—It is believed that Thomas Warton, the author of the 'History of English Poetry,' was the editor of 'The Oxford Sausage; or, Select Poetical Pieces written by the Most Celebrated Wits of the University of Oxford,' Oxford, 1821; also, that many of the poems contained in it are by him. Only one poem is, however, attributed to him, viz., 'A Panegyric on Oxford Ale.' 'The Progress of Discontent' is also by him, although not so attributed. I shall be glad of any information as to which of the various other poems in the above collection are by him or by his brother the Rev. Joseph Warton.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

I imagine that there must be copies in existence of 'The Oxford Sausage' having the authors' names appended in MS. to the anonymous contributions, some of which are rather free. My copy, pp. 224, second edition, contains also the 'Oxford Newsman's Verses' from 1752 to 1774, and though there is no date on the title-page, yet facing it is a portrait of Mrs. Dorothy Spreadbury, Inventress of the Oxford Sausage. The woodcuts in it are remarkably coarse and common, though called "Cuts Engraved in a New Taste and designed by the Best Masters," and the price is given as "Two Shillings sewed."

All the pieces are not by Oxford men, as the 'Ode to an Eagle confined in a College Court' is certainly by Kit Smart, a member of Pembroke College, Cambridge. It seems to indicate Queen's College, Oxford.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

'GLEN MOUBRAY.'—I should be much obliged if any reader could tell me who was the author of this tale, which was published in three volumes in 1831. It was printed by

Ballantyne & Co., Paul's Work, Canongate, Edinburgh, for Simpkin & Marshall, London, and Henry Constable, Edinburgh.

E. S. H.

Castle Semple, Renfrewshire.

"RAVISON": "SCRIVELLOES."—In the *Times* of 21 July, under the heading 'Home Markets,' I read, "Rape oil.....ravison spot, and August, 17s. 6d." What is "ravison"? I do not find the word in the 'N.E.D.'

Under "Ivory," in the *Times*, I find mention more than once of "scrivelloes"—e.g., "scrivelloes, 40s. to 60s. higher." What are "scrivelloes"? W. F. ROSE.

[Annandale's 'Imperial Dict.' defines a scrivello as an elephant's tusk under 20lb. weight.]

"CONSCIENCE MONEY."—A very commonplace quotation of 1885 is furnished in 'H.E.D.' as the only illustration for this phrase; but as long before as 1860 a query had appeared in 'N. & Q.' (2nd S. x. 511) giving a statement of 1789, and asking if that was the first record of the payment of "conscience money." As the only reply (*ib.*, xi. 60) was to state the amount of such acknowledged by the Exchequer in the financial year 1859-60—thus showing official sanction for the phrase—I venture to repeat the query. POLITICIAN.

GREENWICH FAIR.—Wanted a reference to the ballad in which the following lines occur:

'Twas at Greenwich Fair, I shall never forget,  
When my messmates and I were all merry,  
At the 'Ship' pretty Polly of Deptford I met,  
Whose cheeks were as red as a cherry.

AYEAHR.

RECTORS OF BUCKLAND, HERTS.—The celebrated Thomas Becon was rector here in 1560; he was afterwards appointed to Christ Church, Newgate Street, and in 1563 became rector of S. Dionis Backchurch. Did he hold either or both of these places in conjunction with Buckland?

In 1576, nine years after the death of the above Thomas Becon, another Thomas Becon or Becon held the living. Any information as to the latter will be of value.

Esdras Bland was rector of Buckland in 1636 and till his death in 1667. I shall be glad to learn in what year he was appointed.

Was Esdras Bland, vicar of Latton, Essex, in 1586, identical with Esdras Bland, rector of Hunsdon, Herts, in the same year, and also with Esdras Bland, rector of Buckland? If so, he would be of the extraordinary age of 104 at his death, assuming him to have been twenty-three when ordained.

H. P. POLLARD.

Bengeo, Hertford.

**PEMBROKE EARLDOM.**—I should be highly obliged for a list of the sons of Thomas, eighth Earl of Pembroke, and for particulars as to their wives and children. All dates of births and marriages are particularly desired.

D. HERBERT, Major.

52, Windsor Road, Ealing, W.

[Burke gives five sons—Henry, Robert Sawyer, Thomas, William, and Nicholas—with their marriages, but does not mention date of birth.]

**EDWARD COLSTON, JUN.**—He was a Bristol merchant, was M.P. for Wells 1708–13, and died 29 August, 1763 (*Gent. Mag.*). What was his relationship to Edward Colston, sen., the celebrated philanthropist, who died in 1721, aged eighty-one? I am inclined to think them uncle and nephew.

W. D. PINK.

**HERMIT'S CRUCIFIX.**—There is a hermit's cave in the rocks of Cratcliff Tor, in Derbyshire. On the east wall is carved in high relief a large crucifix. Can the date of this be approximately fixed? The crucifix is curiously ornamented with "notches" or conventionalized leaves; the head inclines to the right. Perhaps some reader who knows the spot can say whether there is anything in the design which might point to a particular century.

FRED. G. ACKERLEY.

Care of British Vice-Consul, Libau, Russia.

**TOM MOODY.**—Can any of your readers tell me where to find a song on the death of the celebrated Shropshire huntsman of this name? On lately visiting Barrow Churchyard, where he was buried, I found on his gravestone his name and the date of his burial in 1797 only. Tradition says that he left all that he possessed to his beloved old master, Squire Forester.

W. H. J.

**MINERAL WELLS, STREATHAM.**—I shall be glad if any reader can tell me the date when the existing mineral well at Streatham, now in possession of Messrs. Curtis Brothers, dairy farmers, and situated in the Valley Road, about a quarter of a mile eastward from Streatham High Road, was opened; also the name of the first and of any subsequent proprietor. The present proprietors are unable to give me any precise information as to the early history of the spring, and the well-known authorities, such as Lysons, Thorne, Walford, and others, make no mention of this later spring. Arnold, a local author, who published a history of Streatham in 1886, after describing the older springs, discovered in 1660, merely states that on their decline in public favour people went to "another spring, which had been discovered

before the death of the eighteenth century, situated at the bottom of Wells Lane." It occurs to me that persons interested in archaeological lore may have newspaper cuttings or advertisements describing this interesting spring, the only one now open in the neighbourhood of London.

ALFRED STANLEY FOORD.

101, Castelnau, Barnes, S.W.

**EAL.**—A boy of this name played for Westminster against Eton in the three cricket matches between these schools in 1799, 1800, and 1801. I should be glad to obtain any information concerning him. G. F. R. B.

**THOMAS BLACKLOCK.**—I have a copy of the 1754 Edinburgh edition of his 'Poems,' which has a prefatory letter signed G. G.—n, Dumfries, Dec. 15, 1753." The letter is mentioned by Prof. Spence, of Oxford, in 1754, as an "Account" of Blacklock's life "by one of his friends." Will any one kindly tell me who "G. G.—n" was? Meantime my conjecture is that he was the "Mr. Gilbert Gordon" whose name appears among the subscribers to Spence's 1756 London edition of the 'Poems.'

W. S.

**'LYRICAL BALLADS,' 1798.**—The late Mr. R. H. SHEPHERD, in his 'Bibliography of Coleridge' (8th S. vii. 362), wrote that in an experience ranging over nearly fifty years he had seen only one copy of 'Lyrical Ballads' with Cottle's original Bristol title-page. This copy contained manuscript additions to 'The Ancient Mariner' in the autograph of S. T. Coleridge, and I should be greatly obliged if any correspondent of 'N. & Q.' could indicate its present whereabouts. I am also desirous of knowing if it contains Coleridge's poem 'Lewti,' which was originally printed in the volume, or the substituted leaf containing 'The Nightingale, a Conversational Poem.'

W. F. PRIDEAUX.

**NAVAL ACTION OF 1779.**—Could any of your readers kindly inform me where to find the best French account of the action of 6 October, 1779, between the frigates Quebec (Capt. Farmer) and Surveillante (Capt. de Couëdic)? I have seen a French account, but cannot remember where.

R. K. CRAWFORD.

Stonewold, Ballyshannon.

**MAZZARD FAIR.**—Amongst the fairs in Redruth, Cornwall, is one held 2 May, and still known as "April Fair." The charter allows fairs on 21 April and on the feast of St. Mary Magdalen. Another fair is held 3 August, and is known as "Mazzard Fair."

The alteration of the calendar in each case will explain the alteration of date, and the intense conservativeness of a very Radical constituency explains the retention of the name "April Fair." Will it also explain the name Mazzard Fair? I mean, is it possible that Mazzard should be a corruption of Magdalen? There is so much foolish guessing at the meanings of place-names and local words that I hesitate the hazard. At this fair there are sold *mazzards*, or black cherries; but they are not at their best then.

YGREC.

### Replies.

#### MUMMIES FOR COLOURS.

(10<sup>th</sup> S. ii. 188.)

THE bituminous pigment called mummy is, or ought to be, neither more nor less than so much as is required of a human corpse that has been embalmed in pitch or bitumen, and its bandages of linen, ground in a mill such as artists' colourmen employ, and treated with fluid oil or varnish to obtain the stiffness or density painters require when they put it to use. A charming pigment is obtained by this means, uniting a peculiar greyness (due to the corpse and its bandages) with the rich brown of the pitch or bitumen, in a manner which it is very hard indeed to imitate. It flows from the brush with delightful freedom and evenness; being a comparatively rapid dryer, it is relatively easy to place one film of it over another, and thus vary, or increase, the richness and density of the material; thin films spread upon a white ground are extremely lovely and enjoyable by painters who understand and appreciate the refinements of their art. At one time, in this country and in France, where such matters were understood, mummy was much used. At present, except by artists who care not for the permanence of their pictures, and are reckless of the interests of those who buy them, it is very seldom employed. As with all pigments compounded of bitumen or any of its allies, mummy is fallacious in the worst degree; even when "locked up" in copal its durability is among the shortest. In no long time it becomes, by parting with its volatile elements, dry and rusty, its clearness is lost, and, at no distant date after being used, it shrivels and even parts from the ground on which it was spread.

Mummy was a great favourite with, for examples, Hilton and Wilkie. To it was due the premature ruin of the fine 'Sir Calapine rescuing Serena' by the former, in which

parts of the work, such as the eye of the heroine, actually slid down over her cheek, and the picture was inverted in order that the eye might slide back again. At last this capital instance had to be withdrawn from the National Gallery, of which it was originally an important ornament. Wilkie's 'The Blind Fiddler,' to cite only one example of his making, another National Gallery work, suffered hugely in the extensive cracking of its surface; so great was this that the background showed the white of the priming in hundreds of lines, which more than once had to be stopped or painted over. The Spanish pictures of Wilkie are worse off than others.

It is the fallacious nature of the pigment, not the rarity of mummied Egyptians in their cerements suitable for grinding, which has led to the supply of this interesting material being deficient. A little of it goes a long way, and though it is more than twenty years since, at a well-known colourman's in Long Acre, I saw a whole corpse preparing for the mill and collapsible tubes, I am now told that there is a good deal of it "still in stock."

Of course mummy is merely a refinement on simple bitumen, which is only more fallacious. There is, I am told, a sort of sham mummy "made in Germany," and a coarse compound of common bitumen and lime. This, like the sham indigo which is likewise "made in Germany," is not to be compared with the real thing. F. G. STEPHENS.

Properly speaking, mummy is not the flesh of the deceased, but the composition with which it is embalmed. Mummies being scarce, the solicitude of the advertiser in the *Daily Mail* to obtain the "genuine article" is readily accounted for, since it is from the genuine mummy only that the bituminous substance employed by painters, which produces a rich brown tint, is said to be obtained. Fairholt says that the genuine mummy consists of the substance found in tombs of Egypt, which is a compound of bitumen and organic matter both animal and vegetable. Some manufacturers grind the whole of this substance up together, by which a dirty-coloured pigment is obtained. Others carefully select only the bitumen; it yields a very useful pigment, but differing in little or no respect from the bitumen now obtained from the East, except, perhaps, in the accidental mixture of myrrh and other gum resins. The better kinds of mummy form useful grey tints mixed with ultramarine, and madder lake and ivory black when these are mixed with white. See

Fairholt's 'Dict. of Terms in Art,' s.v. 'Jew's Pitch.'  
J. HOLDEN MACMICHAEL.

The 1888 edition of Nares's 'Glossary' has:  
"Shakespeare speaks of a kind of magical preparation under that name. 'And it was dy'd in mummy, which the skilful Conserv'd of maidens' hearts.' 'Othello,' III. iv."

H. J. B.

[MR. E. H. COLEMAN also thanked for reply.]

BATHING-MACHINES (10th S. ii. 67, 130).—The only interest in fixing the date of the first introduction of bathing-machines is to show when sea-bathing became a general practice. Lecky, in his 'History of England in the Eighteenth Century,' vol. i. p. 555, deals with this subject. He states that "the passion for inland watering-places was at its height" at the beginning of the century, and then he goes on to say:—

"Sea-bathing in the first half of the eighteenth century is very rarely noticed. Chesterfield, indeed, having visited Scarborough in 1733, observed that it was there commonly practised by both sexes, but its general popularity dates only from the appearance of the treatise by Dr. Richard Russell 'On Glandular Consumption and the Use of Sea Water in Diseases of the Glands,' which was published in Latin in 1750, and translated in 1753. The new remedy acquired an extraordinary favour, and it produced a great, permanent, and on the whole very beneficial change in the national tastes. In a few years obscure fishing-villages along the coast began to assume the dimensions of stately watering-places, and before the century had closed, Cowper described, in indignant lines, the common enthusiasm with which all ages and classes rushed for health or pleasure to the sea."

These lines are in vol. viii. p. 299 of Cowper's 'Works,' and are quoted from 'Retirement':—

Your prudent grandmamas, ye modern belles,  
Content with Bristol, Bath, and Tonbridge Wells,  
When health required it, would consent to roam,  
Else more attach'd to pleasures found at home;  
But now alike, gay widow, virgin, wife,  
Ingenuous to diversify dull life,  
In coaches, chaises, caravans, and hoys,  
Fly to the coast for daily, nightly joys,  
And all impatient of dry land, agree  
With one consent to rush into the sea.

HARRY B. POLAND.

Inner Temple.

GIPSIES: "CHIGUNNJI" (10th S. ii. 105, 158).—MR. W. W. STRICKLAND complains that "people who deal in historical and philosophical questions have a perverse way of always getting hold of the wrong end of the stick." It seems a little sad to think that this should be the end of all our efforts in the direction of philosophy or history, and as we advance in life the increasing difficulty of avoiding the wrong end of the stick cer-

tainly comes home to us with greater and greater force. We may consider ourselves fortunate if we are occasionally able to grasp that elusive *baculus* by the middle. Is it quite certain that MR. STRICKLAND himself has got much further? The theory which he advances with regard to the Zigeuner is not new. It is, at any rate, more than two hundred and fifty years old, and has had several very respectable supporters, as the following quotation from the *Journal of the Gypsy-Lore Society*, iii. 177, will show:—

"In the fifth of his 'Rhind Lectures on Archaeology,' delivered at Edinburgh before the Society of Antiquaries of Scotland in October last [1891], Dr. John Beddoe, the eminent anthropologist, referred to the gypsy element in European ethnography. He recognized in the 'Sigynnae' of Herodotus the first gypsies mentioned in European history, and endorsed the belief that 'Sigynnae' is an early form of 'Zigeuner.' Although the actual etymology of 'Zigeuner,' &c., has been fitly described by Mr. Leland as a 'philological *ignis fatuus*,' it is important to find Dr. Beddoe supporting a belief which, as M. Bataillard (himself its advocate) points out, was held as early as 1615 by Fernandez de Cordova, and which has much to say for itself. Dr. Beddoe also emphasized as significant the fact that the country occupied by the Sigynnae, whose territories reached from the Danube 'almost to the Eneti upon the Adriatic,' is still a country famous for the density of its gypsy population. On the other hand, it may be noticed as a detail that the small horses of the Sigynnae—said to be so small that they were 'not able to carry a rider,' and covered with shaggy hair 'five fingers in length'—are no longer identified with any division of the gypsies, if, indeed, the breed exists anywhere in its purity."

Not many things relating to the gypsies are "as plain as a pikestaff," but if one point is clearer than another it is that the language of the Rómany is a dialect of Prákrit, and that the Slav words which are found among the gypsies of the Balkans are merely a late accretion to their vocabulary. But MR. STRICKLAND probably means that his gypsies did not call themselves by a Slavonic name, but that when Herodotus made inquiries about them, he was informed by the surrounding Slavs that the tinkers and horse-dealers in their midst were "Chigunnji," or, as MR. JAMES PLATT spells it, "Chugunni," i.e., cast iron. Before this explanation can be definitely accepted, we must know for certain whether Slavonic was the language of the Danubian provinces in the time of Herodotus, and also if the gypsies had left their original homes in Northern India before that date. It seems a little remarkable, if MR. STRICKLAND's theory is correct, that nothing should have been heard of them in Europe between the days of Herodotus and comparatively modern times.

As one of the greatest authorities on gypsylore, the much lamented Francis Hindes Groome, said in the Introduction to his 'Gypsy Folk-Tales,' p. xxxi:—

"All that I hold for certain is our absolute uncertainty at present whether gypsies first set foot in Europe a thousand years after or a thousand years before the Christian era.....But we do know that India was their original home, that they must have sojourned long in a Greek-speaking region, and that in Western and Northern Europe their present dispersion dates mainly, if not entirely, from after the year 1417."

It may be added that borrowings from European languages constitute only a twentieth part of the gypsies' vocabulary. The total number of Greek loan-words in the different gypsy dialects may be about one hundred. Slavonic loan-words come next to the Greek. English *Rómany* has some thirty of the former as against fifty of the latter. This fact rather militates against the theory that the Zigeuner can have lived in the midst of a Slav population ever since, and of course much earlier than, the time of Herodotus.

W. F. PRIDEAUX.

EEL FOLK-LORE (10<sup>th</sup> S. ii. 149).—I am not acquainted with the proverb as applied to eels. Pescetti, whose collection of Tuscan proverbs was first published at the close of the sixteenth century, makes the creatures disturbed by the thunder not eels, but snakes. Here are his words: "Al primo tuon di Marzo escon fuor le serpi" ('Proverbi Italiani,' art. 'Stagioni'). Giusti presents the proverb with the reading "tutte le serpi," and adds a variant version, "Marzo, la serpe esce dal balzo," without any allusion to thunder ('Proverbi Toscani,' 1853, p. 180).

It may be of interest to compare the above with old French proverbs relating to March thunder, of which I find the following versions:—

"Le vendredy saint & aourné vint & yssit du Ciel plusieurs grans esclats de tonnoirre, espartissemens & merueilleuse playe, qui esbahist beaucoup de gens; pource que les anciens dient tousiours que nul ne doit dire helas, s'il n'a ouy tonner en Mars."—'Chronique Scandaleuse,' s.a. 1468.

En mars quand il tonne  
Chacun s'en étonne;  
En avril s'il tonne  
C'est nouvelle bonne.

Calendrier of 1618 quoted in Le Roux de Lincy's 'Proverbes,' 1842, i. 84.

Tonnerre en Mars cause helas!  
Et en Septembre n'estonne pas.

'Proverbes en Rimes,' 1664, ii. 301.

I know only two British proverbs relating to March in which snakes are alluded to. One is Scottish: "March comes wi' adders' heads, and gangs wi' peacocks' tails." The

other, as given by Mr. W. C. Hazlitt, is: "March wind wakens the adder and blooms the thorn"—a saying to which he sees a reference in 'Julius Caesar,' II. i. 14:—

It is the bright day, that brings forth the Adder,  
And that cranes warie walking.

F. ADAMS.

Twan Ching-Shih (ob. 863 A.D.), in his 'Yü-yang-tsah-tsu,' Japanese edition, 1697, second series, tom. ii. fol. 5b, says:—

"In Hing-Chau there is the so-called 'Thunder Hollow,' regularly half full of water. Every time thunder is heard, its water rises and flows out with fish in it, so that the people wait for such occasions and then capture numberless fish by means of sticks planted and nets spread about the hollow. Even when no thunder is heard, they can successfully fish by crowding and drumming close to it; but their capture in this manner amounts to only half as much as what they could catch when it thunders."

The Japanese encyclopædia, Terashima's 'Wakan Sansai Dzu,' 1713, mentions a fish named "hatahata," which swarms in the north-east sea of Japan only in thunderous weather.

KUMAGUSU MINAKATA.

Mount Nachi, Kii, Japan.

HUMOROUS STORIES (10<sup>th</sup> S. ii. 188).—'The Story of the Cornish Jury' will be found (with nineteen others) in 'Tales of Devon and Cornwall,' related by William S. Pasmore, a native of Exeter. The little book is published by Besley & Dalgleish, Limited, Exeter. The recitations are the copyright of the author, and upon the fly-leaf is the intimation that "all infringements will be promptly proceeded against."

HARRY HEMS.

'For One Night Only,' by Richard Marsh, appeared in *To-day*, edited by Jerome K. Jerome, 14 December, 1895. ST. SWITHIN.

[Replies from Mr. W. NORMAN and Mr. HASTINGS SHADDICK, the latter stating that 'For One Night Only' is reprinted in Mr. Marsh's 'Frivolities.']

I.H.S. (10<sup>th</sup> S. ii. 106, 190).—Though much information has already been given on this monogram, it may be of interest to add that it is the badge of the knighthood of the Seraphim of Sweden.

B. W.

In connexion with this subject, it may be noted that SPC is sometimes found for Spiritus. Here the Greek form of S is no doubt borrowed from IHC and XPC.

J. T. F.

COUTANCES, WINCHESTER, AND THE CHANNEL ISLANDS (10<sup>th</sup> S. ii. 68, 154).—MR. J. B. WAINWRIGHT asks for information about the transfer of the Channel Islands to the diocese of Winchester. The Société Jersioise is now publishing a volume which will contain a number of interesting documents on

the subject. I may be able to help Mr. WAINEWRIGHT should he desire any further information.

G. E. LEE.

St. Peter Port Rectory, Guernsey.

MESSRS. COUTTS'S REMOVAL (10th S. ii. 125).—Those interested in the history of this celebrated banking house may like to be referred to an article entitled 'Messrs. Coutts & Co.: the Three Crowns,' which appeared in the *City Press*, 30 May, 1888. It forms No. 4 of a series on "Early London Goldsmiths and Bankers."

JOHN T. PAGE.

THE POET CLOSE (10th S. i. 409).—I can hardly imagine this eccentric individual having "admirers" nowadays. Had he not been foolishly encouraged by jocular tourists, this half-witted man would never have been able to produce his so-called 'Poetical Works,' nor would he ever have been the recipient of that Civil List pension which he enjoyed only a few weeks before it was promptly suppressed.

I have several of Close's published volumes, including a very rare one issued in 1882 at 5s. These I will lend to your correspondent if he is interested. He will obtain some amusement (and wonderment) from a perusal thereof.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

DOG-NAMES (10th S. ii. 101, 150).—Add to previous lists the following. Let me, however, indignantly (for I am on the feline side) rescue Atossa from her evil company in the last list. She was a *cat*.

Argus.—'Odyssey,' xvii. 326.

Bounce.—Gay, Epistle ix.

Cavall, King Arthur's hound.—Tennyson, 'The Marriage of Geraint,' l. 185.

Cora, Mexican spaniel belonging to a niece of Macaulay.—Macaulay's 'Life and Letters,' cap. xiv.

Dandy, Scotch terrier of C. Kingsley.—Kingsley's 'Life and Letters,' cap. xv.

Daph[ne], Mr. Wardle's pointer.—'Pickwick,' cap. xix.

Fiddler, a hound.—Somerville, 'Hunting Song' ('Occasional Poems').

Fop.—Gay, Epistle ix.

Fury.—'Alice in Wonderland,' cap. iii.

Glaucia, Cynthia's pet dog.—Propertius, v. 3, 55.

Hylax.—Virgil, 'Ecl.,' viii. 108.

Issa, pet dog of Publius.—Martial, i. 109 (110).

Jip (for Gipsy), Dora Spenslow's spaniel.—'David Copperfield,' cap. xxvi.

Junio, Mr. Wardle's pointer.—'Pickwick,' cap. xix.

Laelaps, Cephalus's dog.—Ov., 'Met.,' vii. 771.

Lampon, hunting-dog of Midas.—'Gk. Anthol.,' ix. 417.

Lightfoot, shepherd's dog.—Gay, 'Fables,' i. 17, 9, and 'The Shepherd's Week,' 'Thursday,' l. 134.

Lion, Henry Gowan's Newfoundland.—'Little Dorrit,' book i. cap. xvii. to ii. cap. vi.

Lowder, Roffyn's sheepdog.—Spenser, 'Shepherd's Calendar,' 'Sept.,' ll. 194-223.

Lycas, Thessalian hound.—'Gk. Anthol.,' Appendix, No. 80.

Lycisca.—Virgil, 'Ecl.,' iii. 18.

Margarita, "catella nigra atque indecenter pinguis" of Trimalchio.—Petr., 'Sat.,' § 64.

Perseus, lapdog of Tertius, dau. of Æmilius Paulus.—Plut., 'Vit. Æm. Paul.,' cap. x. m. p. 260.

Ponto, Mr. Jingle's dog.—'Pickwick,' cap. ii.

Rab, mastiff.—'Rab and his Friends,' by Dr. John Brown.

Ringwood, a hound.—Gay, 'Fables,' i. 44, 13.

Sancho.—'Ingoldsby Legends,' first series, 'The Bagman's Dog.'

Scylax, Trimalchio's watchdog.—Petr., 'Sat.,' § 64.

Shock.—'Rape of the Lock,' canto i. l. 115.

Snarleyow, Vanslyperken's dog.—Marryat, 'The Dog Fiend,' *passim*.

Speed, pointer of Quince.—Praed, 'Everyday Characters,' No. 2.

Sweep, retriever of C. Kingsley.—See *Dandy*.

Sylvio, Maria's dog.—'Sentimental Journey' (Moulines).

Tauros, a Maltese watchdog.—'Gk. Anthol.,' vii. 211.

Theron, Roderick's dog.—Southey's 'Roderick,' canto xvii. ll. 54-69.

Tory, black spaniel of Horace Walpole.—*Vide* 'Letters of H. Walpole and Gray,' Nov., 1739.

Towser.—Somerville, Fable V. ('The Dog and the Bear').

Tray.—Gay, 'Introduction to Fables,' l. 44.

Trouncer, a foxhound.—Bloomfield's 'Farmer's Boy,' 'Autumn,' ll. 303-32.

Urien, an Italian greyhound, Queen Anne Boleyn's favourite lapdog (named after Urien, brother to William Brereton, Groom of the Chamber to Henry VIII.).—*Archæologia*, vol. xxxiii. p. 74 (1849).

Victor, a Teckel given by Queen Victoria to C. Kingsley.—'Kingsley's Life and Letters,' cap. xv.

Vixen, Bartle Massey's turnspit.—'Adam Bede,' bk. ii. cap. xxi.

Yap.—Gay, 'Fables,' ii. 6.

In Ov., 'Met.,' iii. 206-33, are given thirty-five names of Actæon's hounds, all obviously descriptive; they include Lælaps and Theron.

Finally, let the shade of Plato do some penance for not telling us the name of Ctesippus's dog (Plat., 'Euthydemus,' m. p. 298), that "rascal sire of rascal puppies."

H. K. ST. J. S.

Budget.—The late Lord Lytton's dog called so when the Budget came out.

Kerstie.—One of Miss Rhoda Broughton's dogs.

The following were all favourites of Charles Dickens:—

Timber Doodle.—A small Havana spaniel given to him on his first visit to America.

Don.—A Newfoundland.

Sultan.—An Irish bloodhound.

Turk.—A beautiful mastiff.

Linda.—A St. Bernard.

Mrs. Bouncer.—A white Pomeranian belonging to Miss Dickens.

When *Sultan, Turk, and Linda* fleet  
The lost lov'd Master rushed to meet,  
His kindly voice would always greet  
The little Spitz!

Alas! so furry, warm and white,  
From this cold world she took her flight;  
No more on rug, by fireside bright,

Dear *Bouncer* sits.

Percy Fitzgerald.

To which may be added:—

Nérina.—The pet dog of George Sand's mother.

Tristan.—Son of Nérina, the pet of Maurice Dupin, father of George Sand. The dog was given this name after the son of St. Louis, who was born when his father was in captivity, Maurice Dupin himself being a prisoner in 1794, when his dog was born.

CONSTANCE RUSSELL.

The following extract is, I think, interesting, especially in that it has two early examples of almost the name "Mopsey," which appears *ante*, p. 102:—

IN EDIBUS CL. IVSTI LIPSI  
vides depictos tres Canes cum  
hac inscriptione.

Saphyrus catellus, gente Batanus,\* corpore albet, capite auribusque purpurat, discrimine tamen albo à summo eo, inter aures, cuneatim ad eos descendente. Senecio nunc est, & tredecennis: cum in flore, pulcherrimus & lepidissimus catulorum.

Gemma dedit nomen, sum verè gemma catellu',

Quotquot terra habuit Belgica, habebit, habet.

Tale decus vultus, talis venus. adde lepores

Ingenii, humanum qui sapient Genium.

Et sanè est aliquid mī hominis. vis argumentum?

Vina bibo, et vino nata me habet podogra.

\* Apparently a misprint for "Batavus"; see the epitaph.

MORSVLVS catulus, domo Antuerpiā, donum à CL. V. Arnolde Borcontio, amico veteri & I. C. is corpore albet, capite, auribus, atque altero oculo sufflavis. Rostrum è rubro albicat, breue & obtusum, & nare prorsus repanda. Crassulus, argutus, mordax est, etate bimus.

MORSVLVS ast ego sum, domini conuiua? quid vltra?

En etiam lectum participio domini.

Estne aliud? domini dominus, si dicere fas est:

Vsque adeò formæ huic iungitur improbitas

Sed formæ, quæ rara cluet, si examine iusto

Pendor, quod nec ames est mihi, plus quod ames.

MORSVS canis, gente Scotus. colore crasso spadiceo; sed circa oras aurium, & in ipso ore, dilutius flavo. super oculum vtrumque orbiculi æquales duo, itidem flauī. Idem color in pedibus interioribus, intra femora, sub cauda & in ano. At pectus latum & honestum, Pantherina prorsus specie, album & maculis spadiceis sparsum. Tales ipsissimi pedes. Annum agit tertium ad inuidiam pulcher.

MORSVS ego, formā quā vinco sæcla canina;

Quod nolim in magno corpore nil habeo.

Quodque velim, dominu', domina', ancillamque vole'tes

Conciliat probitas simplicitasque mihi.

Ille canis redeat, meruit qui cælica templa:

Si certet, terra hunc, me sibi cælum habeat.

Tumulus SAPHYRI catelli.

HECATÆ SACR.

SAPHYRVS DOMO BATAVVS

DELICIVM LIPSII, DECVS CANVM,

INGENIO, LEPORE, FORMA.

H.S.E.

TRISTI FATO EREPTVS,

ET FERVENTIBVS AQVIS MERSVS,

CVM VIXISSET LVSTRA PLVS TRIA.

O HERI DOLOR!

TVVM, LECTOR, ADDE,

QVISQVIS LIPSIVM AMAS, IMO

QVISQVIS ELEGANTIAM AUT LEPOREM

AMAS,

QVORVM ISTE THESAVRVS ERAT.

ABI, FLORES SPARGE,

SI NON LACRYMAS.

PLANGEBAT ET PANGEBAT,

I. LIPSIVS OLIM, HEV, DOMINVS,

V. KAL. SEPTEMBR. M.DCI.

"Monumenta Sepulcralia et Inscriptiones Publicæ Privataeq. Ducatus Brabantie, Franciscus Sweetius F. posteritati collegit." Antverpiæ, 1613, p. 255 *et seq.*

The above appears amongst the 'Lovanien-sia.'

Presumably the owner of the three dogs was the Justus Lipsius, who died at Louvain in 1606, aged fifty-eight. His epitaphs are given *ibid.*, p. 244. ROBERT PIERPOINT.

A race of Yorkshire broken-haired terriers are all called either Haydn or Handel. A customary name for these pretty little dogs is Daddles. One belonging to the late Frank Marshall was called Sir Daddles Daddles.

H. T.

Surely Chang, George du Maurier's fine dog, immortalized in *Punch*, merits a place

in the list. I may also mention Jim, Sir Henry Cole's little dog, as well known at the South Kensington Museum as himself, and portrayed in the caricature of his master in *Vanity Fair* in 1871. HENRIETTA COLE.

'Our Dogs,' by Dr. John Brown, author of 'Rab and his Friends,' contains a lot of dog-names:—The Duchess, Peter, Toby, Wasp, Jock, Crab, John Pym, Puck, Bawtie of the Inn; Keeper, the carrier's bull-terrier; Tiger, a huge tawny mastiff from Edinburgh, which I think must have been an uncle of Rab's; all the sheepdogs at Callands, Spring, Mavis, Yarrow, Swallow, Cheviot, &c.

R. J. FYNMORE.

Sandgate.

Let me add a few more, several from Dickens:—

Bull's-Eye.—Bill Sikes's dog in 'Oliver Twist,' whom he attempts to destroy.

Diogenes.—Little Paul Dombey's favourite dog, and afterwards Florence's.

Carlo.—Name of one of the dancing dogs accompanying Jerry to the "Three Jolly Sandboys."

Jip.—The favourite pet of poor Dora Copperfield.

Ponto.—The sagacious pointer mentioned in the 'Pickwick Papers,' who declines to enter the plantation on which is the board, "The gamekeeper has orders to shoot all dogs found in this enclosure." An etching by Seymour represents Ponto eyeing the board with suspicion.

Chowder.—Tabitha Bramble's favourite dog in 'Humphry Clinker.'

Jowler and Vixen.—Two dogs mentioned in Croxall's 'Æsop's Fables.'

Cæsar and Jowler.—Two dogs belonging to the young squire in 'Roderick Random.'

Toby.—Punch's favourite dog.

JOHN PICKFORD, M.A.

"Will generally kept ten or twelve dogs, of which three were his particular favourites; their names were Charlie, Phæbe, and Peachem."—*The Life of James Allan, the Celebrated Northumberland Piper*, 1818, chap. ii. p. 11.

W. E. WILSON.

Hawick.

Mr. W. Hastings Kelke, referred to by O., was the Rev. W. Hastings Kelke, in 1854 rector of Drayton Beauchamp, Bucks.

NORTH MIDLAND.

VANISHING LONDON (10<sup>th</sup> S. ii. 125).—A house in Cavendish Square, that has been the home of art and artists in its day, is doomed, and will very shortly disappear. Built by F. Cotes, R.A., occupied by George Romney, "the man of Cavendish Square,"

who portrayed Lady Hamilton in fourteen of his beautiful pictures, it was subsequently tenanted by Sir Martin Archer Shee, the Irish President of the Royal Academy, who died in 1850. HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

CLOSETS IN EDINBURGH BUILDINGS (10<sup>th</sup> S. ii. 89, 154).—For a diagram which shows one of these closets in the south-west corner of the building, see Hone's 'Year-Book,' col. 1127. For an illustration of the houses themselves, with an exhaustive description, see cols. 1359–1364.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

FETTIPLACE (10<sup>th</sup> S. i. 329, 396, 473, 511).—Mr. James Coleman has (or lately had) some deeds for sale of the Fettiplace family. His address is 9, Tottenham Terrace, Tottenham, London, N.

ARTHUR L. COOPER.

Reading.

ELECTRIC TELEGRAPH ANTICIPATED (10<sup>th</sup> S. ii. 66, 135).—In "New Atlantis, begun by the Lord Verulam, Viscount St. Albans, and continued by R. H., Esquire," published in 1660, on pp. 67 and 68, we find the following passage:—

"Thereupon he carried me to a little closet at the end of that gallery, whose door at his first knock one of the Fraternity opened; who with a complacent desire to satisfy my greedy curiosity, was willing to expose whatsoever rarity Joabin pleased to call for. Joabin told him, that for his part he durst not be so bold; but whatsoever he pleased freely to communicate, or let us see, he should take it for a very great favour. Hereupon he immediately reached forth a little Ark, wherein many rarities were placed, a Loadstone far bigger then that which holds up Mahomet's tomb in Mecha. This is the truly precious stone, of such divine use (said he) that by its charitable direction it not only cements the divided World into one body politic, maintaining trade and society with the remotest parts and Nations, but is in many other things of rare use and service. I shall not open all its properties (said he), most of them being already known amongst you Europeans: I will only unfold this usefull and most admirable conclusion upon it, and which hath been but lately here experimentally discovered; which is this. Two needles of equal size being touched together at the same time with this Stone, and severally set on two tables with the Alphabet written circularly about them; two friends, thus prepared and agreeing on the time, may correspond at never so great a distance. For by turning the needle in one Alphabet, the other in the distant table will by a secret Sympathy turne it self after the like manner. This secret was first experimented here by one Jamoran, who being suspected of Apostacy, because of his great intimacy with one Alchmerin, his friend and a Jew, and his little adhesion to some of his opinions, was sent into the Island of Conversion close prisoner: who there to hold constant intelligence with his intimate first found out this admirable invention."



It is remarkable that not only have we in this book (which is probably one of a number written by Bacon and published by his "private succession of hands" in conformity with his intention announced in 'Valerius Terminus') an anticipation of the electric telegraph, but in the 1640 edition of his 'Advancement of Learning' (another book published after his death) we find (for the first time in an English edition of the work) the alphabet of his biliteral cipher, constructed on the same principle as the Morse telegraphic alphabet in use to-day, that is, by different placings of two characters or signs.

A. J. WILLIAMS.

Is not the first suggestion of the electric telegraph to be found in the Old Testament, Job xxxviii. 35, "Canst thou send lightnings, that they may go and say unto thee, Here we are?"

H. A. Sr. J. M.

SEX BEFORE BIRTH (10th S. i. 406).—At "Frost Fair," on the Thames, in 1684, the following list was roughly printed on a handbill on coarse paper, mentioning the royal family present at the fair:—"Charles, King; James, Duke; Katherine, Queen; Mary, Duchess; Anne, Princess; George, Prince; Hans in Kelder."

The last name is, of course, an allusion to "coming events casting their shadows before," as the Princess Anne had been married to Prince George of Denmark, 28 July, 1683. I have heard that this used to be a toast at Dutch convivial meetings.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Albertus Magnus heads chap. viii. of his 'De Secretis Mulierum' with the words: "De signis, an vir, vel femina sit in utero," and proceeds to enumerate six special signs from which an answer may be deduced.

E. E. STREET.

NINE MAIDENS (10th S. ii. 128).—At Little Salkeld, Cumberland, the Druidical circle is called "Long Meg and her Daughters," but there the stones number sixty-nine.

MISTLETOE.

In illustration, rather than in reply to this query, may I inform W. G. D. F. that I visited two stone circles this summer not far from Bakewell, in Derbyshire? One is on Stanton Moor, above Darley Dale, and consists of nine stones, about two feet high, arranged in a complete circle. The other is near Robin Hood's Stride, between Stanton and Youghreave. Here are four stones of much larger dimensions. The guide-books say that there were formerly six. Now the

first of these circles is called "The Nine Ladies," and the other stands, according to the Ordnance map, in "Nine Stones Close."

There is some confusion between the maps and the guide-books in the topography of the Nine Ladies, which is likely to cause the visitor much unnecessary trouble. A solitary stone, apparently connected with the circle, stands about thirty feet to the west; upon this some wag has cut a portion of the famous Pickwick inscription. Several hundred yards to the east of the circle is a huge block of grit *in situ* on the edge of the moor, bearing on its eastern face a well-carved coronet. The name "King's Stone" seems to be applied sometimes to one and sometimes to the other.

Needless to say, the student of stone monuments will find the western King's Stone the more interesting, in spite of Bill Stumps and his mark.

FRED. G. ACKERLEY.

Care of British Vice-Consul, Libau, Russia.

COWPER (10th S. ii. 149).—Macmillan's Globe edition of Cowper, with its finely sympathetic memoir of the poet by Canon Benham, will be found very useful.

W. E. WILSON.

Hawick.

WOFFINGTON (10th S. ii. 88, 174).—The suggestion that Woffington can be connected with Offa is one of a kind that makes one despair of success in teaching the elements of phonetic changes in English. Briefly, there is no known instance in which, before the Conquest, a *w* was prefixed to *o* or *u*. But the Scandinavians before the Conquest, and the Normans afterwards, did the converse in hundreds of instances; *i.e.*, they regularly dropped an initial *w* before an A.-S. *u*, which was denoted in Norman by *o* as well as *u*. Hence the suggestions made express the very converse of the truth, put the cart before the horse, and show what extraordinary confusion can exist whenever sound-laws are ignored.

Of course the *W* in Woffington is original, and is due to the A.-S. personal name *Wuffa*, whence *Wuffing*, the son of *Wuffa*, and *Wuffinga-tūn*, the town of the Wuffings or sons of *Wuffa*. The names *Wuffa* and *Wuffing* are both vouched for by Bede and his translator King Alfred, 'Eccl. Hist.', ii. 15.

The name of Werrington is not derived from the Domesday *Uuredintone*, which is absurd and impossible, but from the A.-S. *Wulfredinga-tūn* (town of the sons of *Wulfred*), of which the Domesday form is a ridiculous and incompetent Norman travesty.

The name of Worlington is, similarly, not derived from the absurd form *Ulorintone*, but from the A.-S. *Wulfheringa-tūn* (town of the sons of Wulphere), which again is much disguised by its inadequate Norman form.

That Woodington should be spelt *Odetona* in Domesday Book is likewise according to rule. It really represents A.-S. *Wudan-tūn* (town of Wuda); the name Wuda occurs A.D. 727.

There are literally hundreds of examples in which the A.-S. *wulf* (a wolf) is spelt *wlf*, or *ulf*, or *olf*, or *ol*, or *ul* in Norman; A.-S. *wudu*, a wood, and *Wudu*, a personal name, appear regularly, in Norman, as *ode* or *oden*; and the A.-S. *weorth* or *worth* regularly appears as *orde*, or *orth*, or *urth*. It will hardly be maintained that 'ood and 'ooman are original forms, from which *wood* and *woman* are derived. But these are parallel cases.

The Normans were so fond of writing *o* for *u* that they absolutely succeeded in forcing upon us the universal spelling *wo* for *wu*. The result is the astonishing taboo of initial *wu* in English, which is only allowed in dialect and in a few words that are very modern indeed. We are allowed to pronounce the A.-S. *wulf* in the old way, but we must spell it *wolf* or be accounted ignorant. And the A.-S. *wudu* is now *wood*, with the old sound of the *wud*-. WALTER W. SKEAT.

"A SHOULDER OF MUTTON BROUGHT HOME FROM FRANCE" (10th S. ii. 48, 158).—The song "I kill'd a man and he was dead" had no connexion with "A shoulder of mutton," &c., although conjoined anachronistically by MR. AWDRY, as a mere refrain. The two are connected solely by the fact of both being "Nonsense Verses," such as the still more recent—

A man of words, and not of deeds,  
Is like a garden full of weeds.

The true tune of the original ballad is 'Tantara-rara, Tantivee,' for which see the late William Chappell's 'Popular Music,' p. 326, first and only trustworthy edition, circa 1855-6, and 'Roxburghe Ballads,' vol. vi. p. 406. The title is 'Tom Tell-Truth,' and the date not later than 1676. Three black-letter broadsides of it are extant, in Huth Coll., ii. 103; Jersey Coll., i. 258, now Lindesiana, No. 585, at Wigan; and in Addit. vol. iv. 79 of Roxburghe Coll., formerly B. H. Bright's, reprinted by me in Ballad Society's 'Roxb. Ballads,' vol. viii. p. 425 (1896). It has four woodcuts, one of which is 'The Friar and the Boy' of Percy Folio MS., Supplement, p. 9, a poem long anticipatory of Tom Hood's

'Tony's Whim' and Browning's 'Pied Piper,' enforcing the listener to dance, *volens volens*. The ballad has the preliminary motto of—

All you that will not me believe, disprove it if you can;

You by my story may perceive I am an Honest Man.  
I killed a man, and he was dead, fa la la; fa la la;  
[Repeat, *passim*.]

TOM TELL-TRUTH.

I killed a man, and he was dead, and run to  
St. Alban's without a head;  
With a fa la, fa la la la, fa la, la, la, la, la.  
[*Passim*.]

I asked him why he run so wild? He told me he  
got a maid [beguill'd].

And in his head there was a spring: a thousand  
great salmon's about there did spring.

I saddled a [ma]re and rid to Whitehall, and under  
the Gate-house she gave me a fall.

I lay in a sward three and twenty long year, and  
when I awak'd I was fill'd with fear.

The thing that did fright me I cannot express: I  
saw a man big as the Tower, no less,  
This man with the Monument would run away, but  
at Aldgate Watch they did him stay.

I got up again, and rid to Hyde Park, and made the  
old [ma]re to sneeze [until dark].

Atop of Paul's steeple there did I see a delicate,  
dainty, fine Apple-tree.

The Apples were ripe, and ready to fall, and kill'd  
seven hundred men on a stall.

The blood did run both to and fro, which caused  
seven water-mills for to go.

I see Paul's steeple run upon wheels, fa la, &c.

I see Paul's steeple run upon wheels, and in the  
middle of all Moor-fields.

With a fa la, fa la la la, fa la, la, la, la, la,  
Printed for J. Wright, J. Clarke, W. Thackeray,  
and T. Passinger. (Date, circa 1676-7. Alludes  
to the Great Fire monument, built 1671-7.)

The steeple of Old St. Paul's had been  
destroyed by fire in September, 1666, and of  
course there was no steeple, but a dome  
instead, in the Cathedral rebuilt by Sir  
Christopher Wren, completed in 1710.

Even "Nonsense Verses" have an interest  
for some persons, and ought not to be mis-  
quoted or treated in a slovenly manner.  
'N. & Q.' demands accuracy, but a few words  
are unavoidably modified and bracketed.

JOSEPH WOODFALL EBSWORTH.

The Priory, Ashford, Kent.

FAIR MAID OF KENT (10th S. i. 289, 374;  
ii. 59, 118, 175).—In my copy of 'A Catalogue  
and Succession of the Kings, &c.,' Raphe  
Brooke, 1619, under Edward, eldest son of  
Edward III., it is said of his wife Joane:  
"She had bin twice married before, first to  
the Earle of Salisbury, and after to Thomas  
Holland." A former owner, in an early seven-  
teenth-century hand, has written in the  
margin, "A daughter of this venter was

married in 1365 to the Duc de Bretagne. Froissart, c. ccxix. p. 268." My copy of Froissart does not mention this. Perhaps a perfect copy may do so and give other information.

HERBERT SOUTHAM.

Shrewsbury.

FIRST-FLOOR REFECTORIES (10th S. ii. 167).—The refectory of Battle Abbey is built over a series of vaults, on the slope of a hill. These as they descend the hill increase in height.

SHERBORNE.

The refectory in the Cistercian Abbey of St. Mary, Old Cleeve, Somerset, is built upon an early English substructure, used, if my memory serves aright, as cellarage, lavatory, and garde-robes. It is approached by a flight of nineteen steps.

GEORGE A. AUDEN.

MR. CANN HUGHES makes a mistake in alluding to Bayham as a priory. It was an abbey; but he "sins in good company," for Dugdale is a great offender, with his indiscriminate use of the words "abbey" and "priory," sometimes both words being used in the page-headings as well as in a single account. But such mistakes are to be deprecated nowadays.

JOHN A. RANDOLPH.

The late Rev. E. Mackenzie Walcott, in his 'Cathedrals of the United Kingdom,' under 'Durham,' states that it has "a Norman crypt beneath the refectory." A crypt is correctly defined in Parker's 'Concise Glossary' as "a vault beneath a building, either entirely or partly underground." If, in each of the buildings to which MR. CANN HUGHES draws attention, "the refectory is *upstairs* over a crypt," what exists upon the intermediate ground floor?

HARRY HEMS.

Fair Park, Exeter.

The refectory (fratry) at Carlisle is several feet above the ground-level, is entered by a flight of steps, and has a crypt beneath it.

U. V. W.

ANTIQUARY v. ANTIQUARIAN (10th S. i. 325, 396; ii. 174).—I can find no evidence to show that the Society of Antiquaries was ever known as the Antiquarian Society, except in popular parlance. I have a copy of a small pamphlet entitled

"A Copy of the Royal Charter and Statutes of the Society of Antiquaries of London. Printed by Order of the Council, for the use of the Members. London, Printed in the Year MDCCLIX."

The charter had been granted by Royal Letters Patent, dated 12 November, 1751, but neither in that document nor in the statutes is the Society called otherwise than the Society of Antiquaries. The abbreviation

F.A.S. was occasionally used by members, but I hardly think it was official, as the Charter President, Martin Folkes, places P.S.A. after his name in his signature to the statutes. On p. 18 comes "The President and Council's Nomination of the first or modern Fellows of the Society," one of whom was a member of my own family, Benjamin Prideaux. This worthy gentleman, who, like all good antiquaries, lived and died a bachelor, was a son of Edmund Prideaux, of Padstow, in Cornwall, by his wife Hannah, daughter of Sir Benjamin Wrench, of Norwich, and a grandson of Humphrey Prideaux, Dean of Norwich. He was a member of the Inner Temple, and died 22 July, 1795. His father Edmund was also a distinguished antiquary, and is called by Walpole, in a fit of spleen, "a great oaf of unlucked antiquity."\* Whether the "great boy" who accompanied him on his visit to Horace, when he bored that virtuoso to distraction, was Benjamin or his elder brother Humphrey, I am unable to say.

It is true, as DR. KRUEGER says, that there are several words in the English language, formed with *-ian* and *-arian*, which are used substantively and adjectively. But when both the substantival and adjectival forms exist, I cannot think, with DR. KRUEGER, that it conduces to the "handiness" of English to make all the parts of speech uniform. It rather tends, in my humble opinion, to make for confusion and obscurity. We do not call a geographer a "geographical," or a numismatist a "numismatic." Why then style an antiquary an "antiquarian"? The word "antiquary" has been classicized, not only by the title of Scott's novel, but by the usage of our best writers, including, as MR. H. G. HOPE has shown, the first Lord Lytton, who, whatever may be thought of his novels, which, in my poor judgment, are greatly underrated, was, at all events, an educated man and a writer of excellent English.

W. F. PRIDEAUX.

OWEN BRIGSTOCKE (10th S. ii. 86).—There were at various times four adult members of the Brigstocke family named Owen, and for the information of PALAMEDES and D. M. R. I will in a future number give all that is known of each of them. In the first place, however, I wish to be allowed to correct a number of inaccuracies that appeared *re* Owen Brigstocke at 8th S. xi. 257. Anne

\* Walpole's Letters, ed. Cunningham, i. 148; ed. Toynbee, i. 203. Both Cunningham and Mrs. Toynbee have copied Walpole's note, in which he erroneously says that Edmund was grandson of Dean Prideaux. He was his son and eventually his heir.

Brigstocke, wife of Owen Brigstocke, M.P., was at the time of her death the only surviving child of Dr. Edward Browne (*ob.* 1708), of St. Bride's parish, London, and of Northfleet, Kent, and therefore granddaughter of the renowned Sir Thomas Browne, Knt., M.D. (*ob.* 1685), of Norwich; her only brother, Dr. Thomas Browne, died without issue in 1710, and she, having become her father's heiress, likewise died without issue in April, 1746, a month before her husband. The Brigstockes came to Carmarthenshire from Croydon, Surrey, *circa* 1625-9. The first who settled in Wales was John Brigstocke (will proved at Carmarthen, 1640), who married Mary, co-heiress of Morris Bowen, of Llechdwny, parish of Kidwelly, co. Carmarthen, and thereupon purchased that property from his father-in-law. This John Brigstocke was only son of Robert Brigstocke (*ob.* 1618), of Croydon, by Elizabeth (*ob.* 1663), daughter of Edward Heighton by Joane, daughter of ..... Wakerell. John's stepfather, William Nicolson, was master of the Croydon Free School, then rector of Llandilo Fawr, co. Carm., and finally at the Restoration Bishop of Gloucester, in the Lady Chapel of which cathedral he and his wife and some of her family are buried.

G. R. BRIGSTOCKE.

Ryde, I.W.

LADY ELIZABETH GERMAIN (10<sup>th</sup> S. ii. 88, 156).—There is a portrait of Lady Betty Germain in her room, so called, at Knole. It is a small full-length. It may be of interest to state that her book-plate is well known to collectors of *ex-libris*.

ALLANBANK.

MANZONI'S 'BETROTHED' (10<sup>th</sup> S. ii. 169).—In 1876 Messrs. G. Bell & Sons published a new translation of the complete work, 724 pages, small octavo.

L. D. FRY.

Barnet.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A History of the British Empire in the Nineteenth Century.* By Marcus R. P. Dorman.—Vol. II. 1806-1825. (Kegan Paul & Co.)

THE first volume of Mr. Dorman's 'History of the British Empire in the Nineteenth Century' carried the action from the year 1793—when, on the trial and execution of Louis XVI., Chauvelin, the French Ambassador, was ordered to leave London, and war was declared between England and France—to the death of Nelson in 1805. The second, which ends in 1825, deals with the campaigns of Wellington and the policy of Castlereagh. Upon the conduct of the Peninsular War much fresh light is cast, and an animated picture is presented of the battle of Waterloo, the occupation of Paris, and the strife generally between Napoleon and England.

What is most interesting is, however, the vindication of the action of Lord Castlereagh, perhaps the most hated public man that England has seen since the days of Lord Chancellor Jeffreys. Mr. Dorman is not so wholesale in praise as was Alison; he, indeed, censures at times the schemes of Castlereagh. None the less, he gives him at others unstinted commendation, and says that the ministry of 1814 deserves "the admiration and gratitude of every British subject." Concerning the question of the territory which, with the exception of France, all the leading Powers had gained, he says: "Great Britain added Malta, Ceylon, and the Cape of Good Hope to her dominions; and who can estimate their value? Who can say how greatly the addition of these small places has affected the destiny of the British Empire as a whole? Malta, although a tiny island, is capable of sheltering a large fleet. The route to India by the Suez Canal is thereby ensured, and the Mediterranean commanded. Ceylon is an outwork of India, and on the highway to Australia and the Far East. The Cape of Good Hope is the base from which South Africa has been conquered. The extraordinary value of these possessions is now apparent to every one; but what marvellous judgment was shown in 1814, when it was decided to retain them!" In this flood of Imperialism the recession of Java to the Dutch—because, as it is said, the minister did not know where it was—is forgotten. The work is well, though rather floridly written, and its perusal is pleasant as well as edifying. There are some mistakes, but few of them are of any significance. The name of Montauban is misspelt, but this is probably a press error. The intelligence that Wellington was created a marquis and that the Spanish Cortes admitted him to the most sacred order of the Joison (*sic*) d'Or is rather comic. Like the previous volume—which, however, we have not read—the work is built up from national records, and deserves close study. It contains brilliantly executed portraits in photogravure of George IV. and his unhappy queen, of the Duke of Wellington, and of Castlereagh. How many further volumes are to be expected we know not. There must be several if the work is to be kept up as it is begun. However many there may be, they will be welcome. An index renders the history available as a work of reference.

*The Dukery Records.* Being Notes and Memoranda illustrative of Nottinghamshire Ancient History, &c. By Robert White, of Worksop. (Privately printed for Subscribers.)

DURING many years Mr. White, a competent and an assiduous antiquary, and a valued contributor to our columns, has collected matter relating to Nottinghamshire. This he now issues to subscribers in a handsome volume with interesting illustrations, the whole constituting a work of much value to archaeologists generally and of almost unparalleled worth to local antiquaries. Important help has been rendered him by some of those most competent to assist, and the contents, miscellaneous as they are, may be studied with the certainty of advantage and a fair prospect of delight. The opening portion consists of articles by the late Rev. John Stacey, M.A., a local antiquary, the only son of the Rev. Thomas Stacey, during sixty-six years vicar of Worksop. First in order comes from this source 'Studies of the Nottinghamshire Domesday.' In publishing this Mr. White has had the advice

and assistance of Dr. W. de Gray Birch, of the British Museum, one of the highest authorities, if not the highest, on the subject. Prefixed to the 'Studies' is an account of Roger de Busli, who, apart from property in Yorkshire, Derbyshire, and other places, possessed no fewer than 174 manors in Nottinghamshire. Other names of scarcely less frequent occurrence are Will: Pevrel and Gislebert: de Gand. Tenants of land in "Snotinghamcyre" include also King William, Earl Alan (of Richmond), Earl Hugh (of Chester), (Robert) Earl Moriton (Moreton), the Archbishop of York, the Bishop of Lincoln, the Bishop of Bayon, the Abbot of (Peter) Burgh, &c. In a following article Mr. Stacey expresses his belief that he has established the site of the Blyth Tournament Field, which Joseph Hunter and other antiquaries sought vainly to identify. His arguments in favour of Terminings, *alias* Styrrup Meadow, are ingenious. Another paper is on the much-disputed site of the Shireoak near Steeley. Following these papers comes a reprint of the portion of Thoroton's 'History of Nottingham,' 1677, relating to 'Worksop and its Hamlets in the Dukery.' Mr. W. H. Stevenson, one of the most trustworthy of antiquaries, has a most important contribution on 'The Early Boundaries of Sherwood Forest.' Another article of great value is by Joseph Hunter on Hodsok. A species of apology is proffered for an account of 'The Vicissitudes of the Welbeck Miniatures,' in which a grave charge is brought against a once well-known antiquary, who had charge of them, and turned them to improper use. Nothing that greatly surprises those who are behind the scenes is, however, advanced, and the Duke of Portland authorizes the statements that are made. The subject is one, however, with which we may not concern ourselves. Criticism in the case of a work of this description is out of the question, and none has been attempted. The task of giving an idea of the amount of valuable material brought within reach of students, even, is beyond our power. With its reproductions of chartularies, grants, leases, inquiries, inventories, and deeds of all kinds; with its numerous and well-executed views of spots of local interest, its facsimiles, and its illustrations generally, the work is a treasury, and we can but hope that the subscribers to the volume will be sufficiently numerous to guarantee the editor or writers from loss. Among things worthy of special study we would instance a most serviceable and important note on the difference between the purchasing power of money in the Middle Ages and at the present day. There are some items concerning the Commonwealth wars. A striking story of a duel between Sir John Holles and Gervase Markham, a well-known literary hack, whom Ben Jonson styled "a base fellow," is the last entry. We doubt, however, whether this is Gervase Markham, the scribe, or another Gervase Markham, of Dunham, Nottinghamshire, with whom many people, including Hume the historian, have confounded him.

*Scottish Heraldry Made Easy.* By S. Harvey Johnston. (W. & A. K. Johnston.)

Of all knowledge the acquisition of which demands application and perseverance, the science of blazon is perhaps the most easily acquired. As in other cases of study, a smattering is soon obtained, while a complete mastery is reserved for the few. Each country has its own laws, and separate branches—such, for instance, as ecclesiastical heraldry—are the subject

of special and important treatises. For many reasons Scottish heraldry and Scottish genealogy are exceptionally involved. Mr. Johnston has been well advised, accordingly, in issuing what aims at being an explanatory work and an easy introduction to an attractive branch of study. Admirable and authoritative books, such as Woodward's 'Treatise on Heraldry, British and Foreign,' and Sir James Balfour Paul's 'Ordinary of Scottish Arms' and 'Heraldry in relation to Scottish History and Art,' which Mr. Johnston has necessarily consulted, have been reviewed at a period relatively recent in our columns; but Sir David Lindsay's 'Heraldic MS. and Stodart's 'Scottish Arms' have been primarily consulted by our author. After a few short preliminary essays on the purpose and origin of heraldry, on the shields, tinctures, parted coats, &c., charges, animate, astronomical, miscellaneous, &c., are treated at some length. Of charges connected with earth it is stated that in Scottish heraldry such are confined to mountains, the mounds from which trees grow, and the rocks on which castles rest. Under the sub-ordinaries references are made to the double tressure peculiar to Scotland, and consisting of two narrow orles, one within the other. A chapter on 'Odds and Ends' describes how to draw a shield, gives the rules of blazon, and deals with cockades, &c. A useful glossary and an adequate index add to the value of a serviceable book. Many of the illustrations are in colour.

*The Cathedral Church of Bayeux and other Historical Relics in its Neighbourhood.* By the Rev. R. S. Mylne, M.A. (Bell & Sons.)

THE appearance of this volume in Bell's series of handbooks to continental churches is welcome, not only for its own sake, but for the sort of implied promise it affords that the churches of Caen, the one continental spot with a resemblance to Oxford, will follow. We have ourselves been in the habit of varying our journey to Paris by going *via* Cherbourg and the Cotentin, and thus seeing Bayeux, Caen, and other fair spots. A view of the cathedral from the north forms a pleasing frontispiece, and a nearer view from the east is given at p. 12. A chapter is, of course, devoted to the famous tapestry, and another to the many spots of extreme interest to be found in the neighbourhood of Bayeux. The volume constitutes a pleasing addition to the series.

*The Poems and some Satires of Andrew Marvell.* Edited by Edward Wright. (Methuen & Co.)

*Several Discourses by Way of Essays.* By Abraham Cowley. Edited by H. C. Minchin. (Same publishers.)

HAPPY indeed is the modern reader who obtains in the "Little Library" the poems of Andrew Marvell. We sought them in our youth for many years, and then only obtained them in a scarce edition issued by Mary Marvell. Yet what lover of poetry would now be content to be without 'The Nymph,' 'To his Coy Mistress,' 'Bermudas,' 'To Milton on his "Paradise Lost,"' 'The Character of Holland,' and especially the Horatian ode on 'Cromwell's Return from Ireland,' with its marvellously bold and splendid tribute to Charles I. upon his death? Who, indeed, would spare anything Marvell wrote? A portrait of Andrew Marvell, still youthful, lent by the Duke of Buccleuch, serves as an attractive frontispiece.

Cowley's 'Essays' are recognized as among the best in existence. They are, none the less, known

to very few. Their appearance in so attractive and cheap a guise should bring them many readers.

*Alcuin: his Life and Work.* By C. J. B. Gaskoin. (Clay & Sons.)

To this monograph upon Alcuin, in a "somewhat different form," was awarded the Hulsean Prize for 1899. The first four chapters are devoted to supplying an account of the history of letters in Britain in the time of Alcuin, or Albinus, and especially of the schools of Jarrow and of York. In chaps. v. to vii. a chronological history of Alcuin's career is attempted, and in chaps. viii. to x. his achievements, theological, educational, liturgical, and Biblical, are summarized. Those who wish to study Alcuin's share in educational controversy and his relations with Charlemagne, and to obtain an introduction to his writings, cannot do better than consult the present book, which is a product of sound scholarship and penetrative insight. On such disputed points as, Was Alcuin a monk? no very certain utterance is pronounced.

*The Poems of Algernon Charles Swinburne.* In Six Volumes. Vol. II. (Chatto & Windus.)

THE second volume of Mr. Swinburne's poems is occupied with the 'Songs before Sunrise,' with its title reminiscent of the 'Chants du Crépuscule' and the 'Songs of Two Nations.' It will be found, we suppose, to be the most purely political volume of the series. As such it is the most outside our cognizance, and we shall not attempt to deal with it at any length. For once, however, departing from our practice in the case of modern verse, we will quote a stanza descriptive of the Bacchic rout, and ask if anywhere in the world our readers can find so masculine and masterly a description of rites that conveyed the very spirit of one phase of Hellenic religion:—

We too have tracked by star-proof trees  
The tempest of the Thyiades  
Scare the loud night on hills that had  
The blood-feasts of the Bassarid,  
Heard their song's iron cadences  
Fright the wolf hungering from the kid,  
Outroar the lion-throated seas,  
Outside the north-wind if it chid,  
And hush the torrent-tongued ravines  
With thunders of their tambourines.

We could, an it were our cue, dilate on the beauty and power of these lines, but we refrain. The lover of poetry and the worshippers of classic literature can never forget them.

*Tom Brown's Schooldays.* By Thomas Hughes. Introduction and Notes by Vernon Rendall. (Methuen & Co.)

A LOVELY miniature edition of 'Tom Brown's Schooldays,' with a clear text and a limp morocco binding, appears with an appreciative introduction by Mr. Vernon Rendall, himself a Rugbeian. Among the causes of extreme popularity in the case of this work may be noted the absence of serious rivalry, and the fact that it is not the work of a clever writing man, the English schoolboy, like the British public, always suspecting cleverness. All lovers of the book will find a new attraction for it in Mr. Rendall's bright and sparkling introduction.

*Hamlet* has been added to the "Pocket-Book Classics" of Messrs. Bell & Sons. Its inclusion

should enable hundreds to acquire familiarity with the greatest and most philosophical of dramas, not in the sadly impoverished text in which alone it is generally known, but in its complete shape. He who carries this little gem in his waistcoat pocket is proof against any temporary siege of dulness. In praise of the series we have already spoken.

To Messrs. Methuen's series of "Little Guides" has been added a serviceable and brightly illustrated guide, by George Clinch, to the Isle of Wight.

*Wonderland, 1904*, by O. D. Wheeler, issued by the Northern Pacific Railway Company, gives a striking account, literary and pictorial, of the veritable wonderland into which the Yellowstone Park line introduces the traveller. Among the contents is the account by Maximilian, Prince of Wied, of his journey through the North-West, and a short bibliography of works on the district.

*Holidays in Eastern Counties*, by Percy Lindley, is warmly to be commended. *Holidays on the South Coast and the Isle of Wight* is in German, French, and English.

THE third instalment of Sir Walter Besant's *magnum opus* 'London in the Time of the Tudors' will be published immediately by Messrs. A. & C. Black. In the person of the great queen who dominated this epoch Sir Walter found a subject after his own heart. Elizabeth's character, her weaknesses, her greatness, her love of display, and her hold on the hearts of her subjects, are described. Like its two predecessors, this volume is illustrated from contemporary prints, and contains a reproduction of Agas's map of London in 1560.

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W. J. L. ("Leeman Family").—Copy received. Will appear in due course.

ERRATUM.—P. 146, col. 1, l. 17, for 1902 read 1904.

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## Notes.

DESCENDANTS OF WALDEF  
OF CUMBERLAND.

THERE seems a good deal of confusion in the various accounts of the descendants of Waldef, the brother of Dolphin and Gospatric. From King David's charters to Coldingham in 1139 it appears that Waldef had two sons: Alan (of Allerdale) and Gospatric (Raine's 'North Durham, Coldingham,' ch. xix., xx.). Gospatric, son of Waldef, is also mentioned—along with Gospatric the Earl—in Malcolm the Maiden's confirmation to Dunfermlyn ('Reg. Dunfermlyn,' p. 22). According to a memorandum quoted by Mr. Joseph Bain, it appears that Gospatric was a bastard and received the lands of Bolton and others from his brother, Alan of Allerdale (Bain's 'Calendar of Doc.,' ii. p. 16). My interest lies chiefly in the line of this Gospatric of Bolton, and I should be obliged if any reader of 'N. & Q.' would clear up doubtful points in the following notes. Gospatric of Bolton evidently had a son Waldef, who had a daughter Christiana, who was heiress of Bolton in Cumberland, Burnham in Bucks, and other lands in Scotland (Bain's 'Calendar of Doc.,' i. No. 429). This lady married Duncan de Lascelles, and her paternity is given in the agreement between her and

Duncan on the one part and Hugh, Abbot of Jedburgh, on the other part. It is there stated that her father was Waldef, son of Gospatric. It is clear that Christiana's father could not have been Waldef of Cumberland, from the age of her daughter, so that he must have been son of Gospatric of Bolton.\* In 1200-1 Christiana and Duncan de Lascelles, her husband, "account for 10l. for having her land of Bolton which is her heritage, since she cannot have a reasonable part of her heritage in Scotland" (*ibid.*, No. 308). There are many documents relating to Christiana and her husband, and the two can be traced in Scottish records. Duncan was son of Alan de Lascelles by his wife Juliana de Sumerville (who was her father's), and he had a brother, Alan de Lascelles, who held extensive estates in Fife, of whom anon. Duncan de Lascelles, mentioning C[hristiana] his wife, made a small grant of property which Sir Alexander de Moravia confirmed as if he were his heir ('Lib. Prioratus Sancte Andre,' pp. 275, 340-1). But it is certain that Duncan and Christiana had a daughter and heir, for in 1211-12 "William de Briwere accounts for 60 marks and one palfrey for the marriage of Cristiana, daughter of Duncan de Lascelles, with half of the vill of Burnham" (Bain's 'Calendar of Doc.,' i. Nos. 490, 549). Again, on 11 Feb., 1220/1, King Henry III. "ordains Robert de Veteripont to give seizin to William de Briwere, who has the ward of the land and heir of Duncan de Lascelles, of the wood pertaining to the Manor of Boolton as Duncan had it in his lifetime" (*ibid.*, No. 794). It being thus established that Duncan had a daughter and heir, it would be interesting to trace her subsequent history and the further descent of the lands. The point is important, because it will throw a sidelight upon the way in which the Morays became possessed of Duncan's Scottish lands.

The Morays of Skelbo and Culbin also inherited part of the lands of Alan de Lascelles, the brother of Duncan. Alan married a lady named Amable ('Lib. Prioratus de Sancte Andre,' p. 260), whose parentage is unknown to me, but I have a jotting from the Eyton MSS. in the British Museum which seems to indicate that she was Amabile FitzDuncan,

\* I am aware that Christiana appears on record as Christiana de Wyndlesore and that she calls Walter de Wyndlesore her brother. The above paternity is doubtful; she may have married a Windsor? A Waldef, son of Gospatric, appears in Scottish records who could not be Waldef, afterwards Earl of Dunbar, or Waldef, brother of Dolphin. The designation "of Cumberland" is merely for identification. Waldef owned land in Fife.

or de Luci. Unfortunately the precise reference has been mislaid, and the entries relating to the FitzDuncan family are so numerous and disjointed that it has not been recovered. This marriage is improbable, because there is no reference to it in the many deeds relating to the FitzDuncan estates; but it is not impossible, because the Lascelles family certainly held lands formerly possessed by William FitzDuncan in Scotland. Marjory, the daughter and heiress of Alan de Lascelles, must have been born between 1175 and 1190. She married Sir Richard de Moravia, of Skelbo and Culbin, and had four sons: Sir Alexander, William, Sir Malcolm, and Sir Patrick.\* Sir Alexander de Moravia, as "son and heir" of Sir Richard and Marjory, confirmed various grants made by his grandfather Alan de Lascelles and his grand-uncle Duncan de Lascelles. Sir Alexander de Moravia married a lady called Eva, who after his death married Sir Alexander Cumin of Badenoch. So far as I can trace, the Morays got no portion of the English estates of the Lascelles family; but it is somewhat curious and significant that the Morays about 1284 seem to have had a dispute with the Bruere family. At least a William Bruere, or Burcer, or Burtere—he is so variously designated—slew a William de Moravia, for which he was pardoned in November, 1301 ('Calendar of Pat. Roll,' 29 Edw. I., p. 616; Close Rolls, 13 Edw. I., p. 311). The Morays of Skelbo, Culbin, and afterwards of Pulrossie have been totally overlooked by Scots genealogists. Yet their pedigree is better instructed than that of any other branch, and it will be found that it is from Culbin that the Morays of Tullibardine, Drumsargard, Annandale, Polmaise, Abercairney, &c., descend. D. MURRAY ROSE.

#### LETTERS OF WILLIAM COWPER.

(See *ante*, pp. 1, 42, 82, 122, 162, 203.)

Pp. 177-9:—

Letter 19 [should be 23].

O—ny (Olney), Apr. 4, 1772.

MY DEAR COUSIN,—Your letter was a welcome messenger of glad tidings; I truly rejoice with you, and desire to join you in praising a gracious and merciful God, who, though He chastens us sore, does not give us over unto death. I have been constantly mindful of you in my prayers, and shall continue to be so; by God's help, still hoping in His mercy, that He will crown the dispensation with

His goodness, and finish it in love. The last sacramental opportunity we had, the Lord was pleased to favour me with much liberty in pleading and wrestling with Him for my dear kinsman, and his afflicted mother. I can truly say, my soul travailed in birth, with his soul, and that I never desired my own salvation more feelingly, than I was then strengthened to agonize for his. I could plead with him for that precious body and blood, which I then saw exhibited before me, that he might be admitted into a saving participation of that glorious mystery, washed, sanctified, justified, in the Name of the Lord Jesus, and by the Spirit of our God. Nor did I leave the throne, till I received a comfortable and sweet assurance, that the Lord would answer us in peace, and in the truth of His salvation.

The times and the seasons are in His own hand, the ways and means entirely under His disposal, but I mention this experience, in hopes that it may be made a comfort to you. I remember it was comfortable news to me, when I was at Cambridge, attending my brother in his last illness, to hear from Olney, that the Lord was pleased to pour out a spirit of prayer for him, and the event answered, and exceeded, my highest expectations. I am not the only one, whom a gracious God is employing upon this occasion, to plead your cause in this place. My dear friend Mrs. U[nwin] lays it much to heart, and I can answer for Mr. and Mrs. N[ewton], that they both feel for you, and pray continually that an abundant blessing may spring up for you and yours out of this affliction.

I pray God, who has preserved him hitherto, still to preserve him, and bring him home\* in peace. How I shall long to see him! Surely I should embrace him as a brother, and more than a brother, could I but see him at O—y (Olney) devoted to that Jesus, who gave Himself, I trust, for him and for me. May he come home in the best sense, home to God, and home to the Mediator of the New Covenant. Then, after having been tossed, as the Lord† says, like a ball into a far country, he shall find in the smiles of a reconciled God and Father, what Dr. Watts calls,

a young heaven on earthly ground,  
And glory in the bud.

Mrs. Unwin desires me to present her Christian respects to you. She has mourned with you, she begins to rejoice with you, and will accompany you step by step, through all the dispensation. Mr. N[ewton] speaks of calling upon you, when he goes next to London, for he takes a deep interest in your concerns upon this occasion. My dear cousin, may He, who makes the widow's heart to sing for joy, bless you and yours, and shine upon you! Let the men of this world carve it out amongst themselves; we will not envy them, though we will pity and pray for them: but may we and ours, have our portion in God. The pearl of great price is a possession, which makes us rich indeed; but as to the earth and the glory of it, the sound of the last trumpet shall soon shatter it all to pieces. Then happy they, and only they, who, when they see the Lord coming in the heavens with power and great glory, shall be able to say: Lo, this is our God, and we have waited for Him.

Yours, my dear cousin, ever, etc.

\* This was the Sir Patrick de Moravia who founded a monastery at Dornoch. He appears in several Northern charters. His brother Sir Malcolm held Beath.

\* Mrs. Cowper's note: "This came to pass, four years after! viz., his return."

† Isa. xxii. 18.

Pp. 184-6:—

Letter 17 to my mother from W. C., dated Olney,  
June 9, 1772.

MY DEAR AUNT,—I thank you for your kind note, and for the papers you was so good as to send me by Mr. N[ewton]. The last words of a dying saint, and some of the first lipings of, I trust, a living one! May the Lord accomplish the work He seems to have begun, and sanctify to my dear kinsman, all his disappointments, and the great affliction with which He has seen good to visit him. This has been my prayer for him every day since I was acquainted with his troubles; except at some times, when my own soul has seemed to be almost swallowed up in spiritual distress. At such times I am forced to account it a great matter if I can groan out something, a little like a prayer, for myself. I bless God I can say, I know in whom I have believed, and am persuaded He will keep me; but, together with this persuasion, which, one would think, would smooth the roughest road of life, and make a paradise of a desert, I have temptations that are almost ever present with me, and shed a thick gloom upon all my prospect. Sin is my burthen, a sure token that I shall be delivered from its remaining power, but while it remains, it will oppress me. The Lord, who chose me in the furnace of affliction, is pleased to afford the tempter a large permission to try me: I think I may say, I am tried to the utmost, or nearly to the utmost, that spiritual trials can amount to: and when I think of the more even path in which some are led to glory, I am ready to sigh and say: Oh that the lines were fallen unto me in such pleasant places! In my judgement I approve of all I meet with, see the necessity there is that I should be in heaviness, and how good it is, to bear the yoke of adversity: but in my experience there is a sad swerving aside, a spirit that would prescribe to the only wise God, and teach Him how He should deal with me. I weary myself with ineffectual struggles against His will, and then sink into an idle dependence, equally unbecoming a soldier of Christ Jesus. A seaman terrified at a storm, who creeps down into the hold, when he should be busy amongst the tackling aloft, is just my picture. But let me not conceal my Master's goodness. I have other days in my calendar; days that would be foolishly exchanged for all the monarchies of the earth! That part of the wilderness I walk through, is a romantick scene, there is but little level ground in it, but mountains hard to ascend, deep and dark valleys, wild torrents, caves and dens in abundance: but when I can hear my Lord invite me from afar, and say, Come to me, my spouse, come from the Lebanon, from the top of Amana, from the lions' dens, from the mountains and the leopards, then I can reply with cheerfulness: Behold I come unto Thee, for Thou art the Lord my God.

I beg my love to Mrs. C[owper], and do not cease to pray for her. Remember me affectionately to Mrs. M—d [Maitland] and to M—n [Martin], etc., when you see them. Believe me, my dear Aunt,  
Affectionately yours in the Lord, etc.

Pp. 186-9:—

Letter 20 [should be 24].

Dated July 14, 1772.

MY DEAR COUSIN,—I return you many thanks for the papers Mr. N[ewton] brought with him. I

am acquainted with those deeps through which your son has passed, and can therefore sympathize with him. A spirit of conviction breathes in the prayers he left behind him;\* they are the language of a soul in anguish on the account of sin, that finds itself a guilty creature, helpless as it is miserable, and under a necessity of seeking pardon and peace from God. While it was thus with me, the world, which till then had satisfied me, could satisfy me no longer; I found it was a mere wilderness, a dark uncomfortable scene; the face of man became terrible to me, and I could not bear to meet the eye of a fellow-creature. The distress of my poor friend seems to be of this kind: 'tis true he has always been virtuous, and of a religious cast, but the Lord, in order to shew, that persons of all characters, have equal need of mercy, and that all are amenable to His holy law, having sinned and come short of His glory, deals sometimes more sharply with such an one, than with the most profligate and abandoned. The latter perhaps shall be drawn gently towards Him with the cords of love, whilst the sweet and amiable amongst the children of men, shall be made a terror to themselves. The self-righteous spirit (which such are in peculiar danger of) must be humbled in the dust, and these, as well as others, become guilty before God! I pity him therefore, for it is sad indeed, when the arrows of the Almighty stick fast in the conscience, and His hand preasseth us sore. I know well for my own part, (and my conduct proved it) that rather than stand at the bar of the house, in that condition, I should have been glad of a retreat in the bowels of the earth, and to have hid myself in the centre of it. God knows how gladly I would have laid down my existence had that been possible; and that I should have shouted for joy, at the thought of annihilation. But God had better things in store for me, and so, I doubt not, He has for my dear namesake, 'twas a rough way by which He brought me out of Egypt, but He did it with an outstretched arm; if He sees that affliction is good for us, we shall find it; He will not be turned aside from His purpose. He does not grieve us willingly, but we must drink the cup He has mixt for us; and when we have done so, and our trouble has had its due effect, He will reveal His compassion to us, and convince us, that He pitied us all the while, and made our burthen heavy only because He had a favour towards us. Thus He dealt with me; and thus, I trust, He will deal with B—. In the mean time, my dear cousin, we have much to praise Him for. How kindly did the Lord provide for him the most hospitable reception even in a strange land, and how did He watch over him in all his way, preserving him from those many dangers to which, unattended as he was, he was continually exposed! I don't write to remind you of these things, for I dare say, you have no need of such a monitor, but I mention them as affording a ground of much encouragement to hope, that grace, mercy and peace to you and yours shall close the dispensation.

You may depend upon my taking the utmost care of the papers,† and that they shall be returned by the first safe opportunity. I congratulate you upon G.'s safe arrival. Give my love to him and to M—a, and believe me, affectionately yours, etc.

\* Mrs. Cowper's note: "See p. 168." The writing on this page is blotted out utterly.

† See John Newton's letter, Aug. 8, 1772.

Pp. 190-91 :—

Letter from the Rev. Mr. N[ewton].

Dated Olney, Aug. 8, 1772.

MADAM,—When you receive this, I shall have fulfilled my promise, of returning the papers you were pleased to entrust me with, as likewise Master M[atland]'s letters for Mrs. M[ada]n.....I was much affected with reading Master M.'s letters. What remarkable instances of the power and sovereignty of divine grace, will be found amongst your family !..... You will likewise receive a written copy of Mr. C[owper]'s two narratives, which I beg the favour of you to return to me at your own time. I need not tell you that I highly prize it. Indeed, I account it the most valuable book in my study, and could not part with it out of my house, but to persons who are so nearly interested in their relation.....

Pp. 191-2 :—

Letter from the same.

Olney, Nov. 4, 1772.

.....If you please, you may, at your leisure, send the narratives directed for me.....Two\* such instances [of what the Lord can do] and in your own family, are, as you say, well suited to strengthen your faith and hope; but that they really do so, is a proof that He is with you of a truth. For, if we are left to ourselves, unbelief can withstand the force of the strongest evidence.

Pp. 204-5.

Hymn "by Mr. W. C. of Olney. Light shining out of darkness. 'God moves in a mysterious way.'" Verse 5 ends :—

The bud may have a bitter taste,  
But wait to smell the flower.

P. 209.

Hymn "by Mr. W. C. of Olney, 1773 :  
"Tis my happiness below." Verse 2, l. 7,  
"Trials lay me at His feet."

Pp. 211-13.

Letter from John Newton, Aug., 1773, ending with Cowper's hymn "Hear what God, the Lord, hath spoken." Verse 1, l. 2, "O my people, weak and few." Verse 3, l. 5, "shining o'er you." JOHN E. B. MAYOR. Cambridge.

(To be continued.)

#### NORTHBURGH FAMILY.

MR. C. L. KINGSFORD in the 'D.N.B.' suggests that Michael de Northburgh, Bishop of London (1354-61), may have been a nephew or much younger brother of Roger Northburgh, Bishop of Lichfield and Coventry (1322-59), his reason apparently for the suggestion being that during the episcopate of the latter the former was presented to and held a number of prebends at Lichfield. He also mentions four other members of the

family, whose names he gives as Peter, Richard, Roger, and William, who occur among the prebendaries of Lichfield during the same period (see Le Neve's 'Fasti,' i. 591-628). He further suggests that the family may have come from Norbury, a place in Staffordshire, and not very far removed from Lichfield. Is there any other evidence in support of this suggested family relationship, or in support of this Norbury being the place of origin of the family ?

We have a mention of a William de Northburgo (*sic*) as early as 2 Edward I. (1274). He was one of the King's Justices, and on 27 October had issued to him and another a commission to try a plea at Lincoln ('Cal. Pat. Rolls,' Edw. I., vol. i. 1272-81, p. 71; Pat. 2 Edw. I., m. 2d). In the 'Calendar' just referred to many references are to be found to him. (In the index to this volume his name is given as Walter.) Foss says

"that he is only mentioned as one of the Justices appointed in 3 Ed. I., 1275, to take assizes beyond the Trent, and in 6 & 7 Ed. I. as a Justice Itinerant in several counties, and again in that character at Lancaster in 23 Ed. I., but apparently in reference to a plea of earlier date ('Abb. Rot. Orig.,' i. 92)."

See 'The Judges of England, 1066-1870. This plea of earlier date may be one heard before him in 3 Edward I. (1275), when he appears to have been appointed to take the Assize of Novel Disseisin touching a tenant at Middleton in Lancashire (*Trans. Lanc. and Ches. Ant. Soc.*, 1899, vol. xvii. p. 35). The reference given in the *Transactions* here referred to for the letters patent is 3 Edward I., 35d. In the 'Calendar,' however, there is only one patent given with this reference, and it does not relate to Northburgh.

The name is variously spelt Northburgh, Northburgo, Nortburgo, Norbury, Northbury, and Northbrook.

In 1334 there is mention of a Northburgh Castle in Ireland, at that time in the king's hands by reason of the minority of the heir of William de Burgo, Earl of Ulster, tenant-in-chief ('Cal. Pat. Rolls,' Edw. III., vol. ii. 1330-4, p. 546; Pat. 8 Edw. III., p. 1, m. 15); but I am unaware of anything to connect the family with this castle. It may, however, be worth noticing that in 1331, when Michael de Northburgh, Bishop of London, was going beyond the seas, he has letters patent nominating a John de Burgh one of his attorneys ('Cal. Pat. Rolls,' Edw. III., vol. ii. 1330-4, p. 180; Pat. 3 Edw. III., p. 2, m. 12). He may or may not have been connected with William de Burgo mentioned above.

\* No doubt William and John Cowper.

In Edward III.'s reign there appear to have been many Northburghs. In addition to those already mentioned, there was a Simon de Northburgh' (*sic*), who in 1329 had licence with another for alienation in mortmain to the Abbot and Convent of Peterborough of their reversion to certain land and premises ('Cal. Pat. Rolls,' Edw. III., vol. i. 1327-30, p. 463; Pat. 3 Edw. III., p. 2, m. 9; see also 'Cal. Pat. Rolls,' Edw. III., vol. iv. 1338-40, pp. 249, 486; Pat. 13 Edw. III., p. 1, m. 15, and Pat. 20 Edw. III., p. 4, m. 14); and in the P. R. O., among the Cart. Miscell. of the Aug. Off. (No. 64), is an indenture between the Prior and Convent of St. Michael extra Stamford and Symon (*sic*) de Northburge (*sic*), rector de Bernag' (?), dated 1337.

In 1330 the same Simon apparently is mentioned in conjunction with another William de Northburgh. The names are rather curious: "William de Barbour, son of Simon de Northburgh, and Geoffrey del Botelerie, son of Richard, son of William de Northburgh." A pardon was granted by the king, "with the assent of the prelates, barons, and other magnates of the realm," for their deaths ('Cal. Pat. Rolls,' Edw. III., vol. i. 1327-30, p. 516; Pat. 4 Edw. III., p. 1, m. 26).

In 1331 there is a pardon to William de Northburgh, of Melton, of his outlawry in the county of Huntingdon for non-appearance before the Justices of the Bench "in the late king's reign" to answer touching a plea of John de Segrave, that he render account for the time when he was bailiff of the said John in Alkmondbury ('Cal. Pat. Rolls,' Edw. III., vol. ii. 1330-4, p. 123; Pat. 5 Edw. III., p. 1, m. 2). It seems doubtful if he can be the same William who, together with others, was in 1334 appointed by the king by writ to make inquisition and hear and determine the contentions between the Mayor and citizens of York and the Abbot of York ('Cal. Pat. Rolls,' Edw. III., vol. iii. 1334-8, p. 17; Pat. 8 Edw. III., p. 2, m. 30 and 29).

In 1331 there was a Robert de Northburgh, "Parson of the Church of Hoghton" (Haughton, Staffordshire), who may possibly have been a brother of Michael, Bishop of London, at any rate he was granted letters patent at the same time that he was, and for the same reason, namely, because he was going beyond the seas, and he appointed the same two men (John de Burgh and Roger de Melton) his attorneys ('Cal. Pat. Rolls,' Edw. III., vol. ii. 1330-4, p. 180; Pat. 3 Edw. III., p. 2, m. 12).

John de Northburgh was a merchant apparently, and in 1334 had licence to take

400 quarters of wheat without the realm to the Duchy (of Aquitaine) and elsewhere beyond the seas, to make his profit of, notwithstanding any prohibition of the export of corn ('Cal. Pat. Rolls,' Edw. III., vol. ii. 1330-4, p. 539; Pat. 8 Edw. III., p. 1, m. 20; see also 'Cal. Pat. Rolls,' Edw. III., vol. v. 1340-3, p. 471; Pat. 16 Edw. III., p. 2, m. 37; and see pp. 480 and 507).

Hugh de Northburgh received pardon in 1337 for not having taken the order of knighthood by a specified time as required by the proclamations of the king, and he had a respite from taking the same for three years ('Cal. Pat. Rolls,' Edw. III., vol. iii. 1334-8, p. 393; Pat. 11 Edw. III., p. 1, m. 33).

There was also another Master Michael Northburgh, known as Michael de Northburgh the younger, who became Canon of Chichester in 1354, in succession to, and on the petition of, Michael Northburgh, on his elevation to the episcopate ('Papal Petitions,' 2 Innocent VI.). He was one of the bishop's executors. He appears to have died at Chichester, and his will was proved there on 14 Feb., 1382 (Courtney Reg. ff. 207b-208b).

H. W. UNDERDOWN.

"FIELD MARSHALL, THE LORD ROBERTS," 1644.—In the diary of Symonds, relating the defeat of the Parliamentary forces at Lostwithiel by Charles I., we find the statement as to "the rebels" that many of their chief commanders had left "by sea," including "their Field Marshall, the Lord Roberts." It is, of course, Lord Robartes (not a very distinguished officer) who is intended, but the title assigned to him has an air of prophecy. D.

COLERIDGE BIBLIOGRAPHY. (See *ante*, p. 81.) —In continuation of my former note on this subject, I may mention that I have just received a letter from Dr. John Louis Haney, the bibliographer of Coleridge, who informs me that, having considered the points brought forward in my paper, he is still disposed to believe that I was right in my original description of the pamphlet of 'Poems.' This pamphlet, I may state, is made up of a single sheet, folded into eight leaves or sixteen pages. As the title occupied one leaf, this left only fourteen pages available for the poems, which had therefore to be squeezed up a little, all unnecessary matter, such as the addition to the verses of the authorship, "By S. T. Coleridge, Esq.," being omitted. The letters, after a large number of copies had been struck off, had also become a little out of order, which necessitated the locking

of the type more securely in the chases. This would account for some of the lines being slightly shorter—the difference never exceeds the sixteenth of an inch—in the pamphlet than in the original issue. The small typographical variations that I have noted are not of real importance. I may add that since I wrote my paper I have noticed several of the same description in other books. For instance, in the third part of 'Hudibras,' which was first published in 1678, on p. 249 the numbering is perfect in the earlier copies, whereas in the later ones the 9 is very badly battered.

Dr. Haney also remarks on the fact that there is no reference, so far as he knows, to the pamphlet of 'Poems' in the letters of Coleridge or elsewhere. If any one had gone to the expense of having the poems reset after the type of the 'Poetical Register' had been distributed, we should probably have heard of it. W. F. PRIDEAUX.

"BUGMAN."—In reference to replies, 9th S. xi. 338, 411, *s.v.* 'Bagman,' the following is of interest. I may add that the present firm of "H. Tiffin & Son, bug and beetle destroyers," advertises as "established 100 years":—

"The Abbé Grégoire affords another striking proof of the errors to which foreigners are liable when they decide on the *language and customs* of another country. The Abbé, in the excess of his philanthropy, to show to what dishonourable offices human nature is degraded, acquaints us that at London he observed a signboard proclaiming the master as *tueur des punaises de sa majesté*! Bug-destroyer to his majesty! This is no doubt the honest Mr. Tiffin, in the Strand; and the idea which must have occurred to the good Abbé was, that his majesty's bugs were hunted by the said destroyer and taken by hand—and thus human nature was degraded."—D'Israeli's 'Curiosities of Literature,' twelfth edition, 1841, p. 117.

ADRIAN WHEELER.

KIRKLINGTON BARROW. (See *ante*, p. 219.)—In the kindly notice you give of *Yorkshire Notes and Queries* at the above reference there is an error which perhaps you will allow me to point out. The barrow was stated (in *Yorkshire Notes and Queries* for August) to have been opened in August, 1903, whereas you say it "took place about ten years ago." This is a mistake.

In connexion with the opening of the barrow there is one point that has not yet been made public. My friend Mr. H. B. M'Call, author of the 'Wandesford Family of Kirklington,' who discovered the barrow and superintended the excavations, subsequently pieced together the different portions of the cinerary urns found therein,

and, having had a suitable case made as a receptacle, deposited them therein along with other interesting relics found in the barrow, and presented the case and contents to the village club at Kirklington, having first written and affixed to each article a description and the date when found. This laudable work may well be followed by others. CHAS. F. FORSHAW, LLD.,

Editor *Yorkshire Notes and Queries*.  
Bradford.

ROBIN HOOD'S STRIDE.—This curious pile of rocks may be found not far from Stanton-in-the-Peak. I can find no mention of the hill which it crowns having been noted as being a prehistoric fort, but on the north-west side there remain very clear traces of a double rampart and ditch, while a number of circular foundations suggest the remains of round stone huts such as may be found in great numbers on the hills above Rothbury in Northumberland.

Not far from Robin Hood's Stride is the "Castle Ring," a splendid example of a British fort with a ring of hut foundations close to and following the line of the inner rampart. Probably there was some connexion between the two. There is a good spring of water in the "Castle Ring," but I could find no sign of a spring at the "Stride," which may have been occupied by a small garrison as a look-out post with a line of retreat to the more important works on the neighbouring hill. If there is any connexion between these forts and the stone circle in Nine Stones Close hard by, I am inclined to refer them to a very high antiquity; but more probably the circle was there before the forts were constructed.

FRED. G. ACKERLEY.

JOHN LAURENCE, WRITER ON GARDENING.—The following notes have been put together too late for the forthcoming volume of *errata* in the 'D.N.B.' The 'D.N.B.' makes Laurence "a native of Stamford Barnard, Northamptonshire." He was a native of St. Martin, Stamford Baron, of which parish his father was vicar. The 'D.N.B.' states that he "entered at Clare Hall, Cambridge, 20 May, 1665, and graduated B.A. in 1668." These dates are too early by twenty years. The admission book of Clare shows that he was admitted 20 May, 1685, and he graduated B.A. in 1688, M.A. in 1692 (cf. 'Graduati Cantabrigienses, 1659-1823'). The 'D.N.B.' gives a list of his "chief works, apart from sermons," which leaves out his 'Apology for Dr. Clarke.' This was published anonymously, but Laurence's authorship is ex-



pressly affirmed by his intimate friend William Whiston (Whiston, 'Memoirs,' p. 250; cf. Halkett and Laing, 'Dictionary of Anonymous Literature'). The 'D.N.B.' attributes to Laurence a work 'On Enclosing Commons,' published in 1732. He does not appear to have published any separate work on that subject; but some references to it in the 'New System of Agriculture,' published in 1726, caused John Cowper to publish in 1732 an essay "proving that inclosing commons..... is contrary to the interest of the nation, in which some passages in the 'New System of Agriculture,' by J. L....., are examined."

G. O. BELLEWES.

6, Crown Office Row, E.C.

**HEACHAM PARISH OFFICERS.**—I have just been glancing at the Heacham Vestry Minute-book for the years 1846-94. Between the former year and 1865 "Pindars" were regularly appointed—sometimes one, but more generally two—whose duty consisted in looking after the pound. There is a record that the village pound was still flourishing in 1871, and the lord of the manor was appealed to at that date to stop some nuisances committed there. For a short period the road surveyors are termed "Way Wardens"; and the Dyke Reeve exists to this present day. Though the need for parish constables has long ceased to exist, the overseers still appoint one annually. It is pleasant to find survivals of old institutions, even though their use has disappeared.

HOLCOMBE INGLEBY.

Heacham.

"DAGO."—I was told lately in the United States that a person who cannot speak English intelligibly is called a "Dago," while those who can are known in distinction as "white men." Therefore, paradoxically, a black man may be a white man.

R. BARCLAY-ALLARDICE.

Lostwithiel, Cornwall.

"SHROFF": "SHROFFAGE."—The dictionaries that include these words are behind the times with their meanings as regards parts of China. The "shroff" besides ringing dollars and other coins to see if they are good, may act as compradore's deputy, tally coolie work, see merchandise accepted by the buyers or superintend its weighing, take charge of coolies' wage-books or oversee their work, collect accounts, or, in short, perform any work that a clerk or deputy-foreman would do.

"Shroffage" also, in parts of China, means, in addition to its primary sense of the act of ringing money, cost of shroff's services, as

in the expression, taken from a statement of accounts, "shroffage and postage."

DUH AH COO.

Hongkew.

**THOMAS WALKER IN DUBLIN.**—In his account of the opening of the ill-fated Rainsford (properly Ransford) Street Theatre, in his 'Romance of the Irish Stage' (vol. i. p. 14), Mr. Fitzgerald Molloy on one vital point flagrantly misreads Chetwood, the sole authority on the subject. It is absurd to say that Thomas Walker, the original Capt. Macheath, was the manager of a Dublin theatre opened in 1732. From 1730 to 1733 continuously Walker was acting in London under Rich, either at Lincoln's Inn Fields or Covent Garden. In giving his account of the genesis of the Ransford Street Theatre, built under a licence from the Earl of Meath, Chetwood, in his 'General History of the Stage' (p. 64), says nothing about the management beyond the fact that the company was "under the direction of Mr. Husband," but in a foot-note he adds:—

"I saw a Licence granted by that worthy Nobleman [Chaworth, Earl of Meath] to the late Mr. Thomas Walker, Comedian, for Forty pounds *per Annum*; which Sum was meant to be given to the poor in the Earl of Meath's Liberty: a pious Example!"

The licence here referred to is now in the Earl of Meath's possession at Kilruddery, and bears date 1742-3. Possibly it was Walker's intention to reopen the old Ransford Street house, but it is doubtful whether the grant was ever acted upon. No evidence exists to show that Walker was the manager of any Dublin theatre, but he had certainly been in the Irish capital for some little time previous to his death there on 5 June, 1744.

W. J. LAWRENCE.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE TRICOLOUR.** (See 2<sup>nd</sup> S. vi. 164, 198, 214, 335; viii. 192, 218; 7<sup>th</sup> S. ix. 384, 415; x. 157, 174, 210, 314; 8<sup>th</sup> S. v. 165, 231.)—In the hall of the official residence of the Admiral Superintendent of Devonport Dockyard hangs a large sea battle-piece, the property of the Admiralty. It is doubly noteworthy. One of the two battleships of the foe, flying the large White Ensign of the late monarchy of France, has the tricolour at her foremast, showing the colours vertical and in the order

of the present tricolour of France. The stern of one of the English battleships flying St. George's Cross is decorated with an immense coloured carving of the Virgin and Child. Did James II. ever adopt this custom? or is it a ship captured at any time from Spain? or, again, imaginary? D.

WILTSHIRE NATURALIST, c. 1780.—Perhaps some Wiltshire reader can tell me the name of the author of "A Discourse on the Emigration of British Birds, &c., by a Naturalist," which was published at Salisbury in 1780 (cf. Brit. Mus. Cat.). He resided at Market Lavington, and he speaks of a 'History of British Birds' which he had written, that was "now going to the press, and will appear in a short time." I have not been able to ascertain that it ever came out. Some copies of the 'Discourse' (one of which is before me) were issued by John Bramby, 33, Castle Street, Leicester Square, in 1814, with a new title-page, and the name of George Edwards as author. This ascription was merely the bookseller's trick to palm off his dead stock, Edwards being the author of a once-popular book on birds.

C. W. SUTTON.

Manchester.  
[According to Halkett and Laing the author was George Edwards.]

FONTAINEBLEAU.—Is there any English literature bearing upon the history of Fontainebleau? I can find very little substantial information in French writings as to the growth and origin of the forest. Being anxious to collect all possible information on this subject, I should be most grateful for any help from your readers.

S. F. G.

Paris.

BEARS AND BOARS IN BRITAIN.—Can anybody give me an opinion as to the latest date at which bears and boars ran wild in these islands? I note that in 'Chambers's Encyclopædia' it is said that the former were not exterminated in Scotland before the latter part of the eleventh century. What is the authority for this statement?

G. S. C. S.

LEMANS OF SUFFOLK.—In an old document I came across the following paragraph:—

"The Leemans of Croft, Lincolnshire, claim to be descended from Sir John Leman's eldest nephew, John. This nephew had a son John, who again had four sons, the eldest of whom was called after him, and to whom he left the bulk of his property, cutting off the other three sons, Robert, William, and Thomas, with 20s. each. These three sons settled in Lincolnshire."

I have been unable to trace the will spoken of here, but have ascertained that Sir John's

elder brother spelt his name Leeman, by the Beccles register. Have any of your readers come across anything referring to it?

W. J. L.

JOURNAL OF THE HOUSE OF COMMONS.—In a recent auction sale some documents were described as pages "taken from the Journal of the House of Commons"; amongst others, two or three of contemporary writing, dated 1640-1641, small folio. One, paged 189, is a petition of Lord Strafford relating to his trial. Has the Journal of the House of Commons at any time been robbed of these pages? Or are these documents merely transcripts from the official Journal? They have certainly been bound together at some time.

T. C. HARTLEY.

ALEXANDER AND R. EDGAR.—I should be glad to obtain information concerning Alexander Edgar, who was admitted to Westminster School in 1766, and R. Edgar, who was admitted there in 1810. I believe they came from Bristol, and that an Alexander Edgar was Mayor of that city in 1787.

G. F. R. B.

SHAKESPEARE AUTOGRAPH.—Ever since the first query appeared (1st S. x. 443) upon this deeply absorbing subject, a number of so-called Shakespeare autographs have received attention in the columns of 'N. & Q.', but I have not traced mention of the following.

In 1864 one Partridge, a bookseller in Wellington, Salop, bought from a labouring man for the sum of eighteenpence a black-letter Prayer Book, dated 1596. At the time of purchase neither buyer nor seller had any idea that there was anything remarkable about the volume. Upon collating it Partridge found two signatures of William Shakespeare, and a third was afterwards discovered by Toulmin Smith, to whom the volume was sent. Partridge duly advertised the item in his catalogue at three hundred pounds, and at once sold it, the buyer evidently sharing the general belief in the genuineness of the signatures.

There are many besides the writer who would be glad to know the present whereabouts of the Prayer Book. WM. JAGGARD.

139, Canning Street, Liverpool.

COUNTESS OF CARBERRY.—In a delightful, though not new book by Sarah Orne Jewett, 'The Country of the Pointed Firs,' the author mentions a chat with one of her neighbours in the little Maine hamlet, who tells her of a recent death. Capt. Wilkinson says: "She has gone very easy at the last, I was informed. She slipped away as if she was glad of the

opportunity." The writer comments: "I thought of the Countess of Carberry, and felt that history repeats itself." Will some one explain this allusion to me? M. C. L.  
New York.

[The allusion is perhaps to Frances, Countess of Carbery, whose funeral sermon was preached by Jeremy Taylor.]

**THE MISSING LINK.**—The following paragraph from the *Daily Chronicle* of 10 August is perhaps worth a corner in 'N. & Q.':—

"A German traveller claims to have discovered in the forests of Borneo a people who still wear the tail of our primitive ancestors. He does not write from hearsay; he has seen the tail. It belonged to a child about six years old sprung from the tribe of Pœnans. As nobody could speak the Pœnan tongue, the youngster could not be questioned; but there was his tail sure enough, not very long, but flexible, hairless, and about the thickness of one's little finger."

This is not signed Dalziel or Laffan, but comes from 'The Office Window' of a highly respectable paper. What say the learned but tailless scientists to this? Is it possible that the German, either spectacled or somewhat blind, saw a perfectly natural naked boy and made a preposterous mistake?

NE QUID NIMIS.

**DALDY.**—What earlier forms are there of this surname? Can *b* change to *d*, and is Dalby another form? DUH AH COO.

**SWIFT'S GOLD SNUFF-BOX.**—Inside a gold snuff-box, formerly belonging to Dean Swift, are pp. 137-9 of some magazine containing an article entitled 'A Pinch of Snuff from Dean Swift's Box,' with two illustrations of the box. I shall be glad to learn the name and date of the magazine in which this article appeared.

H. W. B.

**"GEORGE, P'CE OF SALM SALM."**—May I repeat (see 7th S. ix. 369, 415) the request for information as to the person who, as a witness, thus signed the marriage register at Dummer, in Hants, on 7 August, 1794? According to 'Recollections of the Vine Hunt' (1865), "about the year 1795.....there was lodging at Dummer in obscurity, and I fear in poverty, a German prince"; and the author goes on to relate an episode of his father's time, in which this foreigner figured, and it is reasonable to identify him with the witness of the register. Was George a true man or an impostor? The Salm succession is briefly as follows:—

William Florentine, d. 1707.

Nicolas Leopold, d. 1770 (succeeded to both Salms, 1738).

Maximilian, d. 1773. His brothers were Otto Karl, d. 1778, and William Florentine,

d. 1810 (Bishop of Tournay and Bishop of Prague).

Constantine Alexander, d. 1828.

The Prince of Salm Salm from c. 1773 to 1828 being this Constantine Alexander, the title of George in 1794 requires verification. Constantine Alexander in 1826 wanted to become a Protestant. This led to a controversy, a long account of which was published (including an English translation from the French) in 1827. In his own letters, as printed therein, Constantine Alexander states that he was an exile for twenty-five years, but where he lived is not mentioned. He was restored, as a mediatised prince, by the Treaty of Vienna, 1815. His third wife, Catherine Bender, was a Protestant. She may have been an Englishwoman; she tried to prevent her husband's change in religion. That he was an *émigré* may be explained by his office of hereditary colonel of the Salm Salm regiment, which was in the service of the kings of France for some time.

C. S. WARD.

**PIKE OR MCPIKE.** (See *ante*, pp. 61, 109.)—DR. MURRAY's very interesting notes give me an opportunity to make, with the Editor's permission, an inquiry as to the origin of the Scottish surname Pike or McPike. Authorities differ; some say it is derived from the fish, others assert it comes from the spear so called. Recently I came across the spelling McPeak, which is, perhaps, a variation of my surname. James McPeak figures in the "lists of persons renouncing allegiance to Great Britain and swearing allegiance to the Commonwealth of Virginia." He is shown as of Henry County, Virginia. See the *Virginia Magazine of History and Biography*, vol. ix. p. 12 (Richmond, 1902).

EUGENE FAIRFIELD MCPIKE.

Chicago, U.S.

**GAMAGE.**—I am anxious to ascertain the parentage and family of William Dick Gamage, who commanded the East India Company's ship Belmont. He married at Calcutta, 22 April, 1781, Miss Jane Steward, and died on board the Belmont, 2 April, 1793. I am also desirous of ascertaining his wife's parentage.

J. CUMMING DEWAR.

New Club, Edinburgh.

**IKTIN.**—In Book V. of Diodorus a place-name occurs in the accusative as Iktin ("onomazomenen de Iktin"). Will some scholar tell me what is the nominative form of this place-name? GREGORY GRUSELIER.

**DEAN MILNER.**—Was Dr. Milner, Dean of Carlisle and President of Queens' College,

Cambridge, who died 1820, connected with the Yorkshire family of which Sir F. Milner, Bart., M.P., is at present the head? If so, what was the relationship? I notice that the arms of the dean under his engraved portrait and the arms of Sir Frederick are both charged with three snaffle bits.

Beckenham.

J. T.

**SERJEANTSON FAMILY OF HANLITH, YORKS.**—Can any of your readers give me information with regard to the earlier history of this family, who have been settled at Hanlith, in the parish of Kirkby-Malham, Yorks, since 1357? They were tenants of the manor in 1375, and paid the Poll Tax in 1379. At the beginning of the sixteenth century they were tenants of the Abbot of Bolton, who was lord of one of the two manors into which the parish was divided.

R. M. SERJEANTSON.

St. Sepulchre's, Northampton.

**"FREE TRADE" = SMUGGLING.**—When was this term first employed as a euphemism for smuggling?

[The earliest instance in the 'N.E.D.' is 1824, from Scott's 'Redgauntlet,' ch. xiii.]

**"MASS MEETING."**—When does this term appear? Daniel O'Connell's campaigns were famous for their "aggregate meetings."

MEDICULUS.

[*Mass-meeting* is in Annandale's 'Imperial Dictionary,' 1882, but without any illustrative quotation. The 'Encyclopædic Dictionary,' 1896, says: "Mass-meetings were first talked of in the political campaign of 1840, when Harrison was elected President of the United States. The expression has since become naturalized in England."]

### *Enigmas.*

'GOODY TWO SHOES.'

(10<sup>th</sup> S. ii. 167.)

A PHOTOGRAPHIC facsimile of the third or 1766 edition of 'Goody Two-Shoes'—which can scarcely be called a fairy tale, though there are some ghost stories in it—was issued in 1882 by Messrs. Griffith & Farran, under the editorship of Mr. Charles Welsh. Mr. Welsh's introduction gives all the information which it was possible to collect regarding the little book, and brings forward some evidence to show that it might possibly have been written by Oliver Goldsmith. A more likely candidate for the honour of authorship appears to have been Mr. Giles Jones, the grandfather of the late Mr. Winter Jones, of the British Museum, who is stated in Nichols's 'Literary

Anecdotes' to have written this book, as well as 'Giles Gingerbread,' 'Tommy Trip,' and other popular little works that were issued by John Newbery.

It has not, I think, been noticed that Goody Two-Shoes was a cant term for a rather bad-tempered, but notable housewife a hundred years before Newbery issued his little book. Charles Cotton, in his burlesque poem 'A Voyage to Ireland,' wrote:—

But now into th' Pottage each deep his Spoon claps,  
As in truth one might safely for burning one's chaps  
When straight, with the look and the tone of a Scold,  
Mistress May'reas complain'd that the Pottage was cold.

And all long of your fiddle-faddle, quoth she;  
Why, what then, Goody two-shoes, what if it be?  
Hold you, if you can, your tittle-tattle, quoth he.

Cotton's 'Poems,' ed. 1689, p. 184; ed. Tutin, 1903, p. 127.

W. F. PRIDEAUX.

See 'A Bookseller of the Last Century,' by Charles Welsh, pp. 95-7 (London, 1885), and "Goody Two Shoes: a Facsimile Reproduction of the Edition of 1766, with an Introduction by Charles Welsh, giving some Account of the Book, and some Speculations as to its Authorship" (London, 1881). Mr. Welsh is of opinion that Goldsmith was the author, but says that "Mr. J. M. W. Gibbs in his new edition of Goldsmith ('Bohn's Standard Library') attributes the preface only to him, and is disposed to believe that the book is by another hand, probably that of Newbery himself."

WM. H. PRET.

Many of Goldsmith's effusions, hastily penned in those moments of exigency with which he was so familiar, were published anonymously, and never claimed. Some of them had, in Washington Irving's time, but recently been traced to his pen, while of many the true authorship will probably never be discovered. See 'Oliver Goldsmith,' by Washington Irving, 1860.

J. HOLDEN MACMICHAEL.

For two very long articles on 'Goody Two Shoes and the Nursery Literature of the Last Century' (eighteenth), see 4<sup>th</sup> S. viii. 510; ix. 15.

EVERARD HOME COLEMAN.

71, Brecknock Road.

There is a lack of authentic information as to whether the true author of 'Goody Two Shoes' is Goldsmith or Newbery. Sir Leslie Stephen says, "Some of Newbery's children's books, especially the 'History of Goody Two Shoes,' have been attributed to him [Goldsmith]." It does not necessitate a very imaginative mind to accept it as Goldsmith's work; and when, as John Forster, in his 'Life of Goldsmith,' says, "it is

a matter of doubt whether Newbery, to satisfy outstanding claims, did not engage him for some part of his time in work for his juvenile library," one can understand its being really accepted by some authorities as Goldsmith's work.

RUPERT SANDERSON.

Bury.

It is not at all improbable that this famous nursery story, first published in 1765, was written by Oliver Goldsmith. See 2<sup>nd</sup> S. xii.

41. HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

PORT ARTHUR (10<sup>th</sup> S. i. 407, 457; ii. 212).—The replies given at the last two references are full of interest, not only to the querist, but to others. May I venture to supply an account which has been reprinted from an American journal, the name of which was not put upon record? It tells us that

"Port Arthur was so named, forty-four years ago, on 30 June, 1860, in honour of Lieut. William Arthur, of the British navy. This officer was in command of the gunboat *Algerine*, attached to a surveying expedition of the navy, which was being carried on before the landing of the English and French in August, 1860."

The notice continues as follows:—

"He was not by any means in command of the expedition, nor even in command of the flagship, which was the *Acteon*, then called the *Noah's Ark* by the officers of the British navy. She was almost helpless, and was towed from place to place by one of the smaller vessels. While the *Algerine* was towing, the entrance to Port Arthur was made, and the fact that Lieut. Arthur was towing the *Acteon* gave him the place of honour and the distinction of commanding the first ship that entered."

The work done by the vessels of this expedition in surveying the harbours, coast, and the Chinese fortifications made possible the disembarkation of the whole force of the Allies in August, 1860, without the loss of a man.

W. E. HARLAND-OXLEY.

Westminster.

There is a misprint in my reply at p. 212. The name of the paper is *Truman's* (not "*Heman's*") *Flying Post*. HARRY HEMS.

AMERICAN YARN (10<sup>th</sup> S. ii. 188).—The "yarn" is not American, but comes from Bengal, and, I think, the early sixties. In those days there flourished two officers commanding regiments, one a regiment of British infantry, the other a native infantry regiment. These two were so famous at drawing the long bow that it was resolved to pit them one against the other, and they were accordingly asked to the mess of a certain regiment on the same guest night. One

story followed another, till at last the climax was thought to be reached when the native infantry colonel said he was going home round the Cape when they descried a man floating on a hencoop. He said he was making his way home, and all he wanted was some matches, as his had got wet, on which the N.I. man presented him with a box, and they left him. This was thought to bear the palm, till the other raconteur got up from his side of the table and said, "I am that man, and this," producing a matchbox, "is the box you gave me on that occasion." The honours therefore were considered to *lie* with the British infantry man.

The story was done into verse many years afterwards, and appears, I think, in 'Lays of Ind,' by Aleph Cheem.

C. J. DURAND.

The lines quoted are not from an American source, but form the last verse (slightly varied) of 'Two Thumpers,' one of the 'Lays of Ind' by Aleph Cheem.

The 'Lays' were very popular with Anglo-Indians a few years ago. The volume was published by Thacker, Vining & Co., Bombay; also by Thacker, Spink & Co., Calcutta. (Mrs.) E. JACOB.

Tavistock.

REGIMENTS ENGAGED AT BOOMPLATZ (10<sup>th</sup> S. ii. 148).—The 'Life of Sir Harry Smith,' published by Murray, vol. ii. p. 224, describes the battle of Boomplaats and the force engaged (45th, 91st, and R. Brigade, C.M. Rifles, and guns).

O. H. STRONG, Lieut.-Col., late 10th Foot.

"GIVING THE HAND" IN DIPLOMACY (10<sup>th</sup> S. ii. 126).—No doubt the explanation given by POLITICIAN is right in effect, and that the giving the hand has come to mean much the same thing as giving place to or precedence to another; and taking the hand has come to mean much the same thing as taking that precedence. But a further and very interesting question arises: How is it that the expressions have these meanings? Is the explanation to be sought in a ritual which is no longer observed, which has been altered into the mutual hand-shake of modern times? The hand-shake in which, as a rule, the palm of the hand of each person is at right angles to the surface of the ground, is it not a symbol of the equality of the persons who go through the operation? Neither gives precedence to the other; they meet on equal terms; both give and both take. But was there in former times a different method of procedure, in which the superior in rank took the hand of the inferior in a different

way, and in which the inferior—doing homage or even paying respect—gave his hand into the hand of his superior in a different way? I suggest with great diffidence, being on uncertain ground, that there was in former times a recognized method of taking and giving the hand, by which the difference between the one and the other process was immediately recognized; that the probable difference was in the manner the hands were held; and that the superiors, who *took* the hands of inferiors, held their hands with the palms uppermost in order to do it.

FRANK PENNY.

BROOM SQUIRES (10th S. ii. 145, 198).—The following dialogue occurs in chap. xiv. of Charles Kingsley's novel 'Two Years Ago,' published in 1857:—

"'Did you ever,' said Tom [Thurnall], 'hear the story of the two Sandhurst broom squires?' 'Broom squires?' 'So we call, in Berkshire, squatters on the moor who live by tying heath into brooms. Two of them met in Reading market once, and fell out,' &c.

W. B. H.

[MR. E. H. COLEMAN sends the same extract.]

FINCHALE PRIORY, DURHAM (10th S. ii. 168).—Mr. Chas. Henman (not Hensman) published in 1867 the book of drawings about which MR. HUGHES inquires. It is entitled

"Illustrations of the Mediæval Antiquities in the County of Durham, by John Tavorner Perry and Charles Henman, junr, members of the Royal Institute of British Architects. Published by James Parker and Co., Oxford and London, MDCCCLXVII. Pp. 14. 11s. 6d."

The book is in folio, dedicated to the Duke of Cleveland, President at the Durham Congress of the British Archaeological Association in 1866, and contains fifty-one drawings, of which fourteen relate to Finchale Priory. MR. HUGHES will easily obtain a copy from the second-hand booksellers. Mine is quarter bound, in russia leather, and I paid for it the sum of 12s. 6d.

RICHARD WELFORD.

"VINE" TAVERN, MILE END (10th S. ii. 167, 218).—I remember this curious little timber-built inn, known as the "Inn on the Marsh," projecting almost into the middle of the road in a situation that was, I think, known as Mile End Waste. It had the reputation of being three hundred years old. I do not know the reputed site of the manor of Stepney, which in 1380 was given to the Bishop of London, but it seems probable that the sign was derived from a vineyard on the bishop's property, appertaining to a palace of his called Bishop Hall, which was transferred to the Crown at the Reformation. It

was probably a mere alehouse at that time, and although, none the less for that, it may have been visited by those who could afford to travel from the City to a suburb so far distant, yet it is not mentioned by Pepys, who confined his refreshment in this pleasant region to the "Rose and Crown" in Stepney, celebrated for Alderman Bide's ale. The "Vine" must have been dismantled about the year 1903-4. If, as MR. NORMAN understands, a turnpike once stood hard by, the house was probably not unknown to the trustees of the Middlesex and Essex turnpikes. The Turnpike Trustees customarily met at a convenient tavern to transact business, although the "Vine" was probably, at an earlier time, not of sufficient importance, perhaps, to merit their patronage. The Kensington Turnpike Trustees, for instance, used to meet at the "King's Arms" in New Palace Yard (*Daily Advertiser*, 1742). The same journal advertises a meeting of the Middlesex and Essex Turnpike Trustees—a general meeting—at the Court House in Whitechapel, at nine o'clock in the morning, to "chuse new Trustees, in the room of others, deceas'd, and Officers for the ensuing Year. Richard Dunne, Clerk" (20 March, 1742).

J. HOLDEN MACMICHAEL.

Mile End Gate is shown in many old maps, but very clearly in R. Horwood's 'Survey of London,' 1799, at the junction of Mile End Road and Dog Row (now Cambridge Road). Dog Row was the road northward to Bethnal Green and Hackney. The gate is to be seen in many old engravings, just as I recollect it; it was abolished about the year 1866.

On the west side, on the waste ground in front of the "Blind Beggar" public-house, was for many years the halting-place of the Bayswater and Mile End Gate buses.

The "Vine" public-house stood a short distance east of the gate, on the waste ground in front of some houses named "Five Constable Row," on the north side of the road. This is also marked on the above map, but its origin is lost in obscurity; it is described in the 'London Directory' of 1860 as No. 1, Mile End Road.

There was a lot of false sentiment expressed at the demolition of the old building; the why or wherefore I fail to understand. I knew it for over sixty years, and remember it as a dirty, ill-painted, timber building—a public-house little better than a beershop; it had a wine, but no spirit licence. I really cannot see where "the interesting old wooden structure" comes in. It certainly was a great obstruction, and, as far as I can ascertain, could lay no claim to any historic associations.

I paid the place a visit recently, and was pleased to see the improvement caused by its removal.

CHAS. G. SMITHERS.

47, Darnley Road, Hackney, N.E.

A photograph, taken just before the demolition of this inn, is exhibited at the Public Library, Bancroft Road, Mile End.

#### MEDICULUS.

ISABELLINE AS A COLOUR (10<sup>th</sup> S. i. 487; ii. 75).—Is not a possible solution of *isabelline* to be found in the fact that the dirty yellow-white known by this name is the colour, or nearly so, of the summer coat of the *sable*—in Portuguese, Italian, and, I think, in Spanish, *zibellino*? I in this case would resemble the suffix by which *scarpino* in Italian (buskin) becomes *escarpin* in French. A very similar misunderstanding and consequent transformation is to be found in Cinderella's slipper of glass, *verre*, which, of course, was originally a slipper of *vair*—that is, grey squirrel skin, or *vair* in heraldry. I think I am right in saying that *isabella* colour was much in fashion just about the time of the siege of Ostend, 1601-3, as is shown by the rapid adoption of the yellow starch invented by Mrs. Turner, the accomplice of Carr, Lord Somerset, in the murder of Sir Thomas Overbury. As most fine stuffs then came from Milan, the transformation of *zibellino* into *isabelline* seems not impossible, and in time the legend as to the origin of the colour connecting it with the Archduchess Isabella would become accredited, especially if she chanced to be fond of wearing it. It is curious that the same legend is told of the wife of Charles III. of Spain, who gave her name to the "Queen of Spain's Chair," near Gibraltar, in connexion with the siege of 1779-82.

H. 2.

KHAKI (10<sup>th</sup> S. ii. 207).—Some of the statements contained in the extracts from the *Mangalore Magazine* are a little puzzling, especially that which says that *khaki* is a Canarese word. The Persian word for dust is *khāk*, and the adjective derived from that word is *khākī*, signifying dusty or dust-coloured, and these terms have been received by adoption into the Hindustani or Urdu language; but they are certainly not Canarese. Nor was the khaki uniform first introduced into the Indian army when Lord Roberts was Commander-in-Chief. Lord Roberts was appointed Commander-in-Chief in November, 1885, and khaki had been worn by Indian troops many years before. The late Sir Henry Yule, in his 'Hobson-Jobson,' stated that khaki was the colour of the uniforms worn by some of the Punjab regiments

at the siege of Delhi, and that it became very popular in the army generally during the campaigns of 1857-8, being adopted as a convenient material by many other corps. I believe that its use was regulated by Lord Roberts, but it was very generally worn during the seventies. When I first joined my regiment at Poona, in January, 1860, the parade uniform for officers was a tight, well-padded shell-jacket, buttoned close to the neck with a stock, and blue cloth trousers with red piping down the seams. The head-gear for all ranks was the forage-cap, with a white quilted covering. The men wore the usual scarlet tunic. In those days Sir Hugh Rose was the general officer commanding the Poona Division, and he was fond of marching us out for miles into the country clad in this unsuitable raiment. I have seen the men fall out by dozens by the roadside, worn out by the heat and sun; but in those days soldiers were soldiers, and we had non-commissioned officers of thirty years' standing who kept the men up to the mark. Still no one could deny that helmets and khaki were desirable innovations. W. F. PRIDEAUX.

M. of Mangalore has been unduly carried away by enthusiasm for his fatherland. *Khaki* means simply "earth-coloured," from the Persian *khāk*, which means earth, dust, soil, mould, and so on. It is not a Canarese name for a colour, unless *khāk* is earth also in Canarese, which I do not know. As an Urdu word it would, of course, be used by Lord Roberts's army.

EDWARD HERON-ALLEN.

DESECRATED FONTS (10<sup>th</sup> S. i. 488; ii. 112, 170).—The list of these, if it is to be exhaustive, must be a long one, I fear. Twenty years ago, when engaged in the pious work not of restoring the Priory Church of Whithorn (Candida Casa), but of collecting and storing sculptured fragments, many of which were built into houses in the town or adorned the rockeries of villa gardens, we found a noble font, sorely desecrated and defaced. It appears to be of late Norman work, wrought on a scale admitting of the immersion of a child, and had been used for many years by masons in preparing cement. It is now safely stored within the ruined nave.

HERBERT MAXWELL.

The font which your correspondent refers to as formerly standing amongst the gravestones in St. Hilda's Churchyard, South Shields, was removed several years ago into the church by the late vicar, the Rev. H. E. Savage, now vicar of Halifax.

The ancient font of Great Stainton Church,

co. Durham, is on a rockery in the rectory garden.

That of Benton, Northumberland, stands in the churchyard there.

The old font of Urswick Church, Lancashire, was at the beginning of this year standing in a small garden in front of an untenanted and partly ruinous house near to that place; in addition there were portions of columns, tracery from the windows, and other fragments from the same church. I communicated this to the Cumberland Antiquarian Society, and trust that ere this they have all been removed back to the church.

The last time I saw the Norman "truncated cone" font of Witton-le-Wear it was knocking about the churchyard. A brand-new font was supplied to the church, and where the old one now is I cannot say. R. R.—E.

I fear the reasons for styling the Sibley font Saxon are not such as to satisfy MR. HEMS. A local antiquary assigned it to that period on account of its unusual shape and the uncouth nature of the ornaments cut upon it. But some of the Norman sculptures to be seen elsewhere in the county are marvels of uncouthness. W. T. H.

Canon Woodward's 'The Parish Church of Folkestone,' p. 92, states:—

"This older (thirteenth-century) font seems to have been broken, and then removed from the church and built into the churchyard wall. It was discovered when taking down a part of the wall in order to build a vestry some few years ago. The broken parts have been put together again, and so reconstructed the font has been placed in the churchyard within the iron rails at the western end of the church. Upon the base is inscribed 'Old Font, found in the Churchyard Wall June 11th, 1884.'"

R. J. FYNMORE.

Sandgate.

There is an eighteenth-century font serving the purpose of a flower-pot outside the door of a cottage in the village of Mytton, in Yorkshire. The owner brought it with him from Gisburn, some ten miles further up the valley.

Libau, Russia.

FRED. G. ACKERLEY.

The following will be found under the heading, of 'Kirkham, Castle Howard and Crambe' in the *Gentleman's Magazine* for 1815:—

"In a farmhouse opposite the gateway is preserved the abbey font, which was dug from among the ruins not many years since. It is perfect and very much ornamented, but does not appear to be much older than the reign of Henry VI. It may be deemed a great curiosity, as this decorative appendage to a church was generally marked as an object for destruction."

It is interesting to note that the old font from Harrow Church has been replaced and restored. Has the one from Kirkham Abbey been equally fortunate?

JOHN T. THORP, F.R.S.L.

Leicester.

This subject is, I should say, interminable. Some little excuse, not exactly for the desecration of the fonts, but for their disuse, might be alleged from the fact that the stone of which some are made is of a porous nature, and often the lead with which they are lined is cracked, causing the water to leak.

The old font of Trinity Church, Stratford-on-Avon, was in a garden in the town, and there is a small artistic engraving of it in a pretty little book "Shakspeare: his Birthplace and Neighbourhood, by John R. Wise, illustrated by W. J. Linton, 1861," in which wild flowers are represented as growing in it and around it.

In former years basins made of earthenware, sometimes of Spode china, sometimes fine specimens of china, were placed in the font, and I can remember Bishop Wilberforce, then of Oxford, finding one in a font in a country church, and, when letting it fall from his hands, saying to the churchwardens as it broke, "You have no need to replace this," a practical reproof indeed.

JOHN PICKFORD, M.A.

Newbourne Rectory.

There was formerly in St. Peter's Church, Oxford, a most curious rotund font, representing in stalls, under circular arches supported by massive columns, the twelve Apostles. This was many years since conveyed away by an ignorant and sacrilegious churchwarden, and placed over a well on the north side of the church; but the well has long been stopped up, and the font destroyed.

CHAS. F. FORSHAW, LL.D.

There are two fonts in the churchyard at Brympton, Somerset.

At Great Stainton the old font was discovered, a short time ago, buried beneath the flooring of the church.

At Hilperton, near Trowbridge, Wilts, there is a Norman font, which used to decorate a garden at Whaddon, from which church it was taken.

At Minehead Church, Somerset, the old font is placed at the east end of the south aisle, and a new marble font has taken its place.

At Preston Church, Brighton, the same thing has happened, but unfortunately the old one has disappeared.

ANDREW OLIVER.



I am much obliged to the many correspondents who have so kindly replied to my question under the above heading. I had hoped that cases of font desecration were few and far between, and that it would be comparatively easy to compile a list with the help of readers of 'N. & Q.' The statement of MR. HEMS (*ante*, p. 171) that "desecrated fonts exist by the hundred" has, however, entirely disabused my mind of such an idea. MR. HEMS would not, I know, speak so explicitly were he not quite sure, so I am reluctantly compelled to believe that my task of compilation will probably cover a long period of time. Those already indicated in 'N. & Q.' with others reported direct, will, however, help to form a start, and I shall be greatly obliged to learn at any time of additional instances, which may be sent to me direct.

JOHN T. PAGE.

West Haddon, Northamptonshire.

PORTUGUESE PEDIGREES (10th S. ii. 167).—Some particulars of certain Spanish and Portuguese families will be found in 3rd S. vii. 134, 230. EVERARD HOME COLEMAN.  
71, Brecknock Road.

GWYNETH (10th S. ii. 108).—As identically stated in Owen Pughe's 'Welsh Dictionary' and in John Walters's and Silvan Evans's English and Welsh dictionaries, the correct spelling of the Welsh local proper name applied to a portion or to the whole of North Wales is neither Gwyneth nor Gwynydd, but Gwynedd. With regard to its origin, this local name (called in Latin Venedocia: whence this appellation?) may be adequately rendered by "Fair-land," being undoubtedly derived from the adjective *gwyn*, i.e. white, fair, pleasant, blessed, or from the noun *gwyn*, i.e. desire, bliss.

H. KREBS.

"TOTE" (10th S. ii. 161).—In illustrating the use of the word *tote* in America, MR. ALBERT MATTHEWS omits a fairly familiar example from Col. John Hay's 'Little Breeches,' an example which in point of time should come between those cited from Thoreau and Whittier. It will be found in 'The Pike County Ballads' (1871):—

How did he git thar? Angels.

He could never have walked in that storm;

They jest scooped down and toted him

To whar it was safe and warm.

WALTER JERROLD.

Hampton-on-Thames.

RULES OF CHRISTIAN LIFE (10th S. ii. 129).—The lines quoted are to be found in the 'Golden Manual,' and probably in many other Catholic books of devotion. They are

also given in French at the beginning of the 'Paroissien Romain Complet,' published at Tours, 1893. I transcribe the English and French versions (I have not seen the lines in Latin):—

"Remember, Christian soul, that thou hast this day, and every day of thy life,

—God to glorify,  
Jesus to imitate,  
The angels and saints to invoke,  
A soul to save,  
A body to mortify,  
Sins to expiate,  
Virtues to acquire,  
Hell to avoid,  
Heaven to gain,  
Eternity to prepare for,  
Time to profit of,  
Neighbours to edify,  
The world to despise,  
Devils to combat,  
Passions to subdue,  
Death perhaps to suffer,  
And Judgment to undergo.

French.

Un Dieu à glorifier,  
Qui t'a créé pour l'aimer;  
Un Jésus à imiter,  
Son sang à t'appliquer;  
La Sainte Vierge à implorer,  
Tous les Anges à honorer,  
Les Saints à invoquer,  
Une âme à sauver,  
Un corps à mortifier,  
Une conscience à examiner,  
Des péchés à expier,  
Des vertus à demander,  
Un ciel à mériter,  
Un enfer à éviter,  
Une éternité à méditer,  
Un temps à ménager,  
Un prochain à édifier,  
Un monde à mépriser,  
Des démons à appréhender,  
Des passions à dompter,  
Une mort, peut-être, à souffrir,  
Et un jugement à subir  
D'un Dieu de vérité,  
Pour une éternité,  
Ou bienheureuse, ô bonheur!  
Ou malheureuse, ô malheur!  
Dévot chrétien,  
Songes-y bien.

The French version is more complete.

M. HAUTMONT.

Another version was given in that popular American book 'The Wide, Wide World' (1853). It ran thus:—

A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky.

GEORGE ANGUS.

St. Andrews, N.B.

DOCUMENTS IN SECRET DRAWERS (10th S. i. 427, 474; ii. 113).—One evening Chief Justice

Lord Norbury thrust under the seat of his armchair a letter which had reached him, when enjoying by the fireside well-earned rest after a day of toil. The chair was subsequently sent to an upholsterer for repair, and the letter came to light. The writer was the Orange Attorney-General Saurin, who urged the Chief Justice to exert the influence of his official position, whilst going on circuit as judge, to mingle in political conversations with the grand jury, in order to check the Catholic question. The letter found its way to Daniel O'Connell, who was shocked at its contents. After some correspondence on the subject, O'Connell appealed to Brougham, who did not hesitate to animadvert in Parliament on Saurin's letter, especially as it was connected with the return of members to the House. Peel replied that he would rather be the writer than he who, having found the letter, made so base a use of it. *Vide* vol. i. pp. 80, 82 of 'Correspondence of Daniel O'Connell,' by W. J. Fitzpatrick, F.S.A. (Murray, 1888).

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

STORMING OF FORT MORO (10<sup>th</sup> S. i. 448, 514; ii. 93, 175).—The extract given from Cannon's 'Record of the First, or Royal Regiment of Foot,' is practically word for word the same as given by the late James Grant in his 'British Battles on Land and Sea,' vol. ii. p. 125, which I think I took in parts about the years 1875-6. In the Army List of 1763 there is no mention of any officer of the name of Wiggins or O'Higgins, as belonging to the 1st, 56th, or 90th Regiment. The only name approaching Higgins is Heighington, who was gazetted major in the 56th Regiment, 20 Feb., 1762, the early part of the year in which this event took place.

Lieut. T. Shillibeer, R.M., in his 'Narrative of the Briton's Voyage to Pitcairn's Island, including an Interesting Sketch of the Present State of the Brazils and of South America,' third edition, 1818, on p. 160, writes: "About daylight we reached the summit of the mountain Zapata, which is very high, and we ascended by a zig-zag road, made by O'Higgins (an Irishman) in the time of his presidency in the kingdom of Chili." He was proceeding to Santiago. Is it possible that the maker of this road was of the same family as the one mentioned in 10<sup>th</sup> S. i. 448?

HERBERT SOUTHAM.

NORTHERN AND SOUTHERN PRONUNCIATION (10<sup>th</sup> S. i. 508).—With respect to YORK's last sentence, why should he necessarily so suppose?

We still have, I believe, an "English" alphabet, and in it the first letter is, or was, *ā*, not *ǣ*. Now the *a* of such Southern word-sounds as *arsk*, *parss*, *larst*, *rarsberry*, and so on, is not the English *a* at all, but a regular "Dog Latin" specimen. May not YORK boldly choose which style he will follow? An old schoolmaster of mine, the late Dr. Dawson W. Turner, used always to say, "You *āre* So-and-so, *āre* you not?" He was no mean scholar, and had a good tongue to take care of himself with, and I think the man who should have told him he was "wrong" would have had to face a *mauvais quart d'heure*; but this was some forty-five years ago, and we have gone a long way in the Latinizing of the "English" tongue since then, in the South especially. Forty-five years ago the above-mentioned gentleman taught his boys to say *casstrum* (*castrum*). I suppose the fashion now makes it *carstrum*. The Romans had the letter *r* like ourselves. If *castrum* is to be pronounced *carstrum*, how can an *r* be indicated in sound after the vowel, in a syllable so constituted? YORKSHIREMAN.

SHROPSHIRE AND MONTGOMERYSHIRE MANORS (10<sup>th</sup> S. ii. 148).—The only Osleston I can trace in any of my gazetteers is in the parish of Sutton-on-the-Hill, co. Derby.

There are two Sandfords in Shropshire: one in the parish of Prees, the other in the parish of Felton.

Wollaston is in the parish of Alberbury, Shropshire, nine miles from Shrewsbury. There are many variations in the spelling of the name, such as Woolstone, Woolastone, and Wolstone; but the only place spelt Wolston is in the county of Warwick.

Nethergother I cannot find mentioned.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

Whilst I cannot lay claim to a single drop of Welsh blood, I may yet be able to render some little assistance to F. N.

Has he not misread Nethergother for Netherworthen, which is situated in the Hundred of Ford, Salop?

Sandford is in the parish of Prees, five and a half miles north-west of Wem.

Possibly Osleston is a misreading for Oswestry; and similarly Wolston may be a local or contemporary spelling of Woolaston, in the parish of Alberbury, eleven miles west of Shrewsbury.

WM. JAGGARD.

139, Canning Street, Liverpool.

CAPE DUTCH LANGUAGE (10<sup>th</sup> S. ii. 126).—May I add to MR. PLATT's interesting note the title of another book relating to the

“Taal”? ‘The Englishman’s Guide to the Speedy and Easy Acquirement of Cape Dutch (Grammar, Useful Information, Conversation),’ by Hubertus Elffers (Cape Town, J. C. Juta & Co., 1900). Some specimens of “African Dutch” appear in that interesting book ‘Robert Burns in other Tongues,’ by Dr. William Jacks (Glasgow, MacLehose, 1896). Mr. F. W. Reitz, when President of the Orange Free State, printed ‘Vijftig Uitsgesagte Afrikaanse Gedigte,’ and of these three were translations or adaptations of Burns, and are quoted by Dr. Jacks. The best is ‘Daantje Gouws,’ a spirited version of ‘Duncan Gray.’ WILLIAM E. A. AXON. Manchester.

THOMAS PIGOTT (10<sup>th</sup> S. i. 489; ii. 113, 176).—See 8<sup>th</sup> S. i. 28, 172, 218, 294, 401.

CHAS. F. FORSHAW, LL.D.

Bradford.

DUCHESS SARAH (10<sup>th</sup> S. ii. 149, 211).—As I notice that there are some slight discrepancies between the information given by me at the second reference and that contributed by MR. FRANCIS H. RELTON, I may say that my principal authority is the late Mr. G. Steinman Steinman’s ‘Althorp Memoirs,’ privately printed, 1869, p. 50. Mr. Steinman was a distinguished genealogist, and was a contributor, so far back as the thirties, to the old *Gentleman’s Magazine*. His love of accuracy was evidenced in several of the earlier volumes of ‘N. & Q.,’ the first article of his which I can trace being headed ‘Genealogical Queries’ (1<sup>st</sup> S. v. 537). His authorities for the Jenyns or Jennings pedigree were Manning and Bray’s ‘History of Surrey,’ i. 86-8, 621, 622; ii. 8, 9; and L. ii. (Coll. of Arms), f. 122, pedigree dated 7 Feb., 16 Charles II., 1673, O.S. In this pedigree John and Ralph Jennings are represented as being still alive, but there seems to be no mention of a Richard.

MR. RELTON does not mention the first marriage of Frances Jennings to George Hamilton. By this gentleman she had three daughters—(1) Elizabeth, baptized at St. Margaret’s, Westminster, 21 March, 1666/7, married 13 Jan., 1685/6, Richard, Viscount Rosse, died at St. Omer in June, 1724; (2) Frances, born in France, married firstly, in July, 1687, Henry, eighth Viscount Dillon, who died in 1713, and secondly Patrick, son and heir-apparent of Sir John Bellew, Bart., of Barneath, co. Louth, whom she survived, though the date of her death is unknown; (3) Mary, also born in France, married Nicholas, Viscount Kingsland, died at Turvey, in the parish of Dona-

bate, co. Dublin, 15 Feb., 1735, and buried in the church of the neighbouring parish of Lusk. By her second husband, the Duke of Tyrconnel, Frances Jennings had two daughters—(1) Catherine, died in childhood, 17 June, 1684; and (2) Charlotte, who married the Prince de Ventimiglia, of a noble family in Provence, and left issue the two daughters mentioned by MR. RELTON. The Duchess of Tyrconnel was not ninety-two, but in her eighty-third year, when she died.

W. F. PRIDEAUX.

KILLED BY A LOOK (10<sup>th</sup> S. ii. 169).—Edward I., considering that the behaviour of Philip the Fair had made war with France inevitable, summoned the clergy of both provinces to meet at Westminster on 21 Sept., 1294. The king appeared in person and asked for aid. A day’s adjournment was granted. On the third day they offered two-tenths for one year. The royal patience was already exhausted; indignant at their shortsightedness, Edward declared they must pay half their entire revenue or be outlawed. The clergy were dismayed and terrified; and William de Montford, Dean of St. Paul’s, fell dead at the king’s feet. This tragic scene was enacted in the monks’ refectory. I find a reference to W. Hemingburgh, ii. 57.

A. R. BAYLEY.

“FEED THE BRUTE” (10<sup>th</sup> S. i. 348, 416).—Du Maurier’s drawing will be found on p. 95 of vol. i. of his ‘Society Pictures,’ selected from *Punch*, 1891. The title is ‘Experientia docet?’ and the year of its appearance in *Punch* is given as 1885.

U. V. W.

BRISTOL SLAVE SHIPS, THEIR OWNERS AND CAPTAINS (10<sup>th</sup> S. ii. 108, 193).—Has J. G. C. consulted the late John Latimer’s ‘Annals of Bristol,’ a most admirable and exhaustive work dealing with Bristol in the seventeenth and eighteenth centuries? The archives of the Bristol Merchant Venturers also might contain references to such ships, and the late Sir Walter Besant obtained a good deal of information about the slave trade in Bristol from the archives of the City of Bristol. Camden Hotten’s ‘List of all the Persons who either emigrated or were sent to the Plantations between the Years 1600 and 1700’ might also be worth consulting. It was published by Chatto & Windus, London.

FREDERICK T. HIBGAME.

MORAL STANDARDS OF EUROPE (10<sup>th</sup> S. ii. 168).—As the question of illegitimacy is properly a branch of this subject, it may be permitted to quote the following figures:—

In England, mainly Teutonic, of the total

births recorded at the last census, 4 per cent. were illegitimate, whilst in Ireland, mainly Celtic, the rate of illegitimacy was little more than half, viz., 2'6 per cent.

Carrying the inquiry further, we find that in the four provinces of Ireland the comparison of illegitimate with legitimate births was in Ulster, 3'4 per cent.; in Leinster, 2'8 per cent.; in Munster, 2'4 per cent.; and in Connaught, 0'7 per cent. Thus in Ulster, where the Celtic element is weakest, illegitimacy most prevails, whilst in Connaught, where it is vastly in the ascendant, that failing diminishes almost to the vanishing point.

That a people the relative purity of whose lives is generally admitted should be more addicted to lying than the less moral Teutons, as alleged by X. Z., is at least open to doubt.

HENRY SMYTH.

Edgbaston.

ANAHUAC (10th S. i. 507; ii. 196).—In my 'Notes on English Etymology,' pp. 329, 334, I quote from Siméon's 'Mexican Dictionary': "*Anahuac* is the name of the province in which Mexico was situated. It means the country of lakes, lit. 'beside the water,' from *atl*, water, and *nauac*, near." Again: "In forming compounds, final *tl* is dropped; thus from *atl*, water, and *otli*, a road, was formed *aotl*, a canal." Similarly, *a-nahuac* is from *a(tl)* and *nauac*.

WALTER W. SKEAT.

PHILIP BAKER (10th S. ii. 109, 177).—The Cecil MS. cited makes it quite clear that the reference is to the Lancashire Winwick.

JOHN B. WAINWRIGHT.

OLD TESTAMENT COMMENTARY (10th S. ii. 188).—The most sane and up-to-date commentary that I know is 'Hours with the Bible, the Scriptures in the Light of Modern Discovery and Knowledge' (6 vols.), by Dr. Cunningham Geikie. ERNEST B. SAVAGE.

S. Thomas, Douglas.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Barnstaple Parish Registers of Baptisms, Marriages, and Burials, 1538 A.D. to 1812 A.D.* Edited by Thomas Wainwright. (Exeter, Commin.)

FOR works of this class, which form the basis of all genealogy, we have nothing but welcome, albeit the pressure upon our space of matter of more immediate, even though more temporary interest, leads to a delay in noticing them which is apt to look like neglect. It is only, indeed, when a holiday period is reached that we can deal with them as they merit. Then, even, it is difficult to do them full justice. Few of them

naturally have any special feature to distinguish them from other works of the same class. It is, however, a subject for congratulation that one after another of our great local centres places its records beyond the reach virtually of destruction. The preface to the present volume tells us little concerning it, except that permission to Mr. Wainwright to extract the items was granted by Archdeacon Seymour, when vicar of Barnstaple, and that the heavy cost of printing has been borne in spirited fashion by the directors of the North Devon Athenæum. Practically the work is in three volumes, containing respectively the births, marriages, and deaths, each with a separate title. The first, including the children born, but not baptized, occupies 234 double-columned pages, with an average of nearly 100 entries to a page. Marriages occupy only 96 pages, and burials 182. There is no index, a defect which one or other of our index societies may perhaps see its way to make good. Its absence renders difficult the task of hunting after any separate name. In the case of the burials we turn to the year 1685, the period of the battle of Sedgemoor and that of the Bloody Assize, but find no noteworthy increase in the number of deaths. Under the date 27 November, 1685, comes the statement, "*[And then the surplus was stolen by John Freane of Toten]*" and under 30 August, 1686, appears, "Thomas Rumsom, murdered at Bickinton." "A mightie storm and tempest," according to the witness of "Robte Langdon, Clarke," on the "20th Januarie, 1606/7," began at "3 of clock" in the morning and lasted till "12 of clock" of the same day, causing a loss of "twe thousand pounds" and the death of one James Froste and "twe of his children." Frost is described as a "tookor," whatever that may be. In the same "Janurie" "the river Barnstaple was so frozen that manye hundred people did walk over hand in hand from the bridge unto Castell Rocke wth staves in their hands as safe as they could goe on the drye grounde." In 1677, 19 February, John Sloley, the clerk, enters the death of Mrs. Elizabeth Horwood, widow, "and she gave me 20 shillings upon her will for a legasay and I have received it." This draws from him the naïve and natural comment, "And I would wish that all good Christians that are to be buried in Barnstaple that the would doe the like to mee as this woman did if the be abell." Another widow seems to have taken the hint and left him 5*l*. The town of Tiverton was twice burnt within fourteen years, once in 1598 and once in 1612. *A propos* of the birth, on 26 May, 1656, of Joseph, son of Edward Grible, is the note, "Being the tenth soun and niver a daughter between." The restoration to his living at Barnstaple of Mr. Martyn Blague (Black) in 1659/60 is duly noted. In March, 1695, is mentioned, "Ye commencement of ye Kg's duty on births." A comment on the birth, 12 December, 1745, of a son of Grace Thorn shows a rather scandalous state of things, "Whose husband had been absent from her two years or more in the Kings Service in Flanders." A subsequent entry, in 1760, is "John, base child of Elizabeth Thorn." This looks as if Grace's propensities were transmitted to her offspring. Under deaths are given a few historical entries. One, on 1 July, 1643, records the wonderful preservation of the town from the Irish and French. Between 1642 and 1647 the register was not kept. An asterisk is supposed to indicate those who died of the plague. Many events connected with the Restoration are chro-

nicked. Peternell is a common female Christian name; Agnes is generally spelt Angnis. The spelling of female Christian names is often quaint.

*Nouveau Dictionnaire: Anglais-Français et Français-Anglais.* Par E. Clifton. Refondu et augmenté par J. McLaughlin. (Garnier Frères.)

DURING forty years the French and English dictionary of E. Clifton has enjoyed great popularity as a *dictionnaire de poche*, though the *poche* must be large that will contain it. It has now been enlarged to double the size and in other ways recast, and is admirably calculated for popular use. It supplies hints for pronunciation as useful as such things can be made, and though the explanations are sometimes inadequate where a word from the same root is supplied from each language, as French *monodie*, English *monody*, it shares this defect with all similar works, and it must be borne in mind that a dictionary is not an encyclopædia. Existing mistakes are seldom rectified, e.g., *jeu de patience* does not find an equivalent in *puzzle*. Yet it will always do so in dictionaries.

*Cupid and Psyche, and other Tales from the Golden Ass of Apuleius.* Newly edited by W. H. D. Rouse, Litt.D. (De La More Press.)

AMONG the most interesting and popular of the excellent series of "Tudor Translations" Adlington's 'Apuleius' occupies a conspicuous place. To the delightful series of "King's Classics" Dr. Rouse has added portions of the work containing the story of 'Cupid and Psyche' and other adventures. Without satisfying scholars, since the language is modernized and the narrative is abridged, the book may serve to introduce to a general public a work of conspicuous merit and interest. In the introductory portion, meantime, the latest opinions, we can hardly say conclusions, of scholarship, as to the source of the 'Golden Ass' are quoted. Whether Lucian or Apuleius is to be credited with the invention, or whether, according to Photius, the whole originated in a fable of Lucius of Patra, will never be known. Discussions on the point have, however, an attraction of their own, and the story, whencesoever derived, is immortal. All that a reader of average pretence to cultivation can seek to know is told in the introductory portion, and the story can be read in a version void of offence.

*Great Masters.* Part XXIV. (Heinemann.)

WE had been under the impression—delusive, as it proves—that the twenty-fourth part of 'Great Masters' would bring this princely work to a conclusion. So far is this from being the case, that the contents of the twenty-fifth part are announced upon the cover of the twenty-fourth. We, at least, shall not complain however far the original scheme may be extended. For the first picture, 'La Coquette' of Greuze, from the collection of Sir Algernon Coote, a species of apology is offered, and we are told that the work has "a very obvious grace" and "a superficial kind of charm." It appeals, we are instructed, to the inartistic. In days such as the present utterances of the kind are to be expected. For ourselves, we accept the rebuke, and continue to admire. A 'Portrait of a Man,' from Mr. Donaldson's collection, is by Alvise Vivarini, a painter whose worth is also fiercely disputed. The power of the workmanship is at least not to be disputed. From the Vienna Gallery comes the altarpiece of the S. Ildefonso Chapel by Rubens. This is an exquisite and sumptuous work, with nothing to

suggest a religious basis except the faint effluence round the central figure, doing duty for a nimbus. Its cherubim are as delightful amorini as ever were designed by Boucher or Eisen. There is a lovely portrait of the second wife of Rubens, painted in the artist's most uxorious style. 'A Maiden's Dream,' by Lorenzo Lotto, is from the collection of the editor, Sir Martin Conway. The work, which shows a sleeping maiden, with a cherub pouring flowers into her lap, was purchased in Milan, and was offered for sale as a Rottenhammer. On each side of the girl are satyrs, male or female.

*The Fitz-Patrick Lectures for 1903.—English Medicine in the Anglo-Saxon Times.* By Joseph Frank Payne, M.D. (Oxford, Clarendon Press.)

SPECIAL interest attends this handsome and attractive volume, the substance of which consists of the two opening lectures, delivered before the Royal College of Physicians on 23 and 25 June, 1903, by the first Fitz-Patrick Lecturer. The foundation is due to Mrs. Fitz-Patrick, the widow of Thomas Fitz-Patrick, M.D., who sought in this fashion to honour the memory of her husband, a member of the College, and to advance the study of early medicine, in which he took a keen and an enlightened interest. This study has been neglected in England, though within the last few years something has been done to wipe out the reproach. The two lectures of Dr. Payne deal with Anglo-Saxon medicine, which seems to have been no more primitive than that of succeeding Norman times. To the non-scientific reader the blending of knowledge with superstition is very interesting, and much strange and curious matter may be gleaned by the curious. Among such things are the *Ægyptiaci*, or days—of which there were two in each month—when blood-letting, or undergoing any form of medical treatment, was specially dangerous. A book of which much use has been made is 'The Leechdoms, Wortcunning, and Starcraft of Early England,' by the Rev. Oswald Cockayne, 3 vols., 1864-6. A reissue of this work seems eminently desirable. To the collection of Anglo-Saxon medical works which it contains no important addition has been made. Its first volume contains the English rendering of the Latin 'Herbarium Apuleii Platonici,' of which a full account is given. Very curious are many of the charms that appear. See, p. 129, the Latin account how Christ cured the toothache of St. Peter. Superstitious medicine is, as might be expected, very interesting. It would be curious to know how much still influences rustic belief. Very few repulsive remedies are mentioned, though such survived until a recent date as folk-lore. A series of plates, principally from the British Museum, given at the close of the volume, constitute an interesting feature. Four methods of digging up mandragora with the aid of a dog are among these.

*Clarence King Memoirs: The Helmet of Mambrino.* (Putnam's Sons.)

THIS book is in its line a novelty. It is a tribute of affectionate admiration on the part of friends to a man wholly unknown in this country, but of some eminence and great popularity in the Western States of America. Except that it was published after a man's death instead of in his lifetime, and that the writers are club friends and companions of him it is 'bought to honour, and not scholars of European reputation, the work might be likened, in some respects, to 'An English Miscellany' presented.

a few years ago to Dr. Furnivall. Concerning the achievements of Mr. King the book tells us little. Personal inquiry establishes that he was a geologist, and the author of a work entitled 'Mountaineering in the Sierra Nevada.' He wrote also 'The Helmet of Mambrino,' a sketch in Don Quixote land, more saturated with local colour than any *opusculum* we can recall. This, which first appeared in the *Century Magazine* for May, 1886, is reprinted in the front of the volume, the remainder of which is occupied with reminiscences and appreciations by the King Memorial Committee of the Century Association. A very gratifying tribute is thus afforded to a man of a singularly amiable and sociable disposition and of fine and cultivated tastes. Portraits of Mr. King and his associates enrich a volume which may be read with pleasure and interest by those who were not privileged to know its hero. Mr. James D. Hague, the chairman of the committee, and, apparently, the editor of the volume, claims for King that he perpetrated a literary hoax having reference to the quotation "Though lost to sight to memory dear," which has been frequently discussed in our columns. A full account of this, in which the line is said to have been by one Ruthven Jenkyns, and to have appeared in the *Greenwich Magazine for Marines* in 1707, is given on pp. 65-71. Mr. King's death took place at Phoenix, Arizona, on 29 December, 1901. Among those taking part in the tribute are Messrs. John Hay, W. D. Howells, and E. C. Stedman, and many other "Centurions." English readers who chance on this volume will do well to acquire it. 'The Helmet of Mambrino' is a gem, as good, in a different line, as a story of Guy de Maupassant.

*Old Hendrik's Tales.* By Capt. A. O. Vaughan. (Longmans & Co.)

THESE stories, something in the line of 'Brer Rabbit,' are supposedly told by a Hottentot servant to some English or Dutch little children. They deal principally with the exaltation of the jackal, chiefly at the expense of the wolf, and are an agreeable addition to our knowledge of negro folklore. Some difficulty is offered to English readers by the dialect, and we should be thankful for a short glossary explaining the meaning of words such as *pampoene*, *bywooner*, and many others, concerning the significance of which we are in doubt. Many of the stories—such as 'Old Jackal and Young Baboon,' and 'Why Little Hare has such a Short Tail'—are decidedly humorous. Mr. J. A. Shepherd supplies some characteristic illustrations.

*The Folk and their Word-Lore.* By A. Smythe Palmer, D.D. (Routledge & Sons.)

OVER the domain of folk-etymology Dr. Smythe Palmer reigns supreme, and his dictionary is at once the best work on the subject we possess and one of the most entertaining of volumes for the scholar and the general reader. The present work seeks to popularize the subject, and bring it within universal ken. We are glad, for many reasons, to commend it to general perusal, one of the reasons being that familiarity with it will relieve greatly our congested columns. A marvellous amount of information is compressed into something less than two hundred eminently readable pages. Herein the reader will find not only such whimsical derivations as the Jerusalem artichoke and its outcome Palestine soup; such popular delusions as the sirloin of beef and its companion the

baron; and such attempts at sentimentality as the folk's-glove for the foxglove, but the reason why ignorance changes into rhyme a word correctly spelt rime; why *orlock*, an altered form of *oar-lock*, develops into *rowlock*, as though it were "the rowing contrivance"; why *beef-eater* is taken for an alteration of *buffetier*; why Spenser, and others after him, altered *eclogues* into *aeologies*; why *hocus pocus* is fantastically derived from *hoc est corpus*; why *Jerr* is supposed to be crystallized in *jewellery* and *Moses* in *mosaic*; and why Ruskin, even, theorizes that *play* is the pleasing thing (*il platt*). Not a dull page is there in a little book that is filled to overflowing with instruction and edification. The index might with great gain be amplified.

MR. HENRY FROWDE is about to publish in two volumes, of which only 240 copies will be offered for sale, an exact facsimile of the original English edition of the 'German Popular Stories' collected by the Brothers Grimm. All the illustrations by Cruikshank which appeared in the First and Second Series of the 'Stories,' issued in 1823 and 1826 respectively, will be reproduced, and these will be printed from the original plates. Ruskin in his 'Elements of Drawing' declared that the etchings in these two volumes were "the finest things, next to Rembrandt's, that, as far as I know, have been done since etching was invented."

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W. F. ("Books").—The books you mention seem of slight value. Quarto Elzevirs are in small financial estimation; but consult a second-hand book-seller.

D. A. ("Her mother she sells laces fine").—The next line is "To all who choose to buy them," and forms part of 'Sally in our Alley.'

D. M., Philadelphia ("Rebecca").—Anticipated by another American correspondent, *ante*, p. 193.

### NOTICE.

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We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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(Continued on Third Advertisement Page.)

LONDON, SATURDAY, OCTOBER 1, 1904.

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## Notes.

## ODE ON PURCELL'S DEATH.

THE ode printed below is not among the odes and poems printed in the first, second, and third editions of the 'Orpheus Britannicus,' and it may therefore prove welcome to all who take interest in anything concerning Henry Purcell. It is to be found in vol. ii. (pp. 184-6) of "The Works of | John Sheffield | Earl of Mulgrave | Marquis of Normanby | and | Duke of Buckingham | Printed for John Barber, and sold | by the Booksellers of London and Westminster."

## ODE

## ON THE DEATH OF HENRY PURCELL.

Good angels snatch'd him eagerly on high;  
Joyful they flew, singing and soaring through the Sky.

Teaching his new-fledg'd Soul to fly;  
While we, alas! lamenting lie.  
He went musing all along,  
Composing new their heavenly Song.  
A while his skilful Notes loud Hallelujahs drown'd;  
But soon they ceas'd their own, to catch his pleasing Sound.

David himself improv'd the Harmony,  
David, in sacred story so renown'd  
No less for Music, than for Poetry!  
Genius sublime in either Art!  
Crown'd with Applause surpassing all Desert!  
A Man just after God's own Heart!  
If human Cares are lawful to the Blest,  
Already settled in eternal Rest;  
Needs must he wish that Purcell only might

Have liv'd to set what he vouchsaf'd to write.

For, sure, the noble Thirst of Fame  
With the frail Body never dies;  
But with the Soul ascends the Skies,  
From whence at first it came.

'Tis sure no little Proof we have  
That part of us survives the Grave,  
And in our Fame below still bears a Share:  
Why is the Future else so much our Care,  
Ev'n in our latest Moments of Despair?

And Death despi'd for Fame by all the wise and brave?

Oh, all ye blest harmonious Quire!

Who Power Almighty only love, and only that admire!

Look down with Pity from your peaceful Bower,  
On this sad Isle perplex'd,  
And ever, ever vex'd

With anxious Care of trifles, wealth and power.

In our rough Minds due Reverence infuse

For sweet melodious Sounds, and each harmonious Muse.

Music exalts Man's Nature, and inspires

High elevated Thoughts, or gentle, kind Desires.

John Sheffield, Duke of Buckingham  
(1649-1720/21).

Under the title of the poem stand the words "Set to Musick." It would be interesting to know by whom the music was composed. I have not been able to find any trace of it. J. S. S.

## JOHN WEBSTER AND SIR PHILIP SIDNEY.

(See ante, p. 221.)

THE scene in 'The Duchess of Malfi' where Ferdinand pays a visit to the darkened chamber of his sister, causes her to kiss the dead man's hand, and then, having had the room brilliantly lighted up, pulls aside a curtain and reveals the supposed bodies of Antonio and his children, is closely associated with the incident of the supposed decapitation of Philoclea in the 'Arcadia.' Ferdinand plays the part of Sidney's Cecropia, and the horror of the duchess at beholding what she believes to be the dead bodies of her children and husband parallels the anguish of Pyrocles at witnessing what he thinks is the execution of Philoclea. The resemblance between the two incidents is particular as well as general in character. Pyrocles tries to brain himself, and the duchess, equally resolved not to survive long the supposed death of her husband, expresses a determination to starve herself to death. At this point, in both pieces, a person enters who speaks words of comfort. The following parallel establishes the relation between Webster's scene and the story in the 'Arcadia':—

"It happened, at that time upon his bed, toward the dawning of the day, he heard one stir in his chamber, by the motion of garments, and with an

angry voice asked who was there. 'A poor gentlewoman,' answered the party, 'that wish[es] long life unto you.' 'And I soon death unto you,' said he, 'for the horrible curse you have given me.'—'*Arcadia*, book iii.

*Duchess.* Who must despatch me?  
I account this world a tedious theatre,  
For I do play a part in't against my will.

*Bosola.* Come, be of comfort; I will save your life.

*Duch.* Indeed, I have not leisure to tend  
So small a business.

*Bos.* Now, by my life, I pity you.

*Duch.* Thou art a fool, then,  
To waste thy pity on a thing so wretched  
As cannot pity itself.....

*Enter Servant.*

What are you?

*Serv.* One that wishes you long life.

*Duch.* I would thou wert hang'd for the horrible  
curse

Thou hast given me.

IV. i. 100-14.

Of course, only the latter portion of this quotation resembles the reply of Pyrocles to his comforter; but as the dialogue between the duchess and Bosola is from another part of the '*Arcadia*,' I quoted at length.

"But she, as if he had spoken of a small matter when he mentioned her life, to which she had not leisure to attend, desired him, if he loved her, to show it in finding some way to save Antiphilus. For her, she found the world but a wearisome stage unto her, where she played a part against her will, and therefore besought him not to cast his love in so unfruitful a place as could not love itself," &c.—'*Arcadia*,' book ii.

The lady in this case is the queen Erona, who is bewailing the misfortunes of herself and her husband. In her sorrow, says Sidney, one could "perceive the shape of loveliness more perfectly in woe than in joyfulness." These words, slightly altered, help to describe the duchess in her grief:—

*Bosola.* You may discern the shape of loveliness  
More perfect in her tears than in her smiles.

IV. i. 8-9.

Again:—

*Duchess.* I am acquainted with sad misery  
As the tann'd galley-slave is with his oar;  
Necessity makes me suffer constantly,  
And custom makes it easy. Who do I look like  
now?

*Caricola.* Like to your picture in the gallery,  
A deal of life in show, but none in practice.

IV. ii. 34-9.

The last two lines are from a speech of Pyrocles, who says he was stunned when he beheld the glorious beauty of Philoclea for the first time; he could not take his eyes from her, his sight

"was so fixed there that I imagine I stood like a well-wrought image, with some life in show, but none in practice."—Book i.

An echo of the saying is to be found in 'The Devil's Law-Case,' which often repeats 'The Duchess of Malfi':—

*Jolenta.* My being with child was merely in  
supposition,

Not practice.

V. i. 21-2.

Philoclea asks Pamela:—

"Do you love your sorrow so well as to grudge me part of it? Or do you think I shall not love a sad Pamela so well as a joyful? Or be my ears unworthy, or my tongue suspected? What is it, my sister, that you should conceal from your sister—yea, and servant, Philoclea?"—'*Arcadia*,' book ii.

When using this passage of the '*Arcadia*,' Webster tacked on to it a reply imitated from Shakespeare:—

*Julia.* Are you so far in love with sorrow  
You cannot part with part of it? or think you  
I cannot love your grace when you are sad  
As well as merry? or do you suspect  
I, that have been a secret to your heart  
These many winters, cannot be the same  
Unto your tongue?

*Cardinal.* Satisfy thy longing,—  
The only way to make thee keep my counsel  
Is, not to tell thee.

V. ii. 270-9.

Everybody remembers the reply of Hotspur to Lady Percy:—

Constant you are,  
But yet a woman: and for secrecy,  
No lady closer; for I well believe  
Thou wilt not utter what thou dost not know.

'1 Henry IV.,' II. iii. 113-16.

A somewhat similar thing occurs again in Webster's play. He refers to a saying varied from Sir Francis Bacon, and follows it up with a reply taken from Sidney's '*Astrophel and Stella*,'

In 'The White Devil,' as Dyce pointed out, the lines

Perfumes, the more they are chaf'd, the more they  
render  
Their pleasing scents; and so affliction  
Expresseth virtue fully, &c.

(ll. 60-2, Dyce, p. 6, col. 1),

parallel Bacon's

"Certainly virtue is like precious odours, most fragrant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue."—*Essay of 'Adversity.'*

That the allusion to the crushing of perfumes to make them smell sweeter is proverbial is recognized, Lyly in his '*Euphues*' having the remark, "If you pound spices they smell the sweeter" (Arber, p. 41, l. 23). But the particular application of the proverb in Webster, his mode of phrasing it, and the circumstance that he has copied much from Bacon—especially from the latter's '*Apophthegms*'—are sufficient testimony as to the origin of the saying in 'The White Devil.' The passage in 'The Duchess of Malfi' is as follows:—

*Antonio.* O, be of comfort!  
Make patience a noble fortitude.

Man, like to cassia, is prov'd best, being bruist'd.

*Duch.* Must I, like to a slave-born Russian,  
Account it praise to suffer tyranny?

III. v. 87-92.

The quarto of 1640 reads "ruffian" for  
"Russian." Compare:—

And now, like slave-borne Muscovite,  
I call it praise to suffer tyrannic.

'Astrophel and Stella,' II.

The tragedy of 'Selimus' copies several  
times from Sidney's 'Astrophel and Stella,'  
and amongst other phrases it has "slave-  
born Muscovites" (l. 551, Grosart). Sidney's  
saying passed into a proverb:—

*Alberto.* I tamely bear  
Wrongs which a slave-born Muscovite would check  
at. Beaumont and Fletcher, 'The Fair  
Maid of the Inn,' V. iii.

And again, in the same authors' plays, we  
find this:—

*Mallicorn.* We are true Muscovites to our wives,  
and are never better pleased than when they use us  
as slaves, bridle and saddle us, &c.—'The Honest  
Man's Fortune,' III. iii.

CHAS. CRAWFORD.

(To be continued.)

#### THE MUSSUK.

AMONG various articles which were crowded  
out from my book reviewed *ante*, p. 19, was  
one about the mussuk.

When as a boy I first saw the Assyrian  
sculptures, I assumed that the skins were  
pigskins; but the veriest tiro in Oriental  
customs knows that such a thing could never  
be, as the Oriental horror of the pig is  
religious as well as personal. So it is with  
the Jews. The Assyrians, no doubt, had the  
same feelings.

When I was having the reproduction of  
the Assyrian sculptures done for my book,  
I wanted to see what uses a mussuk was put  
to, and all about it, as in five out of the  
seven illustrations the mussuk is depicted. I  
imagined that all I had to do was to consult  
the dictionaries, but soon found I was mis-  
taken. Making known my difficulty to  
friends, I was referred to all sorts of books  
where I should be sure to find all about it.  
One of these was Baron Charles Hügel's  
'Kashmir,' 1845. This book has a frontis-  
piece of a man on a raft, and on p. 247 is an  
illustration of a man on a large inflated  
buffalo skin, swimming across a river. I was  
unable to find any description.

The only dictionary mention I could find  
is in Yule's 'Hobson-Jobson,' 1886:—

"Mussuck, the leather water-bag, consisting of  
the entire skin of a large goat, stript of the hair and  
dressed, which is carried by a.....man who carries  
water."

I find no more in the second edition, 1903.  
It will be observed that this is just the con-  
trary of the use I want. It is a land use, not  
use in the water. It was not the mere men-  
tion I required, but a minute description of  
the way it was used. If the mussuk is named  
by Layard, it is not in the index (a wretched  
one) to his 'Nineveh.' In the quotation I  
give in my book (p. 83) he calls the mussuks  
only "inflated skins."

Some writers put a *c* to *mussuk*; as I see no  
use in having an unpronounced letter in, I  
leave it out.

All sources failing, I then had recourse to  
your (much too occasional) correspondent  
Mr. Walter Sandford; but though he has  
spent twenty years in India and travelled  
there on an average over five thousand miles  
a year, he is like the people I refer to in my  
book (p. 15), who, though they had been to  
all parts of the world, had never thought of  
observing how the natives swam.

Mr. Sandford sent the following questions  
to his brother, and I should say that his  
replies are correct. Another copy was sent  
to a different person, who had been over  
twenty years on the Indus, and who replied to  
the questions in the most astonishing manner.  
I feel certain his answers are wrong when,  
for example, he says that a person can learn  
to swim with a mussuk in three or four trials.  
But he also says that it is easier than learn-  
ing to swim, and that it is possible to swim  
with one and blow it out at the same time!  
(See my book, p. 130.) I cite this to show the  
difficulty of getting correct information; it  
is really necessary to cross-examine a witness  
like this.

These are the questions:—1. What is an  
inflated skin used for swimming called? 2.  
If a mussuk, of what is it made? 3. How  
long does it take a person to learn to swim  
with one? 4. Is it easier than learning to  
swim in the usual way? 5. Do people who  
cannot swim use mussuks? 6. How is it  
blown out? 7. Is it possible to swim with  
one and blow it out at the same time, as  
represented in the Assyrian sculptures pic-  
tured in Layard's 'Nineveh'?

It will be observed that the idea in these  
questions was that mussuks were mainly  
used for learning to swim; but there is little  
doubt that this idea is wrong and that such  
use would only be occasional. In fact, as  
Dr. Budge says (in my 'Swimming,' p. 78),  
Orientals do not swim for pleasure.

*Answers to Mr. Thomas's queries about mussuk,  
floating, &c.*

1. An inflated skin used for swimming, or rather  
floating, is called a mussuk. From my observation

I should say it is not used for proper swimming, but merely as a float to allow people to cross rivers in times of flood, when they are convenient for passing over small loads, such as parcels, postbags, &c., which would hardly be possible were the carrier to swim in the ordinary way.

2. A mussuk is made of a goat or buffalo calf's skin, which is taken off whole, but the legs are cut off about the knees, and are tied up so that the neck is the only open part.

3. The management of a mussuk requires a certain amount of skill, but I am unable to say how long it would take to learn the manipulation of it. As with many other things in India, mussuks are most generally only used by people living on the banks of rivers, whose hereditary occupation is fishing and boating, &c., and so the use of the mussuk comes to them from their infancy almost as soon as they learn to walk, so that it may be said it is never learnt.

4. The people who use the mussuk also know how to swim, and they only use it as a support to ease themselves in crossing broad rivers.

5. I doubt if people who cannot swim make regular use of mussuks, but most Indian people of the inferior castes swim very well, particularly those living near big rivers.

6 and 7. I believe the mussuk is inflated with the mouth, as, to my knowledge, they have no special appliance for the purpose. I have never seen a mussuk inflated; they certainly are not inflated or kept blown out while crossing a river, as shown in Assyrian sculptures.

I take it that mussuks are only used to support a swimmer in going a long distance, as in crossing a river. Other similar means of floating are (a) by means of a cot supported on hollow gourds; (b) by means of leather bags tied round the edge to a hoop, like the coracle of the ancient Britons; (c) by means of an empty sugar-pan; and (d) in Assam by means of a raft made from the stems of the wild plantain tied together.

Perhaps the cot arrangement (a) is the most nearly allied to swimming, and it is managed thus:—A common string bedstead called a charpon (four legs) is brought out, and two large bundles of hollow gourds fastened to the string part of it. The cot is then turned over and put in the water, the legs then uppermost, and the passenger takes his seat on a box on the under side of the strings, and two or four men, with one arm round the legs, swim away with it to the opposite side, keeping as direct a course as they can. When the current is strong, they cross the river in a diagonal line, and may land a mile or two down stream. In this way, with these bundles of gourds, carts and animals cross over, only in this case no cot is used, the gourds being fixed on in convenient positions, so that the load may get as little wet as possible.

The coracle arrangement is used, I think, only in the rivers of Southern India.

Another means of floating in use by the fishermen on the Indus is to rest the stomach on the mouth of a specially made earthen pot, into which the fish are put as they are caught. But this again is floating, not swimming, though the art of floating in this way is, I believe, very difficult to attain by any one who is not born to it. Mussuk floating is often practised, and that successfully, by Europeans as a pastime in a large swimming-bath.

J. R. SANDFORD.

Coonor, 22 Sept., 1901

The only piece about this aid that I have come across is from 'Voyage dans l'Empire Othoman, l'Egypte, et la Perse,' par G. A. Olivier, 1807, vol. iii p. 452:—

"Tout le tems que nous fîmes campés sur les bords de l'Euphrate, nous vîmes passer au milieu du fleuve des familles arabes qui allaient faire leur moisson. Le mari, la femme et les enfans étaient appuyés sur des outres enflées, et se laissaient emporter par le courant; ils nageaient des pieds et de l'une ou l'autre main lorsqu'ils voulaient accélérer leur marche, ou se diriger à droite ou à gauche. Les enfans à la mamelle, et ceux qui n'avaient pas encore la force et l'adresse d'aller seuls, étaient liés sur les épaules de la femme ou sur celles de l'homme. Nous avons vu jusqu'à sept enfans suivre de cette manière leur parens. Les provisions pour le voyage étaient enfermées dans l'une des outres, et les vêtemens étaient liés autour de la tête."

Further on he says (p. 453) there is no crocodile or dangerous fish in the Euphrates.

I hope the above will enable the next editor of a dictionary to give some description. I regret to see, however, that such editors do not always avail themselves of the information in 'N. & Q.' for the superstition about the costs in the Thellusson case, which I exposed in 8th S. xii. 489, is still repeated in the last edition of Haydn's 'Dictionary of Dates.' Knowing how badly such compilations pay, and the great difficulty of altering stereotyped books, I do not feel inclined to make any severe remarks on the subject.

RALPH THOMAS.

ANOTHER HEUSKARIAN RARITY.—A year ago 'N. & Q.' (9th S. xii. 285) published my announcement of the discovery, in the Stadt-Bibliothek at Hamburg, of a hitherto unknown hymn-book in Labourdian Baskish. I had the luck to discover in a tavern at Legaspia, in the province of Guipuzcoa, on 20 August, an equally unknown catechism in the Biscayan dialect. The *tabernero* who sold it to me stated that only two days previously he had destroyed some still earlier books in Baskish. What treasures may have thus perished! The modern Basks do not appreciate their old books, and many similar cases of vandalism have been brought to my notice. The book is complete and well preserved, consisting of 114 pages. Its title, in nineteen lines, runs thus:—

JHS. | Dotrina | Cristiana | edo Cristiñau Do-  
trinea, bere Declaraciño | laburra gaz : Itande, ta  
| eranzuerac gaz, Aita | Astete ren Liburcho- | ric  
ateras. | Azqueñean Ari- | men salvacioraco bear |  
direan gauzaren | batzuc. | Guicia Cura Jaun, | ta  
Escola Maisuai Jesus- | en Compañiaco Aita Agus-  
tin Cardaberez ec | ofrecietan, ta dedi- | quetan  
deutae.

One may translate it thus:—

The Christian Doctrine, or the Doctrine of Christians, with its short Explanation: with Questions and Answers, taken from Father Astete's Booklet. At the end some things which are necessary for Salvation of Souls. Father Augustin Cardaberaz, of the Company of Jesus, offers and dedicates the whole to the Lords Curates and Schoolmasters.

The date and place of printing are not indicated; but the book resembles others of the same author produced by Antonio Castilla in Iruña—i.e., Pamplona (formerly Pompilona). Moreover, Don J. M. Bernaola, Presbytero, who resides in Durango (where he last year discovered some interesting notes—one of them in Baskish—in the handwriting of Juan Zumárraga, not De Zumárraga, the first Bishop of Mexico, inside some books which that eminent octogenarian had given to the convent of Franciscan nuns), noticed that on p. 101 there is a clue to the date in the words at the foot, which mean, "Our own king has taken last year, with the benedictions and indulgences of the Holy Father, Most Holy Mary in her pure conception for patroness in all Spain." He points out that that act took place in 1761, and that the book was therefore written, if not published, in 1762; and further that it must be the edition (evidently the first) mentioned in a list of Baskish books by Zabala, the best of Biscayan grammarians. No mention of this edition is to be found in M. J. Vinson's bibliography. It is especially interesting as showing that Cardaberaz, who was a Guipuzcoan, born at Hernani, near Donostia, had learnt to write very well in Biscayan. The dialects of the two adjoining provinces differ almost as much as Portuguese and Castilian. The book ends with the words: "Erri guztietaco modura, ta gucien gustora Libru batean esribitcea, ecin izango dan gauza da. Laus Deo"—i.e., "To write in one book after the manner of all the districts, and to the liking of all (men), is the thing which will be impossible. Praise to God." The praise, it is to be presumed, is not offered because of the immense dialectal and orthographical diversity that writers in Baskish have to face, now as in the eighteenth century, but for the successful conclusion of the little volume in spite of that obstacle.

EDWARD S. DODGSON.

VICAR EXECUTED FOR WITCHCRAFT.—John Lowes (or Loes), vicar of Brandeston, was executed for witchcraft in 1646 (see 8<sup>th</sup> S. ix. 223). He was of St. John's College, Cambridge, B.A. 1593/4, M.A. 1597. Sir Matthew Hale seems to have felt no compunction for his share in a like tragedy; Bishop Burnet, in his life of the judge, does not so much as mention the incident. In our time the

belief in witchcraft has been revived. See Friedrich Nippold, 'Kleine Schriften zur inneren Geschichte des Katholizismus,' ii. (Jena, 1899), article vii. pp. 136-83, who cites a controversy in the *Hastings and St. Leonard's News*, which began on 19 November, 1875. See, on the whole question, the following:—

H. Ch. Lea, 'History of the Inquisition of the Middle Ages,' iii. (1887) pp. 379 *seq.*

A. Lehmann, 'Aberglaube und Zauberei von den ältesten Zeiten bis zur Gegenwart' (1898).

Joseph Hansen, 'Zauberwahn, Inquisition und Hexenprozess im Mittelalter und die Entstehung der grossen Hexen-Verfolgung,' "Historische Bibliothek," Band XII. (München und Leipzig, R. Oldenbourg, 1900).

Graf von Hoensbroech, 'Das Papstthum in seiner sozial-kulturellen Wirksamkeit, I.<sup>3</sup> Inquisition, Aberglaube, Teufelspuk und Hexenwahn' (Leipzig, Breitkopf & Härtel, 1901), Book III. pp. 380-599; Book IV. pp. 661-99.

Gustav Roskoff, 'Geschichte des Teufels' (Leipzig, 1869), vol. ii. pp. 206-364.

J. Buchmann, 'Unfreie und freie Kirche in ihren Beziehungen.....zum Dämonismus' (Breslau, 1873).

And. Dickson White, 'A History of the Warfare of Science with Theology in Christendom' (London, Macmillan, 1896, 2 vols.).

Many books are cited by Zöckler in his article 'Hexen und Hexenprozesse' ("Realencyclopädie für protestantische Theologie und Kirche, begründet von J. J. Herzog..... herausgegeben von D. Albert Hauck," viii<sup>2</sup>. (Leipzig, J. C. Hinrichs, 1900), pp. 30-6.

JOHN E. B. MAYOR.

Cambridge.

"IN PURIS NATURALIBUS."—A peculiar use of this well-known phrase is found in Richard Holt's 'Short Treatise of Artificial Stone' (London, 1730), p. 39. He has been speaking of the faulty character of the clayware commonly called potters' ware, and of the cheating ways resorted to by potters to make their goods saleable. He goes on:—

"I'm ready to detect and lay open this great fraud, as becomes an honest man; and for my own part, am resolved, if possible, to prevail with such gentlemen, as favour me with their commissions, to be present, as well as myself, at the drawing of the kilns; that they may see their goods, *in puris naturalibus*, and as they come out of the fire."

C. DREDES.

Chichester.

ARAGO ON NEWTON.—In the third volume of Arago's 'Notices Biographiques' is given (p. 335) the following story about Newton, which is copied into the great philosopher's life in the thirty-seventh volume of the 'Nouvelle Biographie Générale':—

"J'ai appris de Lord Brougham, que pendant la guerre des Cévennes, Newton s'était préparé à aller combattre dans les rangs des Camisards les

dragons du maréchal de Villars, et qu'une circonstance fortuite l'empêcha seule de donner suite à ce dessein. Comment le timide Newton se fût-il conduit sur le champ de bataille, lui qui, de crainte de tomber, ne se promenait en voiture dans les rues de Londres que les bras étendus et les mains cramponnées aux deux portières. On concevra d'après ce seul fait que la question puisse être soulevée et devenir le sujet d'un doute."

Surely we may indeed doubt, or rather absolutely reject, not only "ce seul fait," but the whole of the above story. Yet it is copied into the 'Nouvelle Biographie Générale' with the omission of the last sentence and the "doute." Let us look at the dates. The first rising of the Camisards broke out in the Cevennes in the year 1689, four years after the revocation of the Edict of Nantes, but it did not assume wide dimensions until 1702, nor was it till 1704 that Villars (super-seding Montrevel) took charge of the troops sent to suppress it. At that time Newton was in the sixty-second year of his age. Where Brougham (who was born more than fifty years after the death of Newton) got the absurd story from it would be hard to say. Possibly there may have been a tradition that Newton had been heard in conversation to express sympathy with the persecuted Huguenots. It was, I suppose, inevitable that Arago should speak of Newton's half-niece, Miss Catherine Barton, as "veuve du colonel Barton" (she was really his sister). But the remarks about his timidity and the reflection about his supposed scheme of taking part in warfare should have been omitted. Nor is it at all likely that his knighthood by Anne in 1705 had, as Arago suggests, anything to do with his defeat as one of the candidates for a seat in Parliament that year. The biography from which I have already quoted says erroneously that in that year "il reçut de la reine Anne le titre de baronnet."

Blackheath.

W. T. LYNN.

NEW STYLE, 1582.—In his 'Book of Almanacs' De Morgan refers us to Almanac 28 (Easter, 18 April) for the year subsequent to the omitted days (5-14 October). This is an error, and it involves a breach of the Sunday sequence. The almanac to use is No. 35 (Easter, 25 April). Under O.S. 30 September was the sixteenth Sunday after Trinity. The Bull of Gregory XIII. orders 17 October to be treated as the eighteenth Sunday after Pentecost (seventeenth after Trinity).

C. S. WARD.

"REDUCE."—Under this word in the 'Oxford English Dictionary' the earliest quotation given in illustration of the sense "to

degrade a non-commissioned officer" is from James's 'Military Dictionary,' 1802; and under the word 'Reduction' the date of the earliest quotation applying to the same sense is 1806. But the records of courts-martial in Tangiers, 1664-6, supply several instances of non-commissioned officers having been sentenced to be "reduced to a private centinel," "reduced to private soldiers," &c.; and about a hundred years later, in 1768, Cuthbertson, writing of unworthy sergeants and corporals, says:—

"No time is to be lost in reducing such improper persons, and appointing those in their room who will acquit themselves with diligence and spirit."—'System of a Battalion,' p. 10.

W. S.

OAKS: THEIR AGE.—The following appeared in the *Shrewsbury Chronicle* of 9 September:—

"There has just been sawn up in a Shrewsbury timber yard a gigantic oak felled on the Walcott estate of the Earl of Powis. The trunk at the base was seven feet in diameter, it weighed some ten tons, and the rings, it is said, prove that the tree was more than a thousand years old."

I am not a judge of age, but I should think 500 years is more likely. It has been cut up for coffin-lids. The beauty of the surface compelled me to purchase two lengths, so that I may have a piece of household furniture made.

HERBERT SOUTHAM.

Shrewsbury.

"FRESHMAN" WOMEN.—The offices of chairman and alderman have frequently been filled—and creditably—by ladies, with the usual waggery with regard to their titles. The term "freshman" seems to be employed in America to designate lady students lately arrived. In an article on co-education in *Harper's Weekly* (20 August), Dr. E. Van de Warker writes:—

"The freshman young women attempt to break up a sophomore supper by capturing the president and hazing her about town in a public hack until late at night. Female sophomores scale dangerous fire-escapes to remove a freshman flag."

Apparently the American lady students have adopted the names and pranks of their brother collegians.

FRANCIS P. MARCHANT.

"STRICKEN FIELD."—Some time ago there was some discussion in print (not, I think, in 'N. & Q.') as to the meaning of the expression "a stricken field," used by Lord Salisbury at the Guildhall on 9 November, 1898, with reference to Lord Kitchener's victory at Omdurman. I never saw any definite explanation given, but some light may be thrown on the phrase by a sentence



in 'Rob Roy,' ch. xxi., viz., "the news of a field stricken and won in Flanders." Evidently this means a field on which a general joins battle and wins the field. WECO.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**FRENCH BURDENS TO ENGLISH SONGS.**—Will any of your readers who are experts in old French poetry tell me if they have ever met with the original of Infida's song in Greene's 'Never too Late,' or with its refrain—

Sweet Adon, dar'st not glance thine eye—

*N'oserez vous, mon bel ami?*

Upon thy Venus that must die?

*Je vous en prie, pity me.*

*N'oserez vous, mon bel, mon bel,*

*N'oserez vous, mon bel ami?*

and of Mullidor's madrigal in 'Never too Late'—

In summer time I saw a face

Trop belle pour moi, hélas, hélas!

Trop belle pour moi, voilà mon trépas.

Mon dieu, aide moi.

Hé donc je serai un jeune roi!

Trop belle pour moi, hélas, hélas!

Trop belle pour moi, voilà mon trépas.

J. C. C.

**PAWNSHOP.**—This seems to be a comparatively recent word. It occurs in 'Tom Brown's School Days,' 1857. We should like an earlier instance.

J. A. H. MURRAY.

**"PELFREY" USED BY JOHNSON.**—In Samuel Pegge's 'Anecdotes of the English Language' it is said (ed. 1803, p. 35) of Dr. Johnson, "There are many words in his own writings, which are not found in his 'Dictionary'—*Pelfrey* for instance." But Pegge does not state where this word occurs in Johnson's writings, and our readers have not supplied the quotation. Can any reader of 'N. & Q.' supply it? It would be a late instance of the word, which is rare after 1600.

J. A. H. MURRAY.

**THE PELICAN MYTH.**—I should like to know where the myth of the pelican reviving her young with blood from her own breast, which occupies so large a place in Christian symbolism, is first mentioned. In English literature references to it are abundant from

before 1400; and it is referred to by Alexander Neckam (1157–1217), native of St. Albans and Abbot of Cirencester, in his Latin treatise 'De Naturis Rerum' (cap. lxxiii. and lxxiv.), and in his 'De Laudibus Divinæ Sapientię,' ll. 657–74. Littré cites it in French of the thirteenth century, and it doubtless occurs in Albertus Magnus, Vincent of Beauvais, and other mediæval writers of natural history, and treatises 'De Proprietatibus Rerum.' But a writer of 1601, R. Chester, 'Love's Martyr,' st. 180, refers it to an earlier source:—

The Pellican, the wonder of our age,  
(As Jerome saith) revives her tender young,  
And with her purest blood shed doth assuage  
Her young ones' thirst.

Where does St. Jerome say this? The Latin dictionaries have a reference for *pelecanus* to "Hieron. in Psa. ci." There is, of course, nothing in Psalm ci. (i.e., cii. 6 of English Psalters), where mention is made of the *pellicano solitudinis*, to warrant the introduction of the fable. But does St. Jerome there introduce it? and is that its earliest known occurrence?

J. A. H. MURRAY.

**"PELHAM,"** "a bridle containing the snaffle and the curb in one bit of ordinary power." Evidently from the family surname. But when was it so named, and why?

J. A. H. MURRAY.

**FRENCH HERALDRY.**—I should be very grateful to any one conversant with French heraldry who would tell me who, about 1741, used the seal bearing a lozenge-shaped escutcheon, Azure, a chevron gules, between in chief two flowers (not roses, apparently) stalked and leaved, and in base an anchor reversed between two stars. The hatching, azure and gules, is quite clear, but may, perhaps, not be meant for hatching, but be merely an engraver's fancy. The colours of the charges, if indicated at all, cannot be distinguished. Above, a count's coronet.

J. K. LAUGHTON.

**'EXPERIENCES OF A GAOL CHAPLAIN.'**—Who was the author of the 'Experiences of a Gaol Chaplain'? My copy is a "new edition," 1850, published by Bentley, possessed by me since 1856. There are some very good stories in it. 'The Personal Friend of the Royal Family; or, Flaws in the Indictment,' is one of the best. R. S.

**PARISH DOCUMENTS: THEIR PRESERVATION.**—Will any of your readers kindly tell me, through your columns, the best method for preserving, and place for keeping, parish documents? An iron safe in the church is

often very unsatisfactory—at all events, in small country places; for it is impossible, on account of expense, to keep the church properly warmed through the winter months. Yet the result of not doing so is that often damp and mildew affect the documents in question to a deplorable extent. The rectory is equally open to objection on account of possible fire, carelessness, or change of incumbents, and through one or other of such causes many valuable documents have been lost or rendered illegible. In the richer parishes, where funds for church expenses are more than sufficient, the difficulty does not arise, for such documents can be kept in a safe in the church; but in a multitude of small parishes, such as my own, where the expenses of the services can be barely met, even with the strictest economy in the consumption of fuel, the difficulty I have mentioned is considerable.

WEST-COUNTRY RECTOR.

**HOLY MAID OF KENT.**—I should be glad to know if there is any authority for the statement made by David Hume in his 'History of England,' that Elizabeth Barton—commonly known as the Holy Maid of Kent—was notorious not only for her religious impostures, but also in the matter of personal morals. In the 'Dictionary of National Biography' there is no mention of such a charge. Is there any portrait of Elizabeth Barton?

P. M.

**CROMWELL'S BED-LINEN.**—I should be grateful if any one could tell me what inscription was in use on Oliver Cromwell's bed-linen or table-linen during his Protectorate. Possibly some descendant or connexion of the family may possess some such relic.

W. G. ALLEN.

25, Delancey Street, N.W.

**ITALIAN LINES IN SHELLEY.**—I am anxious to find the name of the author of the Italian lines that occur on p. 164, vol. iii. of 'The Poetical Works of Percy Bysshe Shelley,' edited by Mrs. Shelley (Moxon, 1839):—

Ahi orbo mondo ingrato

Gran cagion hai di dover pianger meco.

Che quel ben ch'era in te, perduto' hai seco.

A. S.—R.

**NELSON AND WARREN DECANTER.**—Can any reader explain an inscription appearing upon a decanter of the Nelson period in my possession? Its pattern is very plain, but corresponds, I understand, with many in use in the navy about that time. It has also a reeded and gilt papier-mâché stand. The inscription is: "Nelson and Warren for ever

Huzza," an anchor being depicted on the opposite side. Any information on the subject I should much appreciate.

G. W. YOUNGER.

[Is not the reference to Admiral Sir John Borlase Warren, 1753–1822, for whose exploits see 'D.N.B.'?]

**ANDREW EDMESTON**, the son of Capt. Robert Edmeston, of Berwick-upon-Tweed, was at Westminster School in 1797. Can any correspondent give me further particulars of his career?

G. F. R. B.

**NORTHUMBERLAND AND DURHAM FAMILY PEDIGREES.**—I should be glad to know if there is a book published giving the pedigrees of Northumberland and Durham families.

E. THIRKELL-PEARCE.

43, Pershore Road, Birmingham.

**'PRAYER FOR INDIFFERENCE.'**—Where can this be seen? Mrs. George Bancroft, in her 'Letters from England,' pp. 58–9, refers to it thus:—

"Mr. Algernon Greville, whose grandmother wrote the beautiful 'Prayer for Indifference,' an old favourite of mine..... Mr. Greville seemed much surprised that I, an American, should know the 'Prayer for Indifference,' which he doubted if twenty persons in England read in these modern days [Jan., 1847]."

Though those "modern days" have advanced by fifty-seven years, it is still open to doubt "if twenty persons in England" are acquainted with it; and as I am outside that charmed circle, I seek to cross its borders.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

**CARTER AND FLEETWOOD.**—With reference to the marriage of Mary, the daughter of General Chas. Fleetwood, to Nathaniel Carter, of Yarmouth, mentioned *ante*, p. 34, can any one furnish information as to their descendants?

ARTHUR L. COOPER.

**"SILESIA": "POCKETINGS."**—In his book on 'Swimming' Mr. Ralph Thomas says (p. 424) that a certain famous swimmer "was in business as a warehouseman and manufacturer of silesias, pocketings, printed linens, &c." Can some one enlighten me as to the meaning of "silesias"? They, and "pocketings," do not appear in any dictionary; but one may manage to guess what "pocketings" are.

BHATINDA.

[*Silesia* is defined in Annandale's 'Imperial Dict.,' 1883, as a species of linen cloth originally manufactured in Silesia.]

**UPTON SNODSBURY DISCOVERIES.**—On 14 June, 1866, Mr. William Ponting exhibited to the Society of Antiquaries a number of

relics found in a supposed cemetery at Upton Snodsbury, in Worcestershire. They consisted of beads, spear-heads, a sword, and fibulæ. Are they preserved in any local museum? T. CANN HUGHES, M.A., F.S.A.  
Lancaster.

FONT CONSECRATION.—I shall be much obliged if MR. HOBSON MATTHEWS (see *ante*, p. 171) or some other contributor will state where a description of the ceremony of the consecration of a font is to be found.

Q. W. V.

CHIRK CASTLE GATES.—Can you inform me who made the wrought-iron gates before Chirk Castle, Denbighshire? I believe the place is at present occupied by the Biddulph family.  
ERNEST WEBB.

CONDITIONS OF SALE.—What is the earliest known form of conditions of sale on auctioneers' catalogues of live and dead stock, furniture, and so on? I do not refer to land or house property, which varies very considerably. One dated 1809 is less in detail than present-day conditions.

THOS. RATCLIFFE.

Workshop.

COL. SIR JOHN CUMMING.—Can any reader kindly furnish information as to the parentage of Col. Sir John Cumming, Knt.? He was in the service of the East India Company, and married at Calcutta, on 22 June, 1770, Miss Mary Wedderburn, of Gosford, dying at St. Helena on 26 August, 1786.

HENRY PATON.

120, Polwarth Terrace, Edinburgh.

SEMI-EFFIGIES.—In Lichfield Cathedral are preserved several monuments which are spoken of as "semi-effigies," and are attributed to the thirteenth century. They consist of separate sculptures of the head and shoulders and of the feet of recumbent figures, each sculpture recessed in the main wall of the church. The recesses, usually square or oblong, have sunk edges, as if formerly fitted with a shutter or door, although no hinges or staples are now visible. The space between the head and feet (placed at their natural distance apart) is, in one instance at any rate, occupied by a shield in stone for an inscription or heraldic device. What was the object of this form of monument? Was it general in the thirteenth century? and are other examples still extant?

H. W. UNDERDOWN.

ACQUA TOFANA.—Is there any trustworthy account of the composition of this poison? 'Chambers's Encyclopædia,' in its article on

poisoning, adopts without question the suggestion of arsenic; but it is difficult to accept this. I believe I have seen in some French work the statement that the principal constituent was powdered glass, which would act as recorded of this poison, and which I am told is still used as a method of assassination in China.  
LUCIS.

ANNA CATHERINA LANE.—Can any one inform me of her parentage? A licence of marriage was issued by the Vicar-General, 26 April, 1749: "John Coulson, of St. Mary Magdalene, Bermondsey, Surrey, bachelor, to Anna Catherina Lane, of the same parish, spinster." In the *Gentleman's Magazine* mention is made of the marriage as having taken place 29 April, 1749. A search among South London parish registers has been without result. Possibly a collector of Lane wills might be able to furnish the information.  
J. C.

LORD KELVIN ON THE TIDES.—Where could I find the work, or paper, by Lord Kelvin in which he states that "the rise and fall of the tides cannot be economically utilized as a power"?  
MASONICUS.

BLIND FREEMASON.—I have taken the following item from 'Biography of the Blind,' by James Wilson, published at Birmingham by J. W. Showell in 1838:—

"Though blind from his birth, Mr. Francis Linley became a most excellent performer on the organ.....he went to London, and was the successful candidate among seventeen competitors for the place of organist of Pentonville Chapel, Clerkenwell.....He died.....at his mother's house at Doncaster, on 13 September, 1800, at the age of twenty-nine. Being a Freemason, by his own request he was attended by the master and brethren of St. George's Lodge in that town."

Can this latter statement be correct?

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

KIPLIN OR KIPLING FAMILY.—Can any one check the following arms, borne by my great-great-grandfather Kiplin, circa 1725? Ermine, on a chief azure three griffins' heads erased or; crest, a griffin's head; motto, "Vincit veritas."  
W. B. H.

St. Martin's Lane, W.C.

"APPLE" IN MANY LANGUAGES.—Will one or more of the polyglots who read 'N. & Q.' be so good as to let us know whether in any language, other than Baskish, Heuskara, or Vascuense (=Vasconense), there is a word equivalent to *apple*, but meaning *heavy*? If it could be shown that *pomum* is related to *pondus*, my theory that *sagar* (the Baskish

equivalent of Castilian *manzana*) means *heavy* would gain in weight. It is mine; but many Basks have accepted it as reasonable. The apple is, in proportion to its size, one of the heaviest and solidest of fruits. *Sagar*=*apple* is, to my mind, a word derived from *sakar*=*heavy*. *Sakar* is used to describe *heavy, oppressive, sultry, close* weather, such as that which Castilians describe as *podrido*, when it neither rains nor "suns."

E. SPENCER DODGSON.

### Epilys.

#### PURCELL'S MUSIC FOR 'THE TEMPEST.'

(10th S. ii. 164.)

My life of Purcell, published in 1881, contains matter which subsequent research has enabled me to correct. The date 1690, assigned to 'The Tempest' music, is however right. Matthew Locke published his music for 'The Tempest' in 1675; I possess that publication, which consists of instrumental music only, and in the preface Locke says he has "omitted, by the consent of their author Signior Gio. Baptista Draghi, the tunes of the Entries and Dances." We thus learn that Draghi was associated with Locke in the composition of the instrumental music. Locke makes no mention of *vocal* music, doubtless because that in vogue had been composed by earlier musicians. In 1660 Dr. Wilson, the music professor of Oxford, published at Oxford 'Cheerful Ayres or Ballads,' and in this collection, of which I have a copy, there are musical settings by Robert Johnson of two of 'The Tempest' songs, "Full fathom five" and "Where the bee sucks." In 1675 or 1676 Playford published "The Ariel's Songs in the Play call'd the Tempest"; this I also possess, and find the following: "Come unto these yellow sands," "Dry those eyes," the echo song "Go thy way," and "Full fathom five," all composed by Mr. Banister; there are also "Adieu to the pleasures and flowers of love," by Mr. James Hart, and "Where the bee sucks," by Mr. Pelham Humphreys. Playford was a devoted admirer of Purcell, and if at this period Purcell had composed any music for 'The Tempest,' we may be quite sure he would have included it in the forenamed publication.

In 1680 Pietro Reggio published a collection of songs, Italian and English; amongst them is a "Song in the Tempest. The words by Mr. Shadwell," commencing "Arise, ye subterranean winds." We may fairly assume that if Purcell's magnificent setting of these

lines had then existed, Reggio would not have ventured his piece in competition with it. This collection of Reggio's is of great value, and to my mind affords ample proof that up to 1680 Purcell had never collaborated with Shadwell. The volume of music is prefaced with various addresses and eulogiums, after the manner of the time. The following somewhat lengthy effusion by Shadwell is of special interest:—

To my Much Respected Master, and Worthy Friend, Signior Pietro Reggio, On the Publishing his Book of Songs.

If I could write with a Poetick fire  
Equal to thine in Musick, I'd admire,  
And Praise Thee fully: now my Verse will be  
Short of thy Merit, as I short of Thee.  
But I by this advantage shall receive,  
Though to my Numbers I no Life can give,  
Yet they by thy more lasting Skill shall live.  
Thou canst alone preserve my perishing Fame,  
By joyning Mine with Thy Immortal Name.  
Heroes and Conquerours by Poets live;  
Poets, from Men like Thee, must Life receive,  
Like Thee! where such a Genius shall we find;  
So Quick, so Strong, so Subtile, so Refin'd  
'Mongst all the Bold Attempters of thy kind?  
Till I such Musick hear, such Art can see,  
I ne'r shall think that thou canst excell'd be.  
My only doubt is now, which does equal,  
Or thy Composing, or Performing well;  
And Thou'rt in both, so exquisitely Rare,  
We Thee alone can with thy self compare.  
Thou dost alike, excell in every Strain,  
And never fail'st to hit the Poet's Vein.  
The Author's sense by Thee is ne'r perplext,  
Thy Musick is a Comment on his Text.  
Thou Nobly do'st not only give what's due  
To every Verse, but dost Improve it too.  
Poetick Gems are rough within the Mine,  
But Polish by thy Art, with Lustre shine;  
Even COWLEY'S Spirit is advanc'd by thine.  
Good English Artists (to their Judgements true,)  
Admire thy Works, and will respect thee too:  
Thy Worth, and Skill, great *Jenkins* lov'd, and knew;  
The Worthiest Master of my Youthful days,  
Whom Thou so justly honour'st with thy Praise.  
But the Pretenders of this Quacking Age,  
Who, (with their Ditties,) plague the Town and Stage,  
If their dull Notes will but the Numbers fit,  
Ne'r mind the Poet's Spirit, or his Wit;  
But think All's done, if it be true by Rule,  
Though one may write true Grammar like a Fool:  
Still in their Beaten Road they troll along,  
And make alike the sad and cheerful Song:  
The Past'ral, and the War-like are the same;  
The Dirge, and Triumph differ but in Name.  
Such their Performance is: Nay, not so good;  
A Funeral Song they Chaunt with cheerful Mood,  
And Sigh and Languish in a Drunken Ode.  
In Martial Ones they're soft, in Am'rous rough;  
And never think they Shake and Grace enough.  
Each Shake and Grace so harshly too, th' express,  
A Horse's Neighing does not please me less.  
We cannot call this Singing, but a Noise;  
Not Gracing, but a Jogging of the Voice:  
And this is in such narrow Compass too,  
That in one Song we hear all they can do:

These, who behind thy back, dare rail at thee,  
 Would, (if they knew Themselves) thy Scholars be.  
 But they against thy Harmony are Arm'd  
 They're duller Beasts than any Orpheus charm'd.  
 In thy Invention, and thy Singing too  
 Thy Fancy's ever Various, ever New.  
 Thou to each Temper canst the Heart engage,  
 To Grief canst soften, and inflame to Rage.  
 With Horror fright, with Love canst make us burn,  
 Make us Rejoyce one Moment, and next Mourn,  
 And canst the Mind to every Passion turn.  
 And to each Grace and Cadence, thy great Art,  
 Such soft Harmonious Sweetness does impart,  
 With gentle Violence thou dost storm a Heart.  
 How oft dost thou my Anxious Cares destroy,  
 And make me want, or wish no other Joy!  
 For when thy Ayres, perform'd by Thee, I hear,  
 No Wealth I envy, and no Power, I fear;  
 Nor Misery, nor Death I apprehend,  
 For Fame nor Liberty can I contend,  
 When I am Charm'd by Thee, my Excellent Friend.  
 And thou art so; and every Qualitie  
 Which in a Friend's requir'd does shine in Thee.  
 Thou hast read much, and canst Philosophise,  
 Quick in thy Reason, Fancy-full, yet Wise,  
 Honest and Kind art, Gentle, and yet Brave,  
 Modest, not Bashful; Humble, yet no Slave:  
 In your own Language Y' are a Poet too,  
 So good, I wish that Ours as well you knew,  
 Though I should blush at what you then would do:  
 Yet th' English Tongue so well thou canst command,  
 Great COWLEY'S Virtues thou dost understand,  
 Thou on each Excellence of His canst hit,  
 On every Master-stroke of his Unbounded Wit.  
 And which yet makes me Love, and Praise thee  
 more,

Thou above All, dost his Illustrious Name adore.  
 But to thy Praise I now must put an end.  
 'Tis using of Self-Int'rest with my Friend  
 For who'er Praises Thee, does then Himself commend.  
 THOMAS SHADWELL.

So far as I know, no part of Purcell's  
 'Tempest' music was printed before 1695,  
 and then only a single song.

WILLIAM H. CUMMINGS.

NAVAL ACTION OF 1779 (10<sup>th</sup> S. ii. 228).—  
 The best available French account of this  
 action is probably that in 'Batailles Navales  
 de la France,' par O. Troude, tom. ii. pp. 55-9.  
 There are no means of knowing on what  
 authority Troude based his narrative, but he  
 implies that he had before him an account  
 by "M. de Lostanges, un des officiers de la  
 Surveillante." A French print of the action,  
 after a French painting, is reproduced in my  
 'Seafights and Adventures.'

J. K. LAUGHTON.

ZOLA'S 'ROME' (9<sup>th</sup> S. xii. 68, 135).—Having  
 occasion lately at the British Museum Library  
 to consult some recent volumes of 'N. & Q.,'  
 I came upon the query from the REV. J. B.  
 MCGOVERN, who desired to know whom Zola  
 had in mind when he pictured his Abbé  
 Pierre Froment going to Rome to plead his

cause with the Pope and the Congregation of  
 the Index. MR. MCGOVERN mentioned that  
 in Gladstone's opinion the Abbé Froment of  
 'Rome' had been suggested by Lamennais;  
 and an appeal was made to me to throw some  
 light on the subject. I fancy I was abroad  
 at the time; at all events, I missed the query.  
 If an answer to it is now of any interest, I  
 would say that Zola, in building up his  
 character Abbé Froment, may well have  
 thought of Lamennais more than once; but  
 he also undoubtedly thought of a member of  
 his own family, the Abate Giuseppe Zola, of  
 Brescia (1739-1806), of whom some account  
 will be found in various French and Italian  
 biographical dictionaries. The Abate was a  
 man who dreamed of reforming and rejuvenat-  
 ing the Roman Church—exactly like Abbé  
 Froment—but a work of his on the early  
 Christians and some volumes of his theological  
 lectures were denounced to the Congregation  
 of the Index, whereupon, in this instance  
 also like Abbé Froment (and, to name a later  
 example, like Abbé Loisy), he repaired to  
 Rome to justify himself. In the end, once  
 more like Abbé Froment, he had to make  
 his submission. Subsequently he again got  
 into trouble, having on the whole a somewhat  
 eventful career, which I have sketched in the  
 opening chapter of my life of Emile Zola,  
 which has just been published.

As for some other characters in 'Rome'  
 mentioned by MR. MCGOVERN, I think the  
 discreet course is not to attempt to identify  
 them, as the portraits are scarcely of a  
 "flattering" kind. ERNEST A. VIZETELLY.

PIN WITCHERY (10<sup>th</sup> S. ii. 205).—An  
 Assyrian version of an incantation used by  
 Chaldean sorcerers contains the line:—  
 He who enchants images has charmed away my life  
 by image.

Charming away life by means of a wax  
 figure seems to have been one of the most  
 frequent practices of the Chaldean sorcerers  
 (see further Lenormant's 'Chaldean Magic,'  
 p. 63). But is not MR. RATCLIFFE'S description  
 of the toad stuck with pins a hitherto  
 ungarnered item of folk-lore? Many are the  
 associations of the toad with ancient rural  
 beliefs, but one has never before heard that  
 it served the purpose of the clay or the wax  
 image, also stuck with pins, in dwinning  
 away the life of the victim of another's  
 vengeance. King Edward VI. was said to  
 have been killed through witchcraft by  
 figures after this manner; and in like manner  
 the Duke of Buckingham's mother was killed  
 in Ireland by her second husband's (Lord  
 Ancrum) brother's nurse, who bewitched her

to death by means of a figure made with hair "because her foster-child should inherit y<sup>e</sup> estate"; and one "Hammond, of Westminster, was hanged or tryed for his life about 1641 for killing.....by a figure of wax" (see Aubrey's 'Remaines of Iudaisme and Gentilisme').

Invultuation is defined by Thorpe, who is quoted by Kemble in his 'Saxons in England,' in the following words:—

"A species of witchcraft, the perpetrators of which were called *cultivoli*, and are thus described by John of Salisbury: 'Qui ad affectus hominum immutandos, in molliore materia, cera forte vel limo, eorum quos pervertere nituntur, effigies exprimunt' ('De Nugis Curial,' lib. i. cap. 12). Among the most remarkable instances is that of Eleanor Cobham, Duchess of Gloucester, and Stacey, servant to George, Duke of Clarence ('Anc. Laws and Inst.,' vol. ii., Gloss.). It was against the crime of practising against the life of an enemy by means of a waxen or other figure that the law of Henry I. enacts: 'Si quis veneno, vel sortilegio, vel invultuacione, seu maleficio aliquo, faciat homicidium, sive illi paratum sit sive alii, nihil refert, quin factum mortiferum, et nullo modo redimendum sit' ('Ll. Hen.,' lxxi. § 8).—Kemble's 'Saxons in England,' vol. i. ch. xii. p. 432.

The virtues of the *corp creadh*, or clay image, are still popularly believed in by the rustic population of the Scottish Highlands. The removal by death of an official obnoxious to smugglers was believed to have been compassed in this way. When in the Highlands a sudden death is desired, the clay image is placed in a rapidly running stream. If, on the other hand, a long and lingering and painful illness should be desired, a number of pins and rusty nails are stuck in the chest and other vital parts of the image, which is then deposited in comparatively still waters. Should, however, the *corp creadh* happen to be discovered in the water before the thread of life is severed it at once loses its efficacy, and not only does the victim recover, but, so long as the image is kept intact, he is ever after proof against the professors of the black art. In the case of the officer mentioned the figure was believed to have miscarried because a pearl-fisher happened to discover it before it had been many days in the water (*Folk-lore Journal*, 1884, vol. ii. pp. 219-20).

The identity of the frog and the toad is a matter of common confusion among the peasantry of this country. The dwinning process, though without the pins, is seen again in the belief that if the scrofulous, or those suffering from glandular swellings, enclose a live toad in a bag, and hang it up in a room, the disease will depart or the swelling be reduced accordingly as the poor toad wastes away and

dies. "In the time of common contagion," says Sir Kenelm Digby, "men used to carry about with them the powder of a toad, which draws the contagious air, which otherwise would infect the party." The frog is a common amulet against the evil eye, among the Italians, Greeks, and even the Turks. Mr. Elworthy, in his 'Evil Eye,' narrates several instances of what were believed to be pigs' hearts, and also of onions, being stuck full of pins for the same purpose. A witch threatened the matron of the Wellington Union that she would "put a pin in her." The other women heard the threat, and cautioned the matron not to cross her. When the woman died there was found fastened to her stays a heart-shaped pad stuck with pins, and also fastened to her stays were four little bags in which were *dried toad's feet*. All these things rested on her chest over her heart when the stays were worn. The pins in an onion are believed to cause internal pains, and those in the feet or other members are to injure the part represented, while pins in the heart are intended to work fatally; thus a distinct gradation of enmity can be gratified (p. 55).

Aubrey in his 'Remaines' mentions a frog buried in a field, and one hung on the threshold. And among 'Excellent Prognostiques for Fertility, and é contra,' he has the following: "Archibius ad Antiochum Syriæ Regem scripsit: 'Si fictilino obruatur rubetana in mediâ segete, non esse noxias tempestates.' I have known this used in Somersetshire," he says, quoting, I think, Pliny's 'Hist. Nat.,' lib. xviii. cap. 7. And "To preserve Corne in a Garner," "Sunt qui rubetana in lumine horrei pede è longioribus suspense, invehere jubeant" (? Lib. xviii. cap. 30, *ibid.*). J. HOLDEN MACMICHAEL.

The folk-lore of pins, needles, and sharp thorns, which for purposes of magic may be regarded from the same point of view, is very extensive, and seems to be spread all the world over. I have a considerable accumulation of examples which I dream of arranging for publication; but it will be a serious undertaking, and must be delayed for the present.

Sticking pins into living creatures for folk-lore purposes is, I regret to say, a by no means unknown rite. For example, we find in Richard Blakeborough's 'Wit.....of the North Riding,' p. 205, and in the *Athenæum*, 2 March, 1901, p. 267, notices of live cocks being pierced with pins. I do not think I have among my notes any account of similar cruelty being inflicted on the toad. There is, however, a gruesome account of burning

toads alive in the *Stamford Mercury* of 15 September, 1882, which it may be well to reproduce:—

"Witchcraft in Normandy.—A woman named Adèle Mathieu has been sentenced to six months' imprisonment by the tribunal at Lisieux for obtaining money from the peasants in that part of Normandy under the false pretence of being able to cure them and their animals of every kind of disease. Adèle Mathieu urged in her defence that she had the power of exorcising evil spirits, of which there were three kinds, one of which could only be got rid of by burning toads in a cauldron. Upon one occasion she was sent for by a farmer who had seventeen of his cattle ill, and she burnt 570 toads in the presence of the villagers, several of whom declared that they saw a dog jump out from the mouth of one of the beasts and run away. Adèle Mathieu also resorted to the well-known device of larding a sheep's or bullock's heart with pins and needles and burning it in a wood-fire, and some of the witnesses who were called to prove the case against her naïvely declared that, though she charged more than the doctor, she had done them more good. But in spite of this and of her energetic assertion that she was gifted with supernatural powers, the tribunal sent her to prison."

The practice of sticking pins into the heart of animals, usually that of a calf or a hare, has often been noticed. A curious example of this, taken from the *Blackburn Standard*, occurs in the *Boston, Lincoln, Louth, and Spalding Herald* of 27 December, 1837, which it may be useful to give, as I have not come upon it elsewhere:—

"On Saturday the sexton of St. Mary's, observing an elegantly-dressed female walking mysteriously up and down the churchyard, watched her, when he saw her rake up the earth with her foot, and after depositing something in the ground carefully cover it up. Induced by curiosity, he opened the place, and found a hare's heart, in which 385 pins were stuck, buried. It is an old superstition in this county, that if a person who has been forsaken by one professing love for her shall bury a hare's heart stuck full of pins, near a newly-made grave in a churchyard, as the heart decays in the ground the health of the faithless swain will decline, and that he will die when it is mouldered into dust. The fair deceived one had been instigated by revenge to this act of folly and credulity."

EDWARD PEACOCK.

Kirton-in-Lindsey.

Toads were often associated with witches. One of the most innocent recreations at a witches' sabbath was the baptism of toads. The familiar was treated cruelly by its friend in Derbyshire. The sticking pins into substances by witches, in order to cause pain to absent people, was an ancient practice:—

Devovet absentes, simulacraque cerea figit,  
Et miserum tennes in jecur urget acus.

This is shown in a story in the '*Gesta Romanorum*,' which is the original of '*The Leech of Folkestone*.'

E. YARDLEY.

MARTYRDOM OF ST. THOMAS: ST. THOMAS OF HEREFORD (10th S. i. 388, 450; ii. 30, 195).—The latter belonged to the "noble family of Cantilupe," being a grandson of William de Cantilupe, d. 1238 (see Foss's '*Judges of England*'). He was Bishop of Hereford in 1283, and was buried in the Lady Chapel at Hereford Cathedral (Leland's '*Itin.*' vol. viii. p. 80). He was canonized by Pope John XXII. on 17 April, 1320, and is stated to be the last Englishman to have been so honoured. "*The Life and Gests of S. Thomas Cantilupe, Bishop of Hereford, and some time before Lord Chancellor of England, extracted out of the Authentic Records of his Canonization as to the Maine Part, Anonymous, Matt. Paris, Capgrave, Harpsfeld, and others, by R. Strange, S.J.*," small 8vo, was published by R. Walker at Gant in 1674. There is a copy of it in the Huth Library. In the *Anastatic Drawing Society's* volume for 1855 there is an illustration of a picture of him from a drawing by Dr. William Stukeley, 1721. It shows his chasuble powdered with his armorial bearings, which became adopted as those of the see of Hereford. They are Gu., three leopards' heads reversed, jessant de lis or (cf. Parker's '*Glossary of Terms in Heraldry*,' 1894, pp. 341-2). As to the origin of the name Cantilupe, see 9th S. xii. 368. His uncle Walter was Bishop of Worcester, and died 1265 (see Foss).

Connected with the same family was Nicholas de Cantilupe, who founded Beauvale Abbey, in Nottinghamshire, in 1343 (see '*Griseleia in Snotingscire*,' by the Rev. Rodolph Baron von Hube, Nottingham, 1901, p. 8, *et seq.*). H. W. UNDERDOWN.

Thomas de Cantelupe, Bishop of Hereford, was, with the exception of Bishop Grosseteste of Lincoln, the greatest bishop of his time. He was, according to Butler, "most nobly born, being eldest son of William, Lord Cantilupe, one of the greatest generals that England ever produced." His birth took place about the year 1218, at Hambleden, not far from the Thames, near Marlow, in Buckinghamshire, and he was there baptized in the parish church. He was the last Englishman canonized—that is, the last until of late years—and his shrine, of which an excellent cast is preserved in the Crystal Palace at Sydenham, is still regarded with veneration by Roman Catholics. The north transept, a very beautiful and striking feature in Hereford Cathedral, is rendered the more interesting by the presence of this shrine of St. Cantelupe, in whose honour the arms of the see were changed from those of the kings

of the East Angles to those of the bishop. And this very circumstance marks the great antiquity of the silver mace which is carried before the dean and canons, on which are embossed the ancient arms of the bishopric with those of the deanery. Cantelupe was appointed Chancellor of England under Henry III. in 1265. Many are the interesting actions recorded of him in Mr. S. Baring-Gould's 'Lives of the Saints' (2 Oct.). It is somewhat surprising that no account of this great man is to be found in Newman's 'Lives of the English Saints'; but a full account will be found in the 'Dictionary of National Biography,' not, however, under either 'Thomas' or 'Hereford,' but under 'Cantelupe.' He died at Civita Vecchia on his return to England from Rome. His attendants separated his flesh from the bones, burying the former with pomp at Monte Fiascone, and bringing the latter back to England. His bones were translated to a more magnificent tomb in 1287. It is asserted by the Jesuits of St. Omer that they are in possession of an arm of St. Thomas. The paternal coat of arms of Cantelupe, continued by the Bishops of Hereford to the present time, is Gules, three leopards' heads reversed, jessant as many fleurs-de-lis or.

J. HOLDEN MACMICHAEL.

161, Hammersmith Road.

Dr. Robert Owen, in 'Sanctorale Catholicum,' under the heading of "October 2: A.D. 1282" (p. 396), says:—

"At Hereford in England, this is the Feast of S. Thomas de Cantilupe, Bishop and Confessor. He is the Patron of Montefiascone in Italy:

At faire Mount flascon still the memory shall be  
Of holy Thomas there most reverently interr'd.

Drayton, 'Poly-Olbion,' Song xxiv.

"All the bishops of Hereford since his time, in honour of him, doo beare his coate of armes as the coate of their See—viz., G. 3 leopards, ieasant 3 Flowerdeluces O.—Godwin, 'De Præsulibus Angliæ.'"

HARRY HEMS.

Fair Park, Exeter.

COL. MALET will find an account of St. Thomas of Hereford in Stanton's 'Menology of England and Wales,' and also in Alban Butler's 'Lives of the Saints,' under 2 October.

EDWARD PEACOCK.

Wickentree House, Kirton-in-Lindsey.

"GET A WIGGLE ON" (10th S. ii. 28, 153).—It may interest your querist to know that this "dreadful phrase" is used by motor-men and conductors (guards) on American street-cars (tramway-cars) when they wish to accelerate the speed of a person who is dilatory or too deliberate in boarding a car. The phrase is

used more frequently in addressing women than in addressing men, because men are quicker in their gait and occasion less delay. The phrase, as used by motor-men and conductors, is vulgar and in every way offensive. Any one addressing a woman thus, "Madam, come! quick! get a wiggle on!" should be regarded as having insulted the woman, and should be dealt with accordingly.

FREDERIC ROWLAND MARVIN.

537, Western Av., Albany, N. Y.

JERSEY WHEEL (10th S. ii. 208).—I possess a Jersey wheel, and shall be happy to send MR. THOS. RATCLIFFE a photograph of it if he will communicate with me. These wheels were formerly used for spinning wool in the largest of our Channel Islands, hence the name.

CHAS. F. FORSHAW, LL.D.

Bradford.

'Jersey Spinners' formed the subject of two long articles in 4th S. xii. 127, 193, by which it appears that the island of Jersey was formerly famous for the manufacture of woollen goods, "Jersey" being still a common name for a woollen shirt. The 'Imperial Dictionary' describes a "Jersey" to be the finest of wool separated from the rest. Might not, therefore, a "Jersey wheel" have been used in the process?

EVERARD HOME COLEMAN.

71, Brecknock Road.

Probably this is a spinning-wheel used before the introduction of machinery, when the great manufacture of the Isle of Jersey, as well as of Guernsey, was the working up of native wool. The word "Jersey" is still synonymous for the finest kind of wool, the great staple article of manufacture in the island having been that of worsted stockings which were made of the best wools grown there.

J. HOLDEN MACMICHAEL.

GRAHAM (10th S. ii. 149).—I would advise MR. W. M. GRAHAM EASTON to write to the Registrar and Superintendent of Records, India Office, Whitehall. I found out all I wanted to know about my own relatives who belonged to the H.E.I.Co.

M.A.Oxon.

JOANNES v. JOHANNES (10th S. ii. 189).—With due respect to the Registrar of the University of Oxford, I think my friend MR. PICKFORD, if he wishes to latinize his name, will do wisely if he employs the form Johannes. In Greek, which has no symbol for a medial aspirate, Joannes is the only possible form, but as a representative of the Hebrew Yokhanan, Johannes is surely preferable. The aspirate, which is really a



softened guttural, has survived in the old French Jehan, the German Johann, and the English John. In the Italian Giovanni and the Roumanian Jovan, it has been still further softened into a *v*. The 'Dict. Nat. Biog.' employs the form Johannes: cf. *sub nominibus* 'Johannes Ægidius' and 'Johannes de Sacro Bosco.'

W. F. PRIDEAUX.

ST. THOMAS WHOPE (10<sup>th</sup> S. ii. 209).—According to Lord Lyttelton's life of Henry II., that monarch assigned a revenue of forty pounds a year to keep lights always burning about the tomb of St. Thomas à Becket, and I have no doubt whatever that this is the St. Thomas Whope alluded to by Mr. HUSSEY.

Both editions of Hasted's 'History of Kent' are far from perfect, notwithstanding the fact that the last one extended to twelve volumes. Indeed, so far back as 1808 E. W. Brayley said of this work (second edition, 1797-1801), "There is yet sufficient room for a new 'History of Kent,' and numerous are the stores that may still be opened in an industrious research."

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

JOWETT AND WHEWELL (10<sup>th</sup> S. i. 386).—The lines on Jowett, as I remember them being quoted later, are:—

I come first, my name is Jowett,  
There's no knowledge but I know it;  
I'm the Master of this College,  
What I don't know isn't knowledge.

J. DE BERNIERE SMITH.

I also quote from memory; but is not this the more correct version?—

I am the Reverend Benjamin Jowett,  
What there is to know I know it;  
I am the Head of Balliol College,  
And what I don't know isn't knowledge.

MATILDA POLLARD.

Belle Vue, Bengoeo.

The Jowett epigram reached me, possibly by some process of attrition, in the form of the following distich:—

I'm the Master of this College;  
What I don't know isn't knowledge.

A. R. BAYLEY.

DE KELESEYE OR KELSEY FAMILY (10<sup>th</sup> S. ii. 188).—'Curious Old Wills: St. Dionis, Backchurch, London,' was the title of an article in 3<sup>rd</sup> S. vi. 104. By it the will of Giles de Kelseye (or by the 'Table of Benefactors' Giles de Celsey) was dated 18 February, 1377. He bequeathed certain property in Lime Street (Nos. 9, 10, 11) to the rector for the time being, and parishioners. Now the churches

of St. Mary Magdalene, Milk Street, and St. Laurence, Jewry, were both destroyed at the Fire of London (1666). The latter only was re-erected, and the two parishes were united. No record of the transfer of the two windows has come under my notice.

EVEREARD HOME COLEMAN.

71, Brecknock Road.

For this name Dr. G. W. Marshall, Rouge Croix, refers the reader to the 'Visitations of Essex' in vol. xiv. p. 588 of the Harleian Society publications.

A. R. BAYLEY.

WESTMINSTER SCHOOL BOARDING-HOUSES (10<sup>th</sup> S. ii. 127).—Scott's was formerly known as Singleton's. It stood close to the archway which now forms the entrance to Great Dean's Yard, and was pulled down in 1861 or 1862. Its site is occupied by Nos. 1 and 2, Great Dean's Yard. Rigaud's was pulled down in the autumn of 1896, and the new house—designed, I believe, by Mr. Jackson—was occupied after the summer holidays of the following year. Mrs. Mary Clough, who died in Dean's Yard 21 May, 1798, according to the *Gent. Mag.*, "long kept a respectable boarding-house there for the Westminster scholars."

G. F. R. B.

BATTLEFIELD SAYINGS (10<sup>th</sup> S. i. 268, 375, 437).—The following episode is related in 'The Story of a Soldier's Life,' by Field-Marshal Viscount Wolseley (Constable & Co., 1903), pp. 275-6:—

"In an explosion at Cawnpore an Irish soldier, Timothy O'Brian, of the Northumberland Fusiliers, had been severely hurt. When he heard that his detachment was under orders to march and attack the rebels he crept from the hospital and secreted himself in one of the dhoolies told off for the march. In this manner he contrived to get to the front. When the first shot was fired he was seen staggering to his place in his company, his legs still bound in bandages. When asked, 'What the devil he was doing there?' his answer was, 'As long as Tim O'Brian can put one leg before the other his comrades shall never go into action without him.'"

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

"BEARDED LIKE THE PARD" (10<sup>th</sup> S. ii. 166).—If it be allowable to "cap" Dr. Appleton's note, mention should be made of the eminent artist and engineer Jan Cornelis Vermeijen, often called "Hans May" or "Jan May," "Barbato" or "Barbalonga" (born c. 1500, died 1559). Bryan's 'Biographical Dictionary' has a satisfactory article on him, from which these sentences may be quoted:—

"He was also remarkable for the length of his beard! This, though the wearer was a tall man, used to trail on the ground, and the Emperor

[Charles V. or VI. : he was under the protection of each], when in a playful mood, would condescend to tread upon it! Hence the names of Barbudo, Hans with the Beard, &c."

A beautiful engraving of Vermeijen, by Jan Wierix, is No. 15 in the collection 'Pictorum aliquot Celebrium Germaniæ Inferioris Effigies.' It is a half-length. The beard flows gracefully downwards out of sight. The lines at the foot of the portrait are addressed to the Emperor, and the last four seem to allude to the incident mentioned by Bryan :—

Neo minus ille sua spectacula præbuit arte  
Celso conspicuus vertice grata tibi.  
Jussus proluxa detecta volumina barbæ  
Ostentare suos pendula adusque pedes.

C. DEEDES.

Chichester.

QUOTATION: AUTHOR AND CORRECT TEXT WANTED (10<sup>th</sup> S. ii. 149).—The correct rendering is :—

Go, stranger! track the deep,  
Free, free the white sail spread!  
Wave may not foam, nor wild wind sweep,  
Where rest not England's dead.

This is the concluding quatrain of Mrs. Hemans's poem entitled 'England's Dead.' There are fourteen verses in all, and the whole forms, in my opinion, one of the most sublime poems ever written in the English language. CHAS. F. FORSHAW, LL.D.  
Baltimore House, Bradford.

GODFREY HIGGINS (10<sup>th</sup> S. ii. 184).—The note on Godfrey Higgins reminds me that I have long meant to point out that he wrote a pamphlet (and I think more than one) on the management of lunatic asylums. He was a justice of the peace for the West Riding of Yorkshire, and regarded it as his duty personally to inspect certain institutions of that kind, and his visits thereto had not given him a favourable impression of the way in which they were managed. I had at one time a copy of one of these which he had given to my grandfather, who was a friend of his; but I regret to say it is now lost, so that I cannot give its title. He also published a defence of the character of Mohammed. I point out these things because their titles do not occur in Bohn's edition of Lowndes's 'Bibliographer's Manual.'

EDWARD PEACOCK.

Wickentree House, Kirton-in-Lindsey.

UNCLE REMUS IN TUSCANY (10<sup>th</sup> S. ii. 183).—This is one of La Fontaine's fables, 'Le Loup et le Renard,' book xi. fable vi. The editor of La Fontaine refers to Regnier, the modern Latin fabulist, as the original. This

fable, which is not classical, is undoubtedly founded on that of the fox and the goat, which has been told by Phædrus. But there is nothing about the buckets in the classical fable, and it is this circumstance of the buckets which makes the fables of Pulci, La Fontaine, and Uncle Remus the same. In a note to La Fontaine's 'Le Renard et le Bouc,' which is a version of the fable of Phædrus, M. Walckenaer has referred to the passage quoted from the 'Morgante Maggiore' of Pulci.

E. YARDLEY.

MORLAND'S GRAVE (10<sup>th</sup> S. ii. 49, 137).—In an engraving at p. 63 in the 'Homes, Works, and Shrines of English Artists,' by F. W. Fairholt, 1873, the spot is pointed out in the cemetery of St. James's Chapel, Hampstead Road (not "Hampstead," as stated by MR. OLIVER), where Morland was buried. Not far off is the also unmarked grave of the notorious Lord George Gordon, who, it was said, became a Jew before his death in Newgate in 1793. With regard to Morland, his fame is engraven on his works; with them let it remain. HENRY GERALD HOPE.  
119, Elms Road, Clapham, S.W.

WILLOCK OF BORDLEY, NEAR SETTLE, YORKS (10<sup>th</sup> S. ii. 188).—In the seventeenth century a daughter and coheir of Willock of Bordley married Thomas King, of Skellands, co. York. They are now represented by King of Chads-Hunt, co. Warwick. G. BRIGSTOCKE.  
Ryde, Isle of Wight.

LATIN QUOTATIONS (10<sup>th</sup> S. i. 188, 297, 437; ii. 110).—

1. "Exemplis erudimur omnes aptius."—This line recalls the words of the elder Seneca ('Contr.,' 9, 25, 27; p. 411, Kiessling), "quia facilius et quid imitandum et quid vitandum sit docemur exemplo." But the sentiment is not uncommon. Cp. Seneca, Epist. 6, 5; 'Phædr.,' 2, 2, 2; and S. Leo Magnus, Serm. 85 (83), cap. i. :—

"Ad erudiendum Dei populum nullorum est utilior forma quam martyrum. Eloquentia sit facilis ad exorandum; sit ratio efficax ad suadendum; validiora tamen sunt exempla quam verba; et plus (v.l. plenius or planius) est opere docere quam voce."

10. "Defectus naturæ, error naturæ" (applied to woman).—See Aristotle, 'De Generatione Animalium,' 4, 6, 11, Καὶ δὲ ὑπολαμβάνειν ὡς περ ἀναπληρίαν εἶναι τὴν θηλυτῆτα φυσικὴν, and 4, 3, 2, Παρεκβέβηκε γὰρ ἡ φύσις ἐν τοῖς ἐκ τοῦ γένους τρόπον τινα. Ἀρχὴ δὲ πρώτη τὸ θῆλυ γενέσθαι καὶ μὴ ἄρρεν. See also J. C. Scaliger, 'Exercit. de Subtil.,' cxxxix. p. 455 (ed. 1612).

15. "Natura semper intendit quod est

optimum."—See Aristotle, 'De Incessu Animalium,' 12, 2, Αἰτίον δ' ὅτι ἡ φύσις οὐδὲν δημιουργεῖ μάτην, ὥστε εἰρηται πρότερον, ἀλλὰ πάντα πρὸς τὸ βέλτιστον ἐκ τῶν ἐνδεχομένων. Also 2, 1, and 8, 1; 'De Partibus Animalium,' 2, 14, 3; 4, 10, 21; 'De Inventute,' &c., 4, 1; 'De Cælo,' 2, 5, 3; 'Problemata,' 16, 10, 1.

21. "Laus sequitur fugientem."—Erasmus has the same idea in his 'Adagia' ("Ne bos quidem pereat"), p. 705, col. 1, l. 53 (ed. 1629):—

"Nulli enim minus expetunt, aut sustinent etiam laudari, quam qui maxime promerentur.....virtuti, quam nolentem etiam sequitur sua gloria."

46. "Vivit post funera virtus."—MR. WAINE-WRIGHT has already referred (p. 297 of the last volume) to the previous discussion of these words in 'N. & Q.' It ought perhaps to be pointed out that at the last reference cited (8<sup>th</sup> S. xi. 152) there was a curious misapprehension. The late Rev. E. MARSHALL wrote:—

"I cannot see why Borbonius calls this 'Dictum Tiberii Cæsaris.' His usually ascribed motto is about shearing, not flaying (Suetonius, 'Vit.,' c. xxxii.; Dio, bk. lviii.)."

But the successor of Augustus was not the only Roman emperor who bore the name Tiberius, and it is to the second Tiberius that Borbonius (see 'Delit. Poet. Germ.,' part i. p. 683) gives the couplet:—

Excole virtutem: virtus post funera vivit,  
Solaque post mortem nos superasse facit.

EDWARD BENSLEY.

The University, Adelaide, S. Australia.

TICKLING TROUT (9<sup>th</sup> S. xii. 505; 10<sup>th</sup> S. i. 154, 274, 375, 473).—A learned and reverend friend informs me that in the days of his youth he often enjoyed this sport in the well-stocked streams of his native parish. This branch of the gentle craft appears also to have been practised at least as early as the thirteenth century. In 'Le Court de Baron,' a book of precedents of procedure in manorial courts, is a case of "taking fish in the lord's pond," and the culprit is made to say in his defence that he was walking by the lord's preserve and watching the fish "pur le grant desir que jeo auvi a une tenche que jeo me mis a la rive, e de mes mains seulement e tut pieinement sanz autre sutilite cele tenche pris e emporte."

NATHANIEL HONE.

FINGAL AND DIARMID (10<sup>th</sup> S. ii. 87, 152).—The legend associated with the Boar's Loch in Glenshee (Perthshire) is contained in a Gaelic poem, a translation of which, under the title 'The Death of Dermid,' is included

in "An Original Collection of the Poems of Ossian, Orrann, Ulin, and other Bards, who flourished in the same Age. Collected and edited by Hugh and John M'Callum. Montrose: Printed at the Review Newspaper Office, for the Editors, by James Watt, Bookseller, 1816." A fuller edition of the poem was published by Dr. John Smith, minister of Kilbrandon, Argyleshire, about 1780.

Dermid appears, under various names, in many of the poems by Ossian and other bards. The following may be quoted as examples: In 'Fingal,' as "Dermid of the dark-brown hair"; in 'Temora,' as "Dermid, son of Duthno"; in 'The Fingalians' Great Distress,' as "the brown-haired Dearmid"; in 'The Banners of the Fingalians,' as "Dermid, the son of Duvno"; in 'The Death of Dermid,' as "Diarmid" and "Dermid, the son of Duivne." There is little doubt that all refer to the same person.

I shall be pleased to lend the querist the book mentioned above.

JOHN T. THORP, F.R.S.L.

57, Regent Road, Leicester.

IRRESPONSIBLE SCRIBBLERS (10<sup>th</sup> S. ii. 86, 136, 196).—Conspicuously placed at various points of that magnificent pile Mont St. Michel in Normandy are notices in French, English, German, and Italian, warning visitors not to deface the walls under pain of a substantial fine. It is pleasant to be able to record that the injunction is fully respected, so far, at any rate, as could be judged from a recent visit paid by myself to that marvel of ages, still undergoing considerable restoration. No doubt the tendency to scribble or carve is much checked by the system of conducted parties, over whose behaviour the guides appear to exercise a commendable vigilance.

By the way, is there not a slight error in the well-known lines as quoted by MR. JAGGARD? "Do not climb at all," I think the words should run.

CECIL CLARKE.

Junior Athenæum Club.

I venture to remark that it cannot be gained that many of the pilgrims from all parts of the world who flock to view the Tower of London inspect with compassion the inscriptions attributed to eminent persons who have been imprisoned therein. In the Beauchamp Tower is the oldest of all, being that of Thomas Talbot, 1462, who took part in the Wars of the Roses. There are similar inscriptions in the Bell Tower and in the Devereux Tower; but with the exception of the Dudley carving, the signature of Philip, Earl of Arundel, and the inscription of the Countess

of Lennox, Darnley's mother, in the Queen's House, few can be assigned with certainty to the most famous prisoners. There is in the wonderful Wallace Collection a charming picture by Fragonard entitled 'Le Chiffre d'Amour,' representing a lady carving her name on a tree (Lord Hertford gave 1,400*l.* for the picture in 1865); but the rude cuttings on the Coronation Chair in Westminster Abbey only induce a feeling of chagrin. The Earl of Durham, when presiding recently at the opening of the Durham Agricultural Show, held in Lambton Park, referred to the practice of cutting names on trees. For this very old custom they had the authority of Shakespeare in the case of Orlando, who carved names on trees in the Forest of Arden, but he asked lovesick swains to remember that that was not the Forest of Arden, but Lambton Park, and advised them to adopt some more manly form of courting.

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Miracle Plays, Moralities, and Interludes.*  
Edited by Alfred W. Pollard, M.A. (Oxford, Clarendon Press.)

To the fourth edition of Mr. Pollard's 'English Miracle Plays' several notable additions have been made, including some illustrations from fifteenth and sixteenth century sources. These are mostly drawn from France or the Netherlands. One from 'The pleasant and stately morall of the Three Lordes and Three Ladies of London,' printed by R. Ihones in 1590, is of English origin, and is supposed to show a performance in a private house of a morality. Many of the designs are taken from Books of Hours for the Use of Sarum or Rome; from 'Le Compost et Kalendrier des Bergers'; from Antoine Vêrard's 'Therence en Francoys,' and other works printed in Paris. The designs to Wynkyn de Worde's 'Hyckscorner' and to 'Everyman' are slightly altered from French sources. In the additions to the notes use has been made of the eminently full and scholarly 'Mediæval Stage' of Mr. E. K. Chambers, to which we drew attention upon its appearance from Messrs. Duckworth & Co. Besides matter from the York, Chester, Towneley, and Coventry Plays, the work gives long extracts from 'The Mystery of Mary Magdalene,' 'The Castle of Perseverance,' 'Everyman,' 'The Interlude of the Four Elements,' Skelton's 'Magnyfycence,' Heywood's 'The Pardoner and the Frere,' 'Thersytes,' and Bale's 'King John,' a useful and representative collection. The introduction and notes are valuable, and the entire work is one that the student of our early drama will do well to keep near at hand. To the theatre of Hroswitha, the tenth-century nun of Gandersheim, Mr. Pollard does scanty justice; but the work is trustworthy and excellent in all respects. It has a useful glossary.

*The Prophetic Books of William Blake.—Jerusalem.*  
Edited by E. R. D. MacLagan and A. G. Russell. (Bullen.)

THIS handsomely printed volume is the first of what, it may be assumed, is intended to be a series of the 'Prophetic Books' of Blake. That all of these are to be issued is not expressly stated, but a second volume is announced as nearly ready, and the title suggests an indefinite extension. No attempt is made to supply the illustrations which constitute in the general estimation the chief attractions of the 'Prophetic Books.' There is a world, eager and enthusiastic, though limited, which seeks to study the words of the inspired mystic, and for such a work of this class is desirable, and almost, it may be said, indispensable. To dwell upon the features and significance of Blake's symbolism, as shown in the 'Jerusalem,' the 'Milton,' and the various other works, is a task which the editors find impossible within their self-prescribed limits of several pages, and from which, with the narrow space at our command, we naturally shrink. Arduous study is, however, requisite to obtain secure interpretation, and we prefer to regard the entire work as an emanation of inspired mysticism, informed with passages of resplendent imagination. Blake's ideas on rime and blank verse, and on the influence of a monotonous cadence such as he finds in Milton and Shakespeare and all writers of English blank verse, are given in his opening address to the public. A few lyrical passages are scattered up and down the text, but constitute, as regards length, an insignificant portion of the volume. There are those who claim to comprehend the symbolism of 'Jerusalem,' and for whom its topographical allusions even have weight. Of such are not we, and a dozen attempts to master the problems lead us only further astray. Numerous splendid passages, however, lighten our quest. We can also tell those of our readers whom symbolism attracts that a treasure-house is open for their inspection.

*Asser's Life of King Alfred, together with the Annals of St. Neots, erroneously ascribed to Asser.* Edited by William Henry Stevenson, M.A. (Oxford, Clarendon Press.)

OF the two aims set before himself by Mr. Stevenson, those of supplying a critical edition of the text of the 'Life of Alfred,' and vindicating the genuineness of the text, the latter is the more easy. The fire on 23 October, 1731, at the Cottonian Library, then recently removed to Ashburnham House, Little Dean's Yard, Westminster, involved the destruction of the only authoritative MS. (Otho A. xii.). Of the many editions of Asser subsequently issued, all contained interpolations from later and less trustworthy works. Wise's edition, published in 1722 by the Oxford University Press, reprinted the original without, as was supposed, the corruptions of Archbishop Parker, and has accordingly been held a fairly pure source. Unfortunately, as is now shown, Wise trusted the collation of the text to James Hill, who executed the task in perfunctory fashion, with the result that most of the alterations and errors of Parker's edition of 1574, which were retained by Camden in his Frankfort edition of 1602-3, and some of Camden's own, reappear. What Mr. Stevenson has done has been to go carefully through such materials as exist. From these, chief among which is Florence of Worcester, he has succeeded in

establishing a twelfth-century text, Asserius de Rebus Gestis Ælfredi. Those portions that are worthy of acceptance, including all copied by Florence of Worcester, are printed in roman text, while the portions that he omitted are given in italics. Mr. Stevenson has also printed as an appendix the so-called Annals of St. Neots, the 'Chronicon Fani Sancti Neoti sive Annales, qui dicuntur Asserii,' with omissions, the nature and extent of which are stated. As regards the authority of the work, Mr. Stevenson holds, with Kemble, Stubbs, and Freeman, and also with Dr. Reinhold Pauli and the best German authorities, that the 'Life' is genuine. It has been impugned by more than one scholar, but its only assailant with whom there is need to reckon is Thomas Wright. Wright was a good antiquary, but his censure was generally passed upon portions subsequently seen to be interpolations. The scholar is now provided with the best and most trustworthy text accessible, and with introduction and notes that cover the field of Anglo-Saxon literature and history.

THE Rev. William Douglas Parish, formerly Chancellor of Chichester Cathedral, who died 23 September, graduated from Trinity College, Oxford, in 1858, taking the degree of S.C.L. He was ordained deacon in 1859 and priest in 1861 by Dr. Gilbert, Bishop of Chichester, and became curate of Fittle, Sussex. Four years later he was nominated by the Dean and Chapter of Chichester to the vicarage of Selmeiston with Alostion, Sussex, which he held till his death. Bishop Durnford appointed him, in 1877, to the Chancery of Chichester Cathedral, but he resigned this office in 1900. His compilations included 'A List of Carthusians,' with biographical notes, and 'The Domesday Book in Relation to the County of Sussex.' He drew up dictionaries of the Kentish and the Sussex dialects, while his book on 'School Attendances secured without Compulsion' (1875) is in its fifth edition. He was a frequent contributor to our columns.

MR. VINCENT A. SMITH, the biographer of Asoka, has written 'The Early History of India,' which the Oxford University Press is about to publish. The period dealt with is from 600 B.C. to the Muhammadan Conquest, including the invasion of Alexander the Great, which has not been treated adequately in any modern volume. It is claimed that this book is the first attempt to give a connected narrative of the events in Indian political history prior to the conquest.

#### BOOKSELLERS' CATALOGUES.

WE commence our September and October notices with the clearance list of Mr. J. Baldwin, of Leyton, Essex, the prices in which are moderate. There are first editions of 'David Copperfield' and 'The Mill on the Floss,' early editions of Scott, and interesting items under Herbert Spencer and Owen Meredith. The list also includes an uncut copy of Leigh Hunt's *Indicator*, a copy of Mark Pattison's 'Isaac Casaubon,' 1875, and some curious old novels, one extending to seven volumes. We wonder what Mr. Arthur Mudie, who has been a strenuous advocate of the one-volume novel, would say to such a work nowadays.

The list of our old friend Mr. Bertram Dobell contains a Collection of Rare Plays. There are

79 items under this heading. Among these we find Fletcher's 'The Faithfull Shepherdess,' acted at Somerset House before the King and Queen on Twelfth night last, 1633; Richard Meighen, 1634, 5l. 5s.; the first edition of Dryden's 'The Duke of Guise,' edges uncut, 1683, 3l. 3s.; and first editions of Sheridan's 'Critic' and 'Pizarro.' Among the rarities under Miscellaneous are the first edition of 'Blank Verse,' by Charles Lamb and Charles Lloyd, 1798, 7l. 7s. (this is beautifully bound by Riviere in crushed blue morocco); the rare first edition of 'Tales from Shakespeare,' 1807, 21l.; the first edition of North's 'Plutarch,' 1579, 4l. 4s.; and Richard Robinson's 'The Auncient Order, Societie, and Unitie Laudable, of Prince Arthure, and his Knightly Armory of the Round Table,' 1583, 12l. 12s. The last work is excessively rare. Robinson was one of the sentinels employed by the Earl of Shrewsbury to watch over Mary, Queen of Scots. Mr. Dobell has also curious books on wine, beer, and spirits, and many of the publications of the Early English Text Society.

Mr. Charles Higham sends us a further selection from his stock of second-hand theological books. These include Roman Catholic and Patristic literature. Among many items of interest we notice two complete sets of 'Tracts for the Times' (Tract 90 is of the first edition in one of these); Mark Pattison's sermons; and a sermon by Froude on the death of the Rev. G. May Coleridge, Torquay, 1847.

Messrs. Iredale, of Torquay, have some autograph letters. There is a characteristic one of Admiral Sir Charles Napier's to a young officer: "Occasions for doing great things come rarely and suddenly, so that if a man's mind be not prepared he cannot take advantage of them, and then talks of being unlucky." There is also a very businesslike communication from the author of 'Proverbial Philosophy,' 1874, to his publishers, Chapman & Hall: "I forgot to state my terms are no loss and half profits." The American portion of the catalogue is long and interesting. Under General are an uncut copy of Burns, 1787, 12l. 12s.; 'The Extraordinary Red Book,' 1816 (this gives a list of all pensions and sinecures; Rundell & Bridge, the silversmiths, had 37,000l., mainly for snuff-boxes intended as presents for foreign notabilities, a two years' bill); Jamieson's 'Scottish Dictionary,' 5 vols., Paisley, 1879, 5l.; Scott Russell's 'Naval Architecture,' 4l., published at 42l.; and 'Memoirs of the Verney Family during the Civil Wars,' 4 vols., 2l. 2s.

Mr. James Miles, of Leeds, has an autumn-clearance catalogue. This he well calls "Bargains in Books." The items include the Library Edition of Dickens, price 6l. 6s.; *édition de luxe* of Fielding, 1882, 3l. 3s.; Balzac, Temple Edition, 2l. 12s. 6d. There are a number of works on art, China, and Japan; also a selection of modern theology from the library of the late Rev. H. Dacre Blanchard. This includes the 'Preacher's Homiletical Commentary,' 32 vols., Funk & Wagnalls, 1892-6, 4l. 17s. 6d., and Neale's 'Essays on Liturgiology,' very scarce, 1867, 2l. 2s.

Mr. Peach, of Leicester, offers some interesting MSS., among which is Christine de Pisan's 'Le Livre du Regime et Gouvernement des Empereres,' &c. The second and third books deal with "femmes des mestiers et femmes des laboureurs." Mr. Peach states that "several of Dame Christine's works were englished and published by Caxton, but so

far as I can ascertain there are no Englishings either in MS. or print of this work, nor can I find a French edition of the text." This MS. is priced at 31*l.* 10*s.* Mr. Peach's short catalogue of 197 items is full of interest.

Among items in the catalogue of Mr. Richardson, of Manchester, we note King's 'Medieval Architecture,' 1893, published at 12*l.* 12*s.*, offered at 5*l.*; Dafforne's 'Modern Art,' price 3*l.*, published at 2*l.*; 'Bibliotheca Curiosa,' privately printed, Edinburgh, 1883-8, 4*l.* 5*s.*; a set of the Camden Society's publications, 1838-98, 22*l.* 10*s.*; Chetham Society's, 1844-1903, 22*l.* 10*s.*; a copy of Littré, 4*l.* 10*s.*; 'The Academy of Armory,' by Randal Holme, Chester, 1688, exceedingly scarce, 15*l.*; the Abbotsford Scott, 1842, 8*l.*; Lavater's 'Essays,' 1792, 5*l.* 10*s.*; Evelyn's 'Diary,' Colburn, 1854, 1*l.* 10*s.*; and Cavendish's 'Wolsey,' 1641, full bound in calf by Riviere, 8*l.* There are also many books on Ireland.

Messrs. W. H. Smith & Son's September list contains a large collection of works in all branches of general literature; also a long and interesting list of new remainders.

We cannot notice Messrs. Sotheran's September catalogue without an expression of deep sympathy with them in the loss they have sustained by the death of their partner, Mr. Alexander Balderston Railton, who died very suddenly on 11 September. We had frequent occasion to seek information from Mr. Railton, and always found him ready and pleased to help us from his vast stores of book-lore. Mr. Henry Cecil Sotheran pays a just tribute to him in the *Publishers' Circular* of the 17th ult., and describes him just as we shall long remember him: "The keen, eager face, the kindly smile which brightened it, the outward look of the man we knew so well." Mr. Railton will ever be remembered with gratitude by British scholars, for when Messrs. Sotheby had in their hands an offer from America for the purchase of the *Bibliotheca Spenceriana* at Althorp, he at once communicated with Mrs. Rylands, who promptly replied, giving instructions to secure the collection at any price.—Messrs. Sotheran's new catalogue opens with a coloured copy of Kingsborough's (Edward King, Viscount) 'Antiquities of Mexico,' 9 vols., imperial folio, very scarce, 1830-48, 105*l.* Other items are a presentation copy from Napoleon III. to Prince Louis Lucien Bonaparte of Thomas & Kempis, *Imprimerie Impériale*, 1855, price 50*l.* (only 103 copies were printed, and 74 of these were retained by Napoleon III. This edition was specially got up for the Paris Exhibition of 1855); first edition of Burns, 52*l.* 10*s.*; Lord Vernon's privately printed edition of Dante, 16*l.* 10*s.*; Gladstone's 'Homer,' scarce, 1868, 2*l.* 2*s.*; and a choice collection of Rowlandson, all first editions, 1800-28, 130*l.* A considerable portion of the catalogue is devoted to Scottish subjects.

Mr. Albert Sutton, of Manchester, has a good general list and a number of books specially relating to Lancashire. This includes Mr. Sutton's list of 'Lancashire Authors,' Manchester, 1876.

Mr. Thomas Thorp, of St. Martin's Lane, has a good miscellaneous list. The items include Cruikshank's 'Almanacks,' in original cloth, uncut, 1*l.* 16*s.*; 'Scenes from the Life of Edward Lascelles,' 1837, bound by Zaehnsdorf, 25*s.*; and Grose's 'Antiquities,' 10 vols. royal 4to, full russia, a fine uniform set of the best edition, 1773-97, 8*l.* 8*s.* Under Kent occur Berry's 'Pedigrees,' 1830, 2*l.* 5*s.*, and Buck's

Views, 1738, 2*l.* 3*s.* Law's 'Serious Call,' first edition, is 7*l.* 7*s.*, and 'A Catalogue of the most Vindible Books in England,' 1668, 3*l.* 3*s.* The introduction to the latter work was attributed to Bishop Juxon, but its writer was discovered to be a bookseller at Newcastle. 'The British Gallery of Portraits,' Cadell, 1822, is 9*l.* 10*s.* There are also a number of interesting tracts.

Mr. Henry T. Wake, of Fritchley, Derby, issues a small catalogue of books, antiquities, and coins each month. That for September is devoted mostly to Quaker literature. The general items include a specimen of early Palissy ware. Mr. Wake's catalogues are neatly written and reproduced in facsimile, but we find them rather trying to the eyesight, and prefer ordinary type.

Messrs. Henry Young & Sons, of Liverpool, have a very interesting catalogue for September. Among many items we notice 'Archæica: a Reprint of Scarce Old English Prose Tracts,' 4to, 1815, 5 large vols., full bound in calf by Bedford, priced at the low sum of 5*l.* 5*s.* (this set was sold in 1874 for 12*l.* 12*s.*); Britton's 'Architectural Antiquities,' 5 vols., 1807-26, 5*l.* 5*s.* (cost 23*l.*); Billings's 'Baronial and Ecclesiastical Antiquities,' original cloth, uncut, 1845-52, 7*l.* 15*s.*; Cassell's *Magazine of Art*, 21 vols., 1879-99, 5*l.* 5*s.*; 'Bibliotheca Curiosa,' complete set, large paper, scarce, 7*l.* 7*s.*; Bunyan's 'Pilgrim's Progress,' with 22 curious sculptures engraved by J. Sturt, 1728, very rare, 3*l.* 10*s.* (there are also several other editions); Cicero, printed at Basle by Hervagian, 1540, 4*l.* 4*s.*; Seneca, 1478, 10*l.* 10*s.*; Fabian, 1559, 10*l.* 10*s.*; Demosthenes, 1532, 5*l.* 5*s.*; Gardiner's 'Cromwell,' 1897, 4*l.* 10*s.*; Warner's 'Hampshire,' 1795, 9*l.* 9*s.*; Francis Drake's 'Yorkshire,' 1736, a very clean and perfect copy, 8*l.* 8*s.*; Ganier's 'Military Costume,' 1882, 4*l.* 4*s.*; and Albert Smith's *Man in the Moon*, a complete set, 5 vols., 1848-50, 2*l.* 15*s.* This amusing magazine was published monthly, and was conducted on lines similar to *Punch*. Messrs. Young have a selection of the publications of the Arundel Society.

### Notices to Correspondents.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

BRUTUS ("Discovery of Noah's Ark").—The paragraph went the round of the papers, as a change from the sea-serpent story, some twenty years ago.

ERRATUM.—P. 230, col. 2, l. 13, for 'Rhind Lectures on Archæology' read *Rhind Lectures in Archæology*.

# BOOKSELLERS' CATALOGUES (OCTOBER).

(Continued from Second Advertisement Page.)

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Published Weekly by JOHN C. FRANCIS, Broom's Buildings, Chancery Lane, E.C.; and Printed by JOHN EDWARD FRANCIS, Athenaeum Press, Broom's Buildings, Chancery Lane, E.C.—Saturday, October 1, 1904.



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## Notes.

## KING'S 'CLASSICAL AND FOREIGN QUOTATIONS.'

ON pp. 387-99 of the third edition (1904) of Mr. King's 'Classical and Foreign Quotations' is a list of *adespota* for which authors and references are desired. I beg to supply the following notes.

1. "Græcum est, non potest legi."—See Dr. Sandys's 'Hist. of Class. Scholarship,' pp. 582-3 :—

"Whenever in his public lectures he [Accursius of Florence, who taught at Bologna, ob. 1260] came upon a line of Homer quoted by Justinian, tradition describes him as saying: *Græcum est, nec potest legi.*" See the references given in Dr. Sandys's foot-notes.

2. GRAM loquitur; DIA verba docet; RHET verba colorat;

MUS canit; AR numerat; GEO ponderat; AST colit astra.

Verba after DIA should be *vera*. See Sandys, pp. 643-4 :—

"The late Latin couplet summing up the Seven Arts.....is well known to many who may not have heard the name of its author, or rather its earliest recorder,"

who, as a foot-note informs us, is the Franciscan Scotist, Nicolaus de Orbellis (Dorbellus), ob. 1455.

3. "Si vis amari, ama."—Seneca, Ep. ix. 6.

4. "Stat crux dum volvitur orbis."—See 10th S. i. 393, where this, the motto of the Carthusians, is said to have been composed by Dom Martin, eleventh General of the Order, in 1233.

5. "Turpe mori post te solo non posse dolore."—Lucan, ix. 108 (in Cornelia's lament for Pompeius).

6. "Ubi lapsus, quid feci?"—I have already pointed out (9th S. xii. 374) that this is a translation of the beginning of l. 42 in the 'Aureum Pythagoreorum Carmen':—

πῇ παρῆβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη;

I may now add that in Erasmus's 'Adagia' ("Domesticum Thesaurum calumniari"), p. 114, col. 2, ed. 1629, it is translated by the Latin hexameter—

Lapsus ubi, quid feci, aut officii quid omisum est?

7. "Vivit post funera virtus."—The earliest date, so far as I know, to which this has been carried back is 1557 (not 1527, as printed in Mr. King's book), when Dr. Caius inscribed it on Linacre's monument in old St. Paul's. The same words, it may be remarked, are on Caius's own monument in the chapel of his college. But the phrase is to be found before this. See G. Sabinus, Eleg., i. 1, 59, "Ut tua morte carens vivat post funera virtus" (cf. 53, "Carmine laudati vivunt post funera reges"). I cannot at this moment give the precise date of the poem, but it is a dedication to Cardinal Albert of Brandenburg, Archbishop of Mainz (ob. 1545).

8. "Vox, et præterea nihil."—Mr. King says, "It is probable that the quotation is merely the Latin translation of Plutarch's anecdote" (Apophthegm. Lacon. incert. xiii.). Xylander's translation of the passage is "vox tu es, et nihil præterea." Lipsius, at the beginning of his 'Adversus Dialogistam Liber,' has: "Lacon quidam ad lusciniam; vox es, præterea nihil." This confirms Mr. King's view.

May I remark, in conclusion, that this new edition of 'Classical and Foreign Quotations' seems to me to be the most interesting and readable book of its kind in the English language?

EDWARD BENSLEY.  
The University, Adelaide, S. Australia.

## THE THINKING HORSE.

(See *ante*, p. 165.)

THERE is nothing new under the sun—not even the thinking horse. We find these animals cropping up from time to time in the sixteenth, seventeenth, and eighteenth centuries.

The best known was Morocco (or Marocco), a bay horse, fourteen years old, belonging to a Scotchman named Banks, who publicly exhibited him in Shakespeare's time. Sir Kenelm Digby says, "Morocco would restore a glove to its owner after Banks had whispered the man's name in his ear, would tell the just number of pence in any piece of silver coin newly showed him," &c.; and Sir Walter Raleigh, in his 'History of the World,' writes that Banks "would have shamed all the enchanters of the world: for whosoever was most famous among them could never master or instruct any beast as he did." The immortal William alludes to him in 'Love's Labour's Lost.' Moth, wishing to prove how simple is a certain problem in arithmetic, says, "The dancing horse will tell you." Morocco, we learn, added to his intellectual attainments other lighter accomplishments, and, shod with silver, danced "the Canaries," a fashionable dance of the time. In 1600 Banks made his horse override the vane of St. Paul's Cathedral amidst thousands of spectators. Whilst this was going on a serving-man came to his master, who was inside the cathedral, and urged him to come out and see the sight. "Away, you fool!" was the answer. "Why need I go so far to see a horse on the top when I can see so many asses at the bottom?" An old pamphlet, published in 1595, called 'Maroccus exstaticus, or Bankes Bay Horse in a Traunce,' &c., has a woodcut representing the animal standing on its hind legs, with dice at its feet. The exhibition took place generally in the yard of the "Bell-Savage" Inn in Fleet Street; but Banks also gave performances elsewhere. In another old book of the day, called 'Tarlton's Jests,' the following story is told:—

"Once when Banks was at the 'Crosse Keyes' with Morocco, Tarlton (who was the favourite clown of Queen Elizabeth's time) came in and placed himself amongst the admiring spectators, upon which Banks, instantly turning to his horse, said, 'Signior'—which was the way he generally addressed him—"go fetch me the veriest fool in the company," upon which Morocco with his mouth draws Tarlton out. Tarlton with merry words said nothing but 'God a mercy, horse!' Ever after it was a by-word through London, 'God a mercy, horse!' and is to this day."

Banks took Morocco to Scotland in 1596, and in a MS. in the Advocates' Library, written by Patrick Anderson, the author says:—

"This man [Banks] would borrow from 20 to 30 of the spectators a piece of gold or silver, put all in a bag, and shuffle them together; thereafter he would bid the horse give every gentleman his own piece of money again."

He also took him, in 1601, to France, when he had exhibitions at the "Golden Lion" in the Rue St. Jacques, and there is an account of him in the notes to a French translation of Apuleius's 'Golden Ass,' printed in 1602. In France the poor animal only just escaped being burnt alive as an emissary of the devil. The astute Scotchman saved Morocco's life by making him select a man out of the crowd who had a cross on his hat, and pay homage to the sacred emblem, bowing and kneeling before him. Many accounts say that ultimately this sad fate did really overtake him, and that both Banks and his horse were burnt as magicians at Rome. Ben Jonson evidently believed this, as he says in his 'Epigrams':—

But 'mongst these Tiberts, who do you think there was

Old Banks the Juggler, our Pythagoras,  
Grave tutor to the Learned Horse; both which,  
Being beyond sea, burned for one witch,  
Their spirits transmigrated to a cat.

Later investigations tend to prove, however, that Banks was still living—and a flourishing vintner in Cheapside—in King Charles I.'s reign, and we trust that Morocco was also spared to die a natural death. It is, however, incontestable that several clever horses met with a sad end. The performing horse of that arch-impostor Edward Kelly, the assistant of Dr. Dee, the celebrated astrologer of Queen Elizabeth's time, was solemnly burnt alive at Prague by order of the Emperor Rudolph; and as late as 1707 an English horse, whose master had taught him to play at cards, met with the same fate at Lisbon. Another case, even later in the eighteenth century, is quoted by James Granger, who says in his 'Biographical History of England':—

"In my remembrance a horse which had been taught to tell the spots upon cards, the hour of the day, &c., by *significant tokens*, was together with his owner put into the Inquisition as if they had both dealt with the devil, but the supposed human criminal soon convinced the Inquisition that he was an honest Juggler, and that his horse was as innocent as any beast in Spain."

Perhaps the same result would be attained if poor dear Hans and his owner were subjected to an Inquisition!

CONSTANCE RUSSELL.

Swallowfield, Reading.

#### HIGH PEAK WORDS.

(See *ante*, p. 201.)

BEFORE much progress can be made in the study of a dialect one has to get used to the pronunciation. The letter *l* is omitted finally, and softened mediately. One day I was

much puzzled on hearing of "a *oatet* place," and did not find out for some time afterwards that *oatet* was the way of pronouncing *altered*. Thus *smoulder* has become *smother* (with long *o* as in *so*), as "the fire smothers." Verbs usually keep the termination in *-en*, as *live*, *singer*, *wanten*. *Maken*, with short *a*, is softened into *main*, as when it is said of untidy boys that "they main some work an' a." Archaic forms survive in many words, as *feld*, field, or *felding*, lying in a field, as when oats have had "too much felding." Green is pronounced *grane*, wheel is *whale*, feed is *fade*, and so on. Ten is pronounced *tane*; a road is a *rade*, as to "go the gain rade." Light, not heavy, is *leyt*. A measure is a *mizzer*; the miners had a *mizzering-day*. The older people say *nawcht* for night, coming near to the German *Nacht*. In most words the guttural sound of *ch* is rare, though it never becomes *sh*. It is sounded like the *ch* in *church*. I have a book, printed in 1726, which belonged to an ancestress of mine who was born and lived in the Peak. In it she has written:—

When upon a thought of whether  
Or not your burn'd,  
The *nictet* upon the point  
The more easealy your turn'd.

She was sister of Dr. Charles Balguy, who in 1741 translated the 'Decameron,' and in 1733 she ran away to be married. Now if *nigher* could be pronounced *nictet* at this period, one may judge how strong the guttural *ch* must have been. A plant is sometimes spoken of as feminine, as "she wa' a little bit of a plant last year." Rabbit is pronounced *rappit*; a *rappit-hout* is a rabbit's burrow.

Having now been able to consult the 'New English Dictionary' and the 'English Dialect Dictionary,' I am not so likely to mention words which are recorded in them, though I ought to say that two sections of the latter work were missing from the library in which I consulted it. To turn again to farming words, the first furrow made in ploughing is called the *newun*, and the second the *by*. Dr. Sweet in his 'A.-S. Dictionary' marks *nīwung*, a rudiment, as a word "formed in slavish imitation of Latin." It may be a good English word for all that. When the wheat crop is backward in spring, and turns yellow from want of moisture, they say that it *flecks*. I am told that "lay ground generally flecks," and that "the crop begins a-fleckin' when it is short of manure." "It never flecks," they say, "but when it is two or three inches high." The time when the crop *flecks* is in May, and these lines are said:—

He that looks at his corn in May  
Goes weeping away;  
He that looks again in June  
Goes home singing a merry tune.

The word seems to be the M.E. *flecchen*, from Lat. *flectere*, to turn. When stalks of wheat have been blown across each other by the wind, so that it is not easy to mow them, they are said to be *crawdelt*. This seems to be identical with the dialectal *croodle*, to cower down, but the word is here used in another and perhaps older sense. It means entangled. I heard two men bargaining about the cost of mowing a hayfield, when one of them said he would do it, including *th' hackins*, for five shillings. The *hacking-ground* is the ditch or steep bank at the border of a field, which cannot be mown by the machine or even cut by the scythe in the usual way. The process of cutting the grass on the *hacking-ground* is called *dodging*, and the man who does the work is said not to mow it, but to *dodge* it. This may be the oldest sense of that obscure word, and it seems that *hacking* and *dodging* have here the same meaning. If you watch a man as he is *dodging* you will see that the work is not easy to do, for, to say nothing of the steep bank, a fallen stone here or a bush there impedes the scythe. Animals are said to *trashel* or *trassel*, i.e., trample on, the grass. To *fettle* often means to fetch, as to "fettle oats out of a field." In the 'E.D.D.' the word is derived from M.E. *fellen*, to make ready. It is more likely to be the frequentative of the M.E. *feten*, to fetch. When they *fettle* the dirt out of the nooks of houses before the wakes they fetch it out. Where the underlying rocks are of limestone the fields are waterless, so that the cattle have to drink from artificial *daums* or *domes*. These are shaped like a basin or an inverted bell; they are perfectly round, and are from ten to twenty feet in diameter. They are lined with stone and puddled with clay. They are also called *meres*. *Shullings* are groats: "some calls 'em oats, an' some calls 'em shullins." "Groats," I was told, "are *shulled* oats." To *shull* is to shed: "cows shull their hair about March." *Endaways* means always, as "fowls in a garden are tiresome endaways." The field scabious (*Scabiosa arvensis*) is called *odod*, the first *o* being sounded as in *so*.

When the moon is surrounded by a halo of mist or cloud they say that "the moon wades in weather," and that rain is coming. This phrase is often used, and it never varies in form, though I have once heard it applied to the sun, as "the sun wades in weather." A similar expression occurs in the A.-S. poem on 'The Fight at Finnesburg': "nū scyn-"

*pes mōna waðol under wolcnum*," which may mean "now shines the moon, wading (wandering) amid clouds." Still it is far from certain that *waðol* means wandering. But one thing is clear, which is that *weather* is here equivalent in meaning to *wolcen*, cloud. In referring to the passage from 'Finnesburg' Jacob Grimm says in his 'Deutsche Mythologie' that *wadel*, *wedel*, means that which wags to and fro, and Mr. Stallybrass, his English editor, says, "The English *waddle*, which is the same word, would graphically express the oscillation of the (visible) moon from side to side of her path."\*

I thought I had seen the word *flampy*, meaning flaccid, either in the 'N.E.D.' or the 'E.D.D.' and was surprised not to find it there. In the Peak one hears of bacon being "soft and flampy." When a cow is not well fed, and her flesh is not firm enough, she is said to be *flampy*. In my 'Sheffield Glossary' I have given the word *flem* as applied to flaccid butter, but no other instance is yet recorded. In March or April when a cow sheds her hair she is said to be *bloomy*, or to "have a good bloom on," but as winter approaches, and the hair begins to stand on end, she is *penny*. Suspense is a Latin word "not understood of the people," and instead of it they say *hotty-motty*. Thus, if you are trying to buy a field, and cannot bring the man to a point, you "should keep him in hotty-motty a while." One day as a man was cutting a thick piece of wood with an adze I heard his brother, who was standing by, say "thou'rt splittin' it a' to *ribbins*." A *ribbin* is here a splinter, and I have heard shavings of wood called *ribbins*. Does this illustrate the history of the *ribbon* which adorns a woman's bonnet?

The custom of heaving or lifting women at Easter is known in many villages of the Peak as *cucking*, and Easter Monday is sometimes called *Cucking-day*. In Castleton, Bradwell, and other villages, Easter Monday is also known as *Unlousing-day*, i.e., releasing-day, probably because the abstinence of Lent was then at an end.† When a young woman came out of her house in the morning of Easter Monday the young men used to say "kiss or cuck." If she refused the proffered kiss the young men came in the evening and *cucked* her, or lifted her up. At Castleton the women *cucked* the men on Easter Tuesday, and a story is told about a man who was *cucked* so often that, in his anguish, he fell

on his knees, and implored an old woman who was driving a cow home not to *cuck* him. *Cucking* was a very rough practice, and at Castleton it was sometimes done by two men who put a "fork stale" (handle) under the girl's legs and lifted her up therewith. More frequently the men seized her by the arms, tossed her up, and caught her as she fell. The custom is now generally abandoned, for of late years it has led to charges of assault being made before the magistrates. At Bradwell, however, it is said that there were more girls seen walking out on *Unlousing-day* than on any other day. From what has been said it will be seen, I think, that a *cucking-stool* is a lifting-stool.

S. O. ADDY.

(To be continued.)

JANE CLAIRMONT'S GRAVE.—As considerable obscurity exists about the latter, as about the earlier, years of Jane Clairmont—Shelley's "Constantia"—it may not be unnecessary to give the inscription upon her tomb. Mr. William Graham in his 'Chats with Jane Claremont' (*Nineteenth Century*, 1893-4) stated that she was buried in the Municipal Cemetery at Trespiano; later it has been said in print that the place of her sepulture was at the Badia a Ripoli; but neither of these statements is correct. She really lies in the Campo Santo della Misericordia di Sta. Maria d'Antella, a village to the south-east of Florence, and the inscription (below a cross) upon her tomb reads thus:—

In Memory of

Clara Mary Constantia Jane Clairmont,  
born April 27, 1798, died March 19, 1879.  
She passed her life in sufferings, expiating not only her faults, but also her virtues.

If the dates upon this tombstone are correct, it will be seen, therefore, that she was eight months younger than Shelley's wife Mary Godwin, who was born (*vide* Mrs. Marshall's 'Letters,' vol. i. p. 4) on 30 August, 1797.

A. FRANCIS STEUART.

PAINTING ON GLASS.—In January this year there was held in London an interesting exhibition of glass pictures, and as such things have recently come very much to the front, perhaps the following receipt may be worth placing on record. It is one of a large number of receipts (many of them very extraordinary) contained in a MS. book dated 1752. I give the original spelling:—

"To paint upon glass.—Take a Massatento Print and soak it in Water, cold water over night, or a few hours before you use it. Then take it put it between two cloth and pat it to take the water out of it. Then have ready a peice of Glass full as big

\* English translation, p. 712.

† I have said more on this word in my 'Household Tales,' &c., p. 115.

as the print; brush it over nicely with Canada Balsom or Venes Turpintin, put the print side of the Print to the Glass, and lay it smooth and close on the Glass; then let it lay a little while then roll of the paper gently with your Finger leaving only the scin of the Massantento print on the Glass, let it lay till next day then paint it on the back, put all the light shades on first, and so finish painting it."

CHARLES DRURY.

12, Ranmoor Cliffe Road, Sheffield.

**HISTORIC CUMBERLAND OAK.**—The following cutting may be worth preservation in 'N. & Q.' :—

"There has just been erected at Brampton, near Carlisle, a memorial stone to mark the site of an historic oak, known as the Capon Tree, 'upon whose branches,' so runs the inscription on the stone, 'were executed, 21st October, 1746, for adherence to the cause of the Royal line of Stuart, Colonel James Innes, Captain Patrick Lindsay, Ronald Macdonald, Peter Taylor, Michael Dellord, and Thomas Park.' The memorial is a column of red sandstone, standing about 11½ ft. high, and designed by Mr. E. Stevens, a Newcastle artist. The stem of the cross is about 15 in. wide, and rises from the base, formed of two 6 in. steps, up to the wheel head, which is 2 ft. in diameter. In the centre of the head is a worked cross, and in the corners Celtic knotwork patterns, the whole being encircled with a simple cable design. The tree used also to be a resting-place for the Judges of Assizes on their way from Newcastle to Carlisle."

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

**THOMAS BEACH, THE PORTRAIT PAINTER.**—The placing of a mural brass in All Saints' Church, Dorchester, to the memory of this almost forgotten English portrait painter is a tardy recognition of one of our most celebrated portrait painters in the eighteenth century. Beach was a pupil of Reynolds, and painted the portraits of many famous contemporaries, some of which, it was claimed, were equal to those of his great master himself. He was born at Milton Abbey, Dorset, and buried in All Saints' Churchyard, Dorchester. No other memorial than this apparently exists to his memory.

FREDERICK T. HIBGAME.

**CALVIN'S 'INSTITUTES,' 1536.**—M. J. Bonnet in the *Bulletin de la Société Historique du Protestantisme Français* for November, 1867, pointed out a significant omission in later editions of Calvin's famous masterpiece. In the first edition we read :—

"Les excommuniés, ainsi que les Turcs, les Sarasins et autres ennemis de la religion, ne devaient être ramenés à l'unité que par la persuasion, la clémence, la prière."

From later editions these words are excluded. I borrow this from Albert Réville, 'Histoire du Dogme de la Divinité de Jésus Christ,'

third edition (Paris, Félix Alcan, 1904), p. 130. The great Swiss Reformer followed the example of Augustine, whose recantation of the principles of tolerance long served to justify all the cruelties of the stake.

JOHN E. B. MAYOR.

Cambridge.

**FITZGERALD'S SONG IN TENNYSON'S 'MEMOIR.'**—At pp. 220-21 of the second volume of this 'Memoir' there is a letter from FitzGerald to Tennyson, dated December, 1877, which concludes with the tag of an old Suffolk folk-song :—

O but then my Bil-ly listed,  
Listed and cross'd the roaring main :  
For King George he fought brave-ly  
In Po'tig'l, France, and Spain :  
Don't you see my Billy a-coming,  
Coming in yonder cloud :  
Gridiron Angels ho-vering round him,  
Don't you see him in yonder clouds ?

No one, I fancy, has yet traced the origin of these lines, but in turning over some letters addressed to me by the late Francis Hindes Groome, I have found one in which he states that they were contributed to *Suffolk Notes and Queries*, of which Groome was the editor, by "Paulinus," i.e., the Rev. R. N. Sanderson, a master in Ipswich School. He got them from a parish clerk in the Waveney Valley, and FitzGerald, who was a contributor to *Suffolk Notes and Queries*, must have borrowed them from that periodical.

W. F. PRIDEAUX.

**JUNIUS.**—A notice of Richard, Earl Temple, in 'D.N.B.' throws unmistakable light on Junius's Letter to the King, and points as a finger-post to the author. For certain Lord Nugent, as Crito, would have been more circumspect if not assured that Junius would be unmasked in due time. Lady Grenville's instructions alone to her steward infer breach of faith somewhere and give rise to inquiry.

Why did Lord Grenville "closely" seal his Junius packet if any necessity remained for him to reopen it ?

If concealment was his sole object, why did he not destroy the packet himself ? How could Lady Grenville know it related to Junius unless he told her ? Why did she preserve it while she lived unless verbally instructed by him ?

Did a breach of faith lie at her door, or where ?

In answering my inquiry, her steward allowed me to suppose the packet was opened when the family, on deliberation, decided to disclose nothing. Most probably he knew both the fate of the packet and (by the

strategic entry in his copy of Junius) the secret name. Doubtless the Duke of Buckingham took part in the family deliberation, and, as he knew the secret independently, the packet was destroyed.

The Rev. Mackenzie Walcott's statement that a portrait of Richard, Earl Temple, was at Boconnoc, reminds me that the steward in showing me the family portraits in early days particularized one as of special interest, he knew not why.

For more the unfamiliar reader can refer to 7<sup>th</sup> and 8<sup>th</sup> S. In my opinion, the evidences already adduced are conclusive enough to set the long-standing question at rest.

H. H. DRAKE.

**LINK WITH THE PAST.**—In the *Manchester Guardian* of 16 September is a note in regard to

"the anniversary of that great event in railway history the opening of the Manchester and Liverpool line on September 15, 1830, which began in such excitement and ended in such gloom. Mr. Huskisson, M.P. for Liverpool, who rode in the fatal train that conveyed the Duke of Wellington, was killed by another train while speaking to the Duke. There is an old lady still living at Harrow who travelled in the train that ran over Mr. Huskisson. That by itself is astonishing enough, but one can make it sound more astonishing by enumerating the head masters of Harrow during Mrs. Rotch's residence there. They are—G. Butler, Dean of Peterborough; G. T. Longley, Archbishop of Canterbury; Christopher Wordsworth, Bishop of Lincoln; C. J. Vaughan, Master of the Temple; H. M. Butler, Master of Trinity; J. E. C. Weldon, Bishop of Calcutta; and the present Head Master, Dr. J. Wood."

A. F. R.

**SIR EDWIN ARNOLD.**—The following cutting from the *Standard* of 23 September may prove interesting to many of your readers, and is a record of a custom of hoar antiquity now revived:—

"The urn containing the ashes of Sir Edwin Arnold was yesterday conveyed to Oxford by his son, and placed in the chapel of University College. An arched niche of alabaster had been prepared in the wall, in which the urn, a replica of an Etruscan urn now in the British Museum, was half sunk. Beneath it is a tablet of black marble, edged with alabaster, upon which is the following inscription: 'In Memory of Sir Edwin Arnold, M.A., K.C.I.E., C.S.I., some time member of this College, and Principal of the Deccan College, Poonah. Born, June 10, 1832; died, March 24, 1904; whose ashes are here deposited. Newdigate Prizeman in 1853, he found in his sympathy with Eastern religious thought inspiration for his great poetical gifts.'"

There is a slight error in the date of his Newdigate—'The Feast of Belshazzar'—which I heard him recite in the Sheldonian Theatre in 1852, and not in 1853. In the latter year he recited a complimentary copy

of English verse at the installation of the Earl of Derby as Chancellor.

I knew him very well at that time, and remember well his skill as a *raconteur*. The works of Edgar Allan Poe were at that time becoming known in England, and he used to recite to us such stories as the 'Murders in the Rue Morgue,' the 'Mystery of Marie Roget,' and the 'Descent into the Maelstrom.'

Urns, instead of being ornamental on monuments, as in former years, are now made useful as cinerary. Sir Thomas Browne thus alludes to the custom in his fine treatise on 'Urn-Burial':—

"To be knay'd out of our Graves, to have our Sculls made drinking Bowls, and our Bones turned into Pipes to delight and sport our Enemies are Tragical abominations escaped in burning Burials."—Chap. iii.

And now the skull of the stately writer rests in the Norwich Museum in a casket made of crystal glass with silver-gilt mountings (see 9<sup>th</sup> S. ix. 85 for a description).

The following beautiful lines from Propertius may, with some slight alterations, be applicable:—

Hic carmen media dignum me scribe columna,  
Sed breve, quod currens vector ab urbe legat;  
Hic Tiburtina jacet aurea Cynthia terra.  
Accessit ripæ laus, Aniene, tuæ.—Lib. v. 83.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**PREHISTORIC CROCODILE.**—The *Spalding Free Press* for 25 August contained the following:—

"Another Find at Fletton.—Another of those remarkable discoveries which have rendered the clay fields of Greater Peterborough so famous in geological circles was made a few days ago in the deep Oxford clay at Messrs. Beeby's brickyards at Yaxley. Some twenty feet or more from the surface, men came across the huge head of a prehistoric monster of the alligator type. The jaws, some two feet in length, were broken off below the cavity of the eye, and were firmly welded together by untold years of pressure. It appeared that the remains were those of an enormous specimen of crocodile of the *Steneosaurus* family. The find has been taken care of by Lieut. Beeby, who is making a study of fossilised remains found in the clay of Fletton and district."

This seems to be a similar find to the one at Whitby in 1758, of which I gave an account at 9<sup>th</sup> S. xii. 195.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

**HAWKER OF MORWENSTOW.**—All admirers of the poetry of Robert Stephen Hawker, the Cornish poet, will be glad to know that at length a worthy memorial has been erected to him in the ancient church of Morwenstow, where he ministered for so many years. The



memorial takes the form of a very beautiful window embodying all the local scenes and legends commemorated in his verse. Ever since his death in 1875 it has been hoped that the venerable church so closely identified with him for over forty years would one day contain a monument worthy of its famous vicar, and it is chiefly owing to Lord Rosebery that after nearly thirty years this has been done. It is interesting to note that the window was unveiled by Hawker's successor, the Rev. John Tagert, who is now over eighty years of age.

FREDERICK T. HIBGAME.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

O'NEILL SEAL.—In No. 48 of the *Irish Penny Journal* of 29 May, 1841, there is an article referring to a seal adorned with the arms of O'Neill, found in the vicinity of Magherafelt, in the county of Derry, and then belonging to the collection of the Dean of St. Patrick. Can any of your erudite readers tell me where this collection is to be found, and if I can anywhere find traces of this family seal?

O'NEILL, COMTE DE TYRONE.

Lisbon.

MORRIS DANCERS' PLANTATION.—There is a spot marked with this name in the Ordnance map of Nottinghamshire. It is on the edge of Sherwood Forest, about a mile north of Thoresby Hall. What was the origin of this name? Can there have been a glade in the wood where morris dancers were allowed to practise their sword dancing? I can recollect that more than forty years ago a set of morris dancers used to come in the springtime to Ecclesfield Vicarage, near Sheffield, and perform intricate sword dances on the lawn. They were dressed quite differently from the morris dancers who came at Christmas. They wore dark green suits, with ribbons of the same colour hanging in short streamers, and they were called Sherwood Foresters. I believe their jackets and short trousers were made of velvet or corduroy. They sang a song beginning:—

Bold Robin Hood  
Was a forester good  
As ever drew bow  
In the merry green wood.

And there was a refrain to each stanza:—

The wild deer we'll follow.

I should like to know whether any one else remembers these Sherwood morris dancers. Had they any connexion with the plantation at Thoresby?  
HORATIA K. F. EDEN.  
Rugby.

NELSON ANTHOLOGY.—I am compiling an anthology in praise of Nelson, and shall be glad to receive information as to where such poems may be found. The present Earl Nelson informs me that a volume of poems on the great admiral was produced many years ago. Can any one give me its title and the name of the publisher? Original poems will be welcomed.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

SIR WALTER L'ESPEC.—How was Richard Speke, of Whitelackington (under age in 30 Henry II.), related to Sir Walter l'Espece, of Rievaulx and Kirkham?

CONSTANCE RUSSELL.

Swallowfield, Reading.

WIFE DAY : WIFE TEA.—I desire information on this old Cumberland custom for insertion in a supplement I am preparing to my 'Glossary of Dialect of Cumberland.' I am told that the following appeared in 'N. & Q.' before August, 1876: "A friend from the North sends me some notes on an old custom practised in Cumberland. The day after the christening," &c. Can any one supply the reference?  
E. W. PREVOST.  
Ross, Hertford.

"CHRISTIANÆ AD LEONES."—I recently visited the Art Gallery at Bath, and there saw a picture which in the catalogue was designated "Christianæ ad leones." May I ask whether this use of the feminine form of Christianus can be justified; and, if so, whether the title ought not more properly to run "Christianas ad leones"?

V. O. B.

[Christianas is better.]

FOREIGN BOOK-PLATES.—Can any of your correspondents oblige me with information concerning the owners of the following armorial book-plates?

1. Quarterly, 1 and 4, Or, three martlets sa., a chief of the last; 2 and 3, Az., a Pegasus or. In pretence, Paly of six or and az., on a chief gu. a lion pass. guard. or. The shield is ensigned with a mitre and pastoral staff, and below is inscribed "E Bibliotheca Dabatis Fauvel."

2. Quarterly, 1 and 4, Az., an eagle displayed arg., on a chief or three roundels gu.; 2 and 3, Az., a crowing cock arg. Supporters, two greyhounds collared. Ensigned with a

coronet of nine balls, a mitre and pastoral staff; on a ribbon below "B. H. de Fourey."

3. Quarterly, 1 and 4, Gu., a dimidiated eagle displayed or; 2 and 3, Az., an arm extended from the dexter side, grasping a scimitar upright. In pretence, Az., a lion ramp. arg., facing the sinister, grasping a sword upright. Supporters, two lions. Crest, three ostrich feathers issuing from a coronet of nine balls, with the motto, on a ribbon round the feathers, "Prudentia." Ensigned by two lances, each with a square flag, Az., a bend arg. Motto below the shield, "Un dieu, un roi, un amour."

4. On the shield a ducal coronet, issuant therefrom two palm branches, in base two swords in saltire. The shield ensigned with a bishop's hat.

5. Quarterly, 1, Gu., two dragons ramp. supporting in their paws a coronet; 2, Az., an eagle displayed sa.; 3, Or, a man on horseback gu., in his right hand a sword; 4, Arg., man's face with moustaches and wings. Supporters, two eagles. Ensigned with a crown having eighteen pearls on the bridge and an orb surmounted by a cross. Initials below the whole "P. P. T." Pendant from the shield a Maltese cross, with an eagle displayed thereon. Mottoes, "Nec temere nec timide" and "Pro fide, rege et lege."

F. SYDNEY WADDINGTON.

243, Queen's Road, Dalston, N.E.

SCHOOL COMPANY.—Where can I find an extended account of a school company which maintains some sixty proprietary schools in England? D. M.

Philadelphia.

I MAJUSCULE.—Can any of your readers inform me why the pronoun I is written with a capital letter?

Queries inserted in other periodicals have failed to elicit a satisfactory explanation.

LOUIS C. HURT.

"Jesso."—I have an earthenware bedroom set with the word "Jesso" written on it. The makers are Morgan, Wood & Co. I shall be much obliged if any one can tell me the meaning of the word and the date of the set.

M.A.OXON.

[Is the word a variant of *gesso*? See the 'N.E.D.,' s.v.]

DENNY FAMILY.—I should be glad of any information regarding MSS., &c., relating to the above family, or the whereabouts of portraits, &c. I am engaged in making collections with a view to producing an extensive history of the Denny family—their ancestors and descendants, which would in-

clude, amongst others, the following families: Troutbeck (*ante* 1550); Champenowne (*ante* 1600); Edgcumbe (*ante* 1620); Roper, Viscounts Baltinglass; Maynard, of London, and Curryglass, co. Cork; Coningsby, Earl of Coningsby; Day, of Kerry; Lyster, of co. Roscommon.

I am particularly desirous of information on the following points:—

1. Does any description exist of the monument erected in St. Benet's, Paul's Wharf, London, to the memory of Sir Edmond Denny, Baron of the Exchequer in 1520?

2. Whose are the following arms quartered by Denny (before Troutbeck, brought in *temp.* Hen. VII.):—Or, a fesse dancet. gu., and in chief three martlets sable?

3. Whom did the Rev. Hill Denny, of Herts, marry? and what became of his son William, B.A. Oxon. 1729–30, *æt.* twenty, and, *circa* 1743, of Cheshunt, Herts, and a cornet in the Duke of Montague's Regiment of Horse? (Rev.) H. L. L. DENNY.

Londonderry.

LUDOVICO.—I have a painting of 'Cupids with Garlands,' exhibited many years ago under the name of Ludovico. I cannot find this name in either Bryan or Pilkington. Will some one kindly tell me the real name of the artist? The picture is very old, and certainly of the Italian School.

C. P. TABOR.

JACOBITE VERSES.—Upwards of ten years ago I quoted from J. R. Best's 'Four Years in France' (see 8th S. iv. 466) a jingle which connects George I. with turnips, pointing out that at Norwich Assizes, 2 August, 1716, a certain Mr. Matthew Fern, who had drunk the exiled monarch's health, and called George a "turnip-hougher," had been condemned to a year's imprisonment and a heavy fine (Salmon, 'Chronological Historian,' p. 364). At the time of writing I did not understand why turnips, in the mind of the Jacobite verse-writer and Mr. Fern, had become connected with George I. In reading Thomas Hearne's 'Remarks and Collections,' I have found the reason. I transcribe the passage, which some of your readers may like to see:—

"Jan. 31 [1718]. There is a Ballad handed about both in MS. & print, called 'The Turnip Hoer.' The Author is said to be one Mr. Wharton, a young Master of Arts of Magd. Coll. It is a Satyr upon K. George, who when he first came to England, talk'd of turning St. James' Park into Turnip Ground, & to imploy Turnip Hoers."—Vol. vi. p. 134 (Oxford Historical Society).

If the ballad be yet in existence it would be well if it were printed in 'N. & Q.' As to Mr. Fern, who got into such serious trouble

for a very slight offence, it would be of interest to have some account of him. **ASTARTE.**

**JACOB COLE.**—Upon p. 485 of "St. John the Evangelist, Westminster: Parochial Memorials. By J. E. Smith, Vestry Clerk of St. Margaret and St. John the Evangelist," issued in 1892, occurs the following addition to the account of a vestry meeting held on 6 April, 1848:—

"After the excitement had subsided Mr. Jacob Cole, an active member of the parochial boards, whose harmonious efforts never failed to add to the enjoyment of the convivial gatherings, introduced a sketch of the proceedings in the form of a song. As some of the seniors in the parochial circle may welcome so pleasant a reminder of bygone times, and as some of the juniors may allow that the facetiae of their predecessors were not entirely devoid of merit, the composition is, by the courtesy of Mr. Warrington Rogers, here reprinted."

Can any reader kindly direct me to printed copies of Jacob Cole's compositions other than the one above noted and those under-mentioned? All in the latter category are in my copies accompanied by music:—

The Royal Rooks.  
The Chapter of Misses.  
The Cold Reception.  
Fire and Water.  
The Queen's Coronation.  
The Weather.

The Overseer. [See 8th S. ii. 116.]

Dear Kate, thy charms were like the rose.

I thought my joys of life complete.

Take him and try.

The Miseries of a Lord Mayor. [Also a "New Edition" of the same.]

**CHARLES HIGHAM.**

169, Grove Lane, Camberwell, S.E.

#### AUTHORS OF QUOTATIONS WANTED.—

- Two constant lovers joined in one  
Yield to each other—yield to none.
- In all she did  
Some figure of the Golden Time was hid.  
(? Dr. Donne.)  
**MEDICULUS.**

**DALE FAMILY.**—I shall be grateful to any one who will put me into communication with the representatives of any male branch who claim descent from Edward Dale, of Tunstall, co. Durham, fl. 1670. See pedigree in Surtees's 'History of Durham,' vol. ii. p. 251.

(Rev.) T. C. DALE.

115, London Road, Croydon.

**ARDAGH.**—Can any reader of 'N. & Q.' tell me if a person of this name was a member of the Irish House of Commons for King's County, and afterwards became Speaker? His great-grandson (b. 1751) states this in a letter. This family originated in co. Louth,

and had property there and in Drogheda. Members of the family were living in the city of Dublin in the fourteenth, fifteenth, and sixteenth centuries. In 1640 their descendants removed to King's County. Any information regarding this family previous to 1640 will be very gratefully received, or confirmation or rejection of the Speakership tradition.

**FRANCESCA.**

**TICKENCOTE CHURCH.**—I should be glad to be confirmed in my opinion that this church has the largest Norman arch of any church in England.

**JAS. CURTIS, F.S.A.**

**JOHN TREGORTHA, OF BURSLEM.**—John Tregortha, of Burslem, was a printer who printed and published several works in that town in the early years of the nineteenth century. I should be glad to know something of his parentage, parish of origin, and descendants.

**GREGORY GRUSELIER.**

**EXCAVATIONS AT RICHBOROUGH.**—On 23 February, 1870, the late Mr. J. W. Grover described to the British Archaeological Association some excavations at the Roman station at Richborough. What are the details of these excavations? They are not set out in the *Journal*.

**T. CANN HUGHES, M.A., F.S.A.**

Lancaster.

**WITHAM.**—What is the origin of the place-name Witham? In an Essex guide-book the name, which is in that county given to a stream, is said to be derived from *with* or *guith*, signifying "separating," and *avon*, corrupted into *-am*=a river; but further up the same stream, upon which is the town of Braintree, is called the Brain, and higher up still Podsbrook. The name Witham also occurs as the name of a river in Lincolnshire. Does it there divide two parishes, as the stream upon which the village of Witham in Essex stands is said to do? Can the same derivation be advanced of Witham in Somersetshire? It would not appear to be so, as the name there is applied not to the stream, but to the parish. Does it signify that this parish separates the King's Forest of Selwood from some one else's land? or may the derivation be from *wite*=a fine, and Witham be an estate forfeited to the king?

It was suggested by a thirteenth-century chronicler that the name had been given to the Somersetshire place by a species of prophetic instinct, and that it is really *Wit-ham*=a home of wisdom, because of the presence there, as prior of the Carthusian monastery, of St. Hugh of Lincoln. See *Somerset. Arch.*

*Soc. Proc.*, vol. xxxix. (N.S. xix.), pt. ii. p. 11, n. 24, and 'Magna Vita S. Hugonis,' *Rolls Series*, p. 67. But this can scarcely be accepted at the present time as a satisfactory explanation of the origin of the word.

H. W. UNDERDOWN.

### Flags.

#### THE TRICOLOUR.

(10<sup>th</sup> S. ii. 247.)

EVERY one at all conversant with the history of flags knows that the adoption of red, white, and blue at the French Revolution was no new thing. The colours pervade the whole French naval history, certainly from 1545, when they must have been worn by the French ships under Annebaut, whose arms were Gules, a cross vair; for by the "ordonnance" in force the ships wore the colours of the admiral's arms. The order of colours was, at that date, probably a matter of taste; and so it continued. Bouillé ('*Les Drapeaux Français*') gives numerous illustrations of flags of land and sea use, in which it can easily be seen the red, white, and blue predominate. Thus, p. 232, *Flamme des Galères*, longitudinal stripes, blue, white, red, charged with yellow fleurs de lis, "sous Louis XIV."; and "Etendard des Galères," also "sous Louis XIV.," longitudinal, red, white, red, charged with the royal arms, azure, three fleurs de lis or, surmounted by royal crown or. Earlier still, we have, p. 223, "pavillon Français, 1462," blue hoist, charged with three fleurs de lis; white fly, charged with one large red ball. 1583, a white cross; the quarters, 1 and 4 red, 2 and 3 blue. And "flamme, 1583," blue, white, red, horizontal. These instances are sufficient to show that there would be nothing very extraordinary in the French ships in the picture referred to wearing a flag similar to the modern tricolour. But in point of fact they do not. I know the picture—we had it at the Naval Exhibition at Chelsea in 1891, and it is reproduced in Colomb's '*Naval Warfare*,' p. 128—and may say there is nothing at the mastheads that can properly be called a flag. Vanes there are, but these are indistinct, and may, or may not, be blue, white, red, as in the modern French ensign. I refreshed my memory by writing to Admiral Henderson, the present Admiral Superintendent, who answers that the colours are indistinct, but "in one the inner part (sc. the hoist) looks as if it might have been red. I don't think it could be sworn to." But if red, then not the modern

tricolour. That with the three colours, if in stripes, white should come in the middle was, irrespective of the heraldic law, almost a necessity; blue and red in juxtaposition set the teeth on edge. In the Dutch flag the "Oranje boven" fixed the position of the red, when in stripes; in the French the arrangement was doubtful, and in the first revolutionary flag it was red, white, blue, counting from the hoist. In 1794 it was changed to blue, white, red, and so it continued at sea; but in 1848 it was changed—on the principle, dear to all radicals, that whatever is, is wrong—to red, white, blue; to be recharged, after a few weeks of loudly expressed discontent, to the blue, white, red. I remember the late Sir Cooper Key telling me that he was at Palermo at the time, when one mail brought the French ships there the order to make the change, and the next, an order to change back again—"as you were."

But all this is, or ought to be, familiar to every one who has, even cursorily, looked into the history of the flag. The antiquity of the tricolour in our own country is perhaps not so familiar. Some five-and-twenty or thirty years ago, I went to Aberdeen by steamer, and going down the river took an opportunity to question the captain about the flag which I had seen flying over the company's office at the wharf, and which was then flying at our foremast head. "Captain," I said, "do you mind telling me why, at your wharf and here, at the fore, you are flying the French ensign?" "No, sir," said he with decision. "No?" echoed I. "But, look, you don't mean to say that isn't the French flag?" "Well, sir," he answered, "the French fly it, but it's ours; it's the flag of the company, and dates back to the time of the Union. All through the eighteenth century it was worn by the old Aberdeen smacks." "That may be," I said; "but I fancy you might have trouble if you met a French man-of-war." "I don't know about that," he replied; "but it's quite certain that it was our flag before it was theirs."

I think we may say it is the Scots blue, the English white and red. I am sorry to say that I have not seen an Aberdeen steamer since; but I do not suppose the company have felt it necessary to change their old flag. I am sure I do not see why they should, though the captain of a French man-of-war might think differently.

But to return to the Devonport picture. It does not seem to represent any reality. The fight is altogether imaginary—as imaginary as the naval action described in wondrous detail in Fenimore Cooper's '*Two Admirals*.'

The ensign attributed to the English ships has never been worn since the early days of James I., and the "Virgin and Child" on the sterns is quite impossible. Admiral Henderson tells me that on one of the sterns, the left-hand one, it is quite plain, "there is no doubt whatever" about it; the other is not quite so clear, and he thinks the female figure is wearing a crown. Whatever it is, it is entirely the imagination of a man who was, I understand, a good painter, but who—as indeed Vanderbilt and Cornelis Vroom before him—knew little and cared less of the niceties of flags or the carvings on ships' sterns.

J. K. LAUGHTON.

WILTSHIRE NATURALIST, c. 1780 (10th S. ii. 248).—Allow me to quote the following footnote from 'A Dictionary of Birds,' part ii. p. 551 (London, 1893):—

"One of the first, at least in this country, to set forth the unity of the migratory movement seems to have been the author of a 'Discourse on the Emigration of British Birds,' published anonymously at Salisbury in 1780, and generally attributed to 'George Edwards,' though certainly not written by the celebrated ornithologist of that name. Mr. A. C. Smith has discovered that the author—a man in many respects before his time—was John Legg, hitherto unknown as a naturalist. But the real George Edwards also held opinions on the subject that are mostly sound, and his remarks, gathered from various parts of his greater works, where they appeared 'in a detached and unconnected form,' were republished, with a few modifications, in the third of his 'Essays upon Natural History' (London, 1770), and may yet be read to advantage."

I may add that my late good friend, Mr. Alfred Charles Smith, sometime rector of Yatesbury, and the well-known Wiltshire ornithologist and antiquary, whose attention I called to the subject, took some pains to make out all that he could about John Legg, but with little result. Legg seems to have led a secluded life and died young. His 'History of British Birds' was never published, nor could the manuscript be traced. Any further particulars relating to a man of so much promise as he certainly was could not fail to be interesting.

ALFRED NEWTON.

Cambridge.

In the edition of 'A Discourse on the Emigration of British Birds' which appeared as an appendix to 'A Thousand Notable Things' (Manchester, J. Gleave, 1822, 8vo) the writer therein twice refers to his 'New and Complete History of British Birds' in such a way as to leave no doubt the work had already seen light. The author seems to have been well read, and acquainted with Gilbert White, Pennant, and the leading

naturalists of his time. The Barnstaple Athenæum possesses a fine ornithological library, and perhaps the courteous librarian there (Mr. Wainwright) may be able to help.

WM. JAGGARD.

139, Canning Street, Liverpool.

PRESCRIPTIONS (10th S. i. 409, 453; ii. 56).—On submitting the questions regarding the signs used in prescriptions to my friend Dr. A. C. F. Rabagliati, of this city, I received the following reply, which fully answers Mr. INGLEBY'S question. Dr. Rabagliati says that the meaning of the various characters used for denoting medical measures of weight and capacity, dry and fluid, is in some confusion, because different measures and different divisions of these measures were used in different places by different nations (chiefly Greeks, Latins, and Arabians) and at different times.

So far, however, as can be made out, the sign for drachm is the sixth letter of the Greek alphabet, ζ, and, as is well known, was constantly used to express the numeral six. This it did because the drachm consisted of six sextantes or oboli—of which term more immediately.

The term *drachm* is connected with *δράσσομαι*, to do, and meant as much as can be easily carried in the hand, the organ with which we act or do. The sextans or obolus was written O, and as a scrupulus or scrupulum (or scriptolus or scriptolum) was half an obolus, its mark was half O, and as the right-hand half was generally used, the sign stood thus, ), hence the present symbol.

As to the ounce, Dr. Rabagliati is not quite sure. He thinks the symbol is the first letter of ζῆννης, a measure of about a pint English, but which may possibly have meant ounce, on account of the wide variety of measurements used, as above stated.

As secretary to the Association of Assistant Licentiates of the Apothecaries' Halls (London and Dublin), I may say that I intend shortly calling a meeting on this very topic. Hitherto I have come across no one who has been able to give a correct and efficient description of the signs in question, and cordial thanks are due to dear old 'N. & Q.' for once again being the organ to unveil a mystery.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

DESCENDANTS OF WALDEF OF CUMBERLAND (10th S. ii. 241).—If Mr. D. MURRAY ROSE will kindly turn to the seventh volume of the new 'County History of Northumberland,' pp. 14 to 106, he will find a very elaborate history of the house of Gospatric (from the

pen of Canon Greenwell, of Durham), ending with a pedigree. There may be a good deal of confusion in other accounts of the descendants of Waldef, but none is traceable in Dr. Greenwell's narrative. What Mr. Rose really wants is the descent of the Lascelles family from Duncan, who married Christiana, daughter of Waldeve, who was a son of Gospatric of Bolton, the bastard. This information the Gospatric records do not afford.

RICHARD WELFORD.

Newcastle-upon-Tyne.

SHAKESPEARE'S GRAVE (10th S. i. 238, 331, 352, 418, 478; ii. 195).—Conceding all that is claimed for the authenticity of the mural monument, may I make an attempt to recall the discussion to the original question? What is the evidence that the slab bearing the lines "Good friend," &c., covers the grave of Shakspeare?

ISAAC HULL PLATT.

The Players, New York.

REGIMENTS ENGAGED AT BOOMPLATZ (10th S. ii. 148, 251).—MAJOR MITCHELL will find information also in Theal's 'History of South Africa,' vol. iv. (1834-54), in Cope's 'History of the Rifle Brigade,' and in the Blue-book 'Natal,' 3 May, 1849.

G. C. MOORE SMITH.

University College, Sheffield.

SWIFT'S GOLD SNUFF-BOX (10th S. ii. 249).—I should recommend your subscriber to try the *Irish Union Magazine* for April, 1845, also Wild's 'Closing Scenes of Dean Swift's Life,' where he will find several particulars of the snuff-box in question. See also 1st S. v. 275, 330.

EVERARD HOME COLEMAN.

DESECRATED FONTS (10th S. i. 488; ii. 112, 170, 253).—There is a misprint in my reply on p. 254. Great Stainton should be Great Staughton. As the former place is referred to in another reply, this correction is necessary.

ANDREW OLIVER.

GREENWICH FAIR (10th S. ii. 227).—See the 'Universal Songster,' vol. i. p. 313, 'Pretty Polly of Deptford.'

J. F. FRY.

Upton, Didcot.

WAGGONER'S WELLS (10th S. ii. 129, 214).—I am much obliged for the replies as to the derivation of this word. Is there any evidence to connect Bishop Walkelin with the ponds?

On referring to Warren's excellent 'Illustrated Guide to Winchester' (1902), pp. 15 and 19, I see it is mentioned that when the bishop was rebuilding the Cathedral in 1079 he obtained timber from the wood of Hane-pinges, on the road to Alresford. Did he go

to these wells to obtain a water supply for the buildings and construct reservoirs there which are now known as Waggoner's Wells?

H. W. UNDERDOWN.

"RAVISON": "SCRIVELLOES" (10th S. ii. 227).—*Scrivelloes* are tusks under a certain weight, some say fourteen, others twenty pounds. The term is of interest, because its etymology has not yet been traced. It occurs in old travellers, e.g., Atkins, 'Voyage to Guinea,' 1735, where the orthography is *screvellios*. Rees's 'Cyclopædia,' 1819, has the curious spelling *crevelles*. French authors write *escarballes*, *escarbelles*, and *escarbelles*, but the French lexicographers are, equally with the English, at fault as to its origin. I suspect it to be Portuguese, but cannot find it in any Portuguese book. It is one of the words which the editors of the 'N.E.D.' will have to solve.

JAS. PLATT, JUN.

"Ravison spot" is half-boiled linseed oil. Webster's 'International Dictionary' quotes R. F. Burton for *scrivello*, as follows: "The elephants used to destroy many of us on account of our hunting them for their ivories and scrivellos."

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

"A SHOULDER OF MUTTON BROUGHT HOME FROM FRANCE" (10th S. ii. 48, 158, 236).—The extravagant idea conveyed by the fourth stanza of the doggerel reproduced in the interesting communication of the Rev. J. W. EBSWORTH has survived to our (at least to my) own time—say it was remembered for a century and three-quarters. Among your civic readers there must be surviving some few ancient residents in the one square mile who can remember in the late thirties or early forties of the last century a corkcutter's shop occupying the ground floor of business premises on the north side of Eastcheap. In the shop window, among other trophies displaying the manual wonders that can be achieved with cork for the material, in an oblong glass case, about 2 ft. by 1½ ft., was exhibited a model, cut in cork, of the Monument on Fish Street Hill carried away on the shoulder of a running man, with a policeman (bearing a truncheon in his right hand, and clad in the chimneypot beaver and swallowtails of the period) in hot pursuit. As a boy I often paused to gaze through the shop window at this interesting exhibit. The reminiscence is revived by the line—

This man with the Monument would run away, but at Aldgate Watch they did him stay.

My preceptors explained to me that this was

a representation suggested by a song formerly sung in a pantomime by the then recently deceased clown, the renowned Joey Grimaldi. It was still highly popular in the harlequinades of my early boyhood. It will be observed that the ballad adds a still more extravagant *dénouement*. I remember the first verse only. It ran :—

A story I've heard in my youth,  
I don't know whether serious or funny meant;  
I don't mean to vouch for its truth,

Once a man ran away with The Monument.

Up Fish Street swiftly he flew,

A policeman who saw him quick followed it,

When what did this strange fellow do?

Why, he made but one gulp and he swallowed it!

Perhaps some folk-lore lyric-loving reader may be able to supply the remaining stanzas.

GNOMON.

"HUMANUM EST ERRARE" (10th S. i. 389, 512; ii. 57).—The saying in this form can be carried back further than the date (1651) given at the last communication. In 9th S. xii. 62 these words were quoted from Burton's 'Anatomy of Melancholy' (II. iii. 7), and Büchmann's article in his 'Geflügelte Worte' was referred to. Whether the proverb occurs in the first edition of the 'Anatomy' I cannot say for certain. It is in the oldest edition which I have, that of 1632. But Burton does not supply the earliest instance. Puntarvolo in Jonson's 'Every Man out of his Humour' (1599) says (ii. 1), "Pardon me: *humanum est errare*." See the 'Stanford Dictionary of Anglicized Words and Phrases.'

With regard to E. W. B.'s suggestion that "it is possible that the Latin phrase comes from an early translation of Plutarch (that of Stephanus appeared in 1572)," it may be remarked that the version of the passage in 'Adv. Coloten,' ch. 31, given by Xylander (tom. ii. p. 1125 f. in the Plutarch of 1599; Wyttenbach's 'Plutarchi Moralia,' vol. v. p. 397; Xylander's translation of the 'Moralia' first appeared in 1570) is "Aliquo errore decipi, ut sapientis non sit, saltem hominis non est," which bears no resemblance in form to "*humanum est errare*." I am unable to consult Arnoldus Ferronus's Latin version (see Wyttenbach, *op. cit.*, vol. i. p. xcvi) of the 'Adversus Coloten' given in H. Estienne's edition of Plutarch (1572), which I presume to be the translation referred to as "that of Stephanus."

EDWARD BENSLEY.

The University, Adelaide, S. Australia.

MESSRS. COUTTS'S REMOVAL (10th S. ii. 125, 232).—In connexion with the above it is interesting to note that the site lately vacated by Messrs. Coutts is part of the ancient site of Durham House, once the

residence of personages of great note in our history. It is supposed to have been erected by Thomas Hatfield, who was made Bishop of Durham in 1345. Prince Harry, afterwards Henry V., lodged here for a few days in 1411. Stow gives a long account of the feastings here in 1540 in connexion with a great tournament in St. James's Park, and on May Day of the same year the challengers here entertained Henry VIII. and Anne of Cleves. In 1553 Dudley, Earl of Northumberland, was living here, and in May of that year three marriages were solemnized here with great magnificence, viz., Lord Guildford Dudley to Lady Jane Grey; Lord Herbert to Catherine, Lady Jane's youngest sister; and Lord Hastings to Lady Catherine Dudley. In 1572 Walter Devereux, Earl of Essex, was the occupant; and about 1583 the house was granted to Sir Walter Raleigh by Queen Elizabeth, and here he lived for twenty years. On a part of the site of this famous house was built "The New Exchange," opened on 11 April, 1609, by James I. This was pulled down in 1737 and eleven houses erected, the middle one being occupied by Middleton's Bank, afterwards Coutts's. When the brothers Adam planned the Adelphi, Mr. Thomas Coutts employed them to build a new house for the bank, and there it remained until 1 August last. Any one desirous of a fuller account should consult a paper read by Mr. H. B. Wheatley before the London and Middlesex Archaeological Society on 17 April, 1882, entitled 'The Adelphi and its Site,' to which I am indebted for the above information.

A. H. ARKLE.

There is a paper in the *Bystander* for 9 March entitled 'Coutts, the Romance of a famous Private Bank,' which gives a detailed account of the rise and progress of this interesting institution, with photographs of the old and new premises; a portrait of the chief cashier, Mr. Turner, who has been connected with the bank for fifty-four years; and other curious particulars. There is an unwritten law as to the dress of the clerks, who are all required to be clean shaven, a law to which every one conforms.

JOHN HEBB.

SPORTING CLERGY BEFORE THE REFORMATION (10th S. ii. 89).—P. C. D. M. will find many instances of clerics with sporting proclivities in the records of Manorial Courts, such as the following from the Durham Halmote Rolls: 1378, Acley, it is presented that Robert Chancellor, Sir John Carles, and William Powys, chaplains, are

common hunters, and take hares in Akeley field. 1374, Hesylden, William de Marton, vicar there, is presented for a similar offence; and 1383, at Heworth, it is found that the master of Westpittel is a common hunter in the warren of the Lord Prior, and has taken hares there.

NATHANIEL HONE.

1, Fielding Road, Bedford Park, W.

Sir Walter Scott, in a note to 'Marmion,' canto i. stanza 21, quotes Holinshead's account of Welsh, vicar of St. Thomas's, Exeter, a leader of the Cornish insurgents in 1549. This man had many good things in him. He was of no great stature, but well set and mightily compact. He was a very good wrestler; shot well, both with the long bow and also with the crossbow; he handled his hand-gun and piece very well; he was a very good woodman, and a hardy, and such a one as would not give his head for the polling, or his beard for the washing. This model of clerical talents had the misfortune to be hanged upon the steeple of his own church.

M. N. G.

Was not Cardinal Beaufort a sportsman? Halsway Manor, in the parish of Bicknoller, Somerset, tradition asserts was his hunting lodge; and doubtless the cardinal enjoyed many a gallop over the Quantocks after the red deer.

D. K. T.

JANE STUART (10<sup>th</sup> S. ii. 208).—According to the *Athenæum* of 19 March (p. 366) the mother of Jane Stuart was Marie van der Stein. The statement occurs in the critique of Mrs. Bertram Tanqueray's novel 'The Royal Quaker.' In this work Jane figures as heroine. I believe that she was born when her father, the Duke of York, was in his twenty-fourth year.

GEORGE GILBERT.

'The History of Wisbech,' published in 1833, states at p. 240 that in the burial-ground attached to the Quakers' place of worship "there is a grave surrounded by the box shrub in the shape of a coffin, exhibiting the initials 'I. S.', with the words and figures 'aged 88, 1742,'" and that it is supposed to record the sepulture of one of the descendants of the royal family of Stuarts.

JOHN T. THORP, F.R.S.L.

Regent Road, Leicester.

Mr. Gardiner states that Jane Stuart died in 1742, aged eighty-eight. If she was born in 1654, James, Duke of York, would then have been about twenty-one years of age, and at that time serving under Marshal Turenne or with his brother Charles in Flanders. In the second edition of the 'Peerage of England' printed by G. F. for

Roper and Collins (1710), only five natural children of James II. are mentioned: the Duke of Berwick and his brother Henry Fitz-James, their sister Henrietta (Lady Waldgrave), and another daughter (no name given, but a nun in 1710), all children of Arabella Churchill; and Catherine, surname Darnley, born 1681, daughter of Catherine Sedley, Countess of Dorchester. Had there been a natural daughter—a Protestant—alive in 1710, some notice must have been written of her.

HERBERT SOUTHAM.

ONE-ARMED CRUCIFIX (10<sup>th</sup> S. ii. 189).—Some years since I saw in Ghent a crucifix carved in the form of a tree with one branch, the figure being bound to the trunk and the two arms nailed through the hands to the branch. The body was nearly sideways, and an expression of great agony was on the features. I cannot recall exactly where in Ghent I saw it, but I think in the chapel of one of the religious houses there. Years afterwards I was shown a replica of this crucifix by a dealer in old curiosities in New York, and I am told it is not unusual to meet with this form of crucifix in parts of Spain.

FREDERICK T. HIBGAME.

I think that what is meant by the term "one-armed crucifix" is nothing more than the usual cross bar or arm of the cross. In the Greek Church there is a shorter bar or arm placed over this, upon which is written the inscription in Greek letters; and at the foot of the cross there is placed another representing the foot-rest, thus making three arms, in contrast to the Roman one.

ANDREW OLIVER.

Some ladies make such mistakes in these matters that it is possible Dorothea Gerard has blundered. I know of no such thing as a one-armed crucifix, neither does my friend Father Adam Hamilton, O.S.B., the learned monk of Buckfast Abbey. In a copy I possess of that somewhat rare book (small 4to, calf) 'Trivmphvs Iesv Christi Crvcifixi,' printed at the Plantin Press (1608), there are no fewer than sixty-nine distinctly different kinds of death by crucifixion illustrated; but although the crosses therein assume many shapes, there is nothing to suggest a single-armed one. Further, in my 'De Cruce,' by Justus Lipsius, also printed by the Antwerp press (1599), there are a number of fine copperplates of other curious modes of execution by crucifixion; but no one-armed crosses occur amongst them. It has been affirmed by some authorities that the original tree was a tau cross. If we accept this



assumption, the vertical line above simply represents the support added for the title, or the actual title itself. A tau cross, by a stretch of feminine imagination, may therefore, perhaps, be termed a one-armed cross.

Of course, the above general remarks upon female writers do not apply to such authorities as the late Mrs. Jameson and Miss Louisa Twining—ladies whose books upon sacred art and symbolism respectively are amongst the most valuable and trustworthy modern ones in existence. HARRY HEMS.

Fair Park, Exeter.

I have never heard of a one-armed crucifix before, but venture this surmise for the benefit of ST. SWITHIN.

The Greek cross is represented, for instance, on some ancient or Greek chasuble, in a form which suggests the triple-armed cross, and the Roman cross in the form of the Greek letter *tau*. A reference to the recently published volume of 'The Chronicle of St. Monica's' will show that the seal of St. Augustine's Priory, Newton Abbot, has a figure of St. Monica holding in one hand a crucifix in form like the Roman cross. This old seal, which was brought from Louvain, is still in the possession of the convent.

S. M. A.

TOM MOODY (10<sup>th</sup> S. ii. 228).—The words of this song are to be found in Baring Gould's 'English Minstrelsie,' in 'The Book of English Songs,' and in Dr. Mackay's 'Gems of Songs.' This lyric, generally attributed to Charles Dibdin, was written by William Pearce, the son of a country squire. He wrote many songs, which were usually set by Shields. He was also a dramatist in a small way.

S. J. A. F.

The song in question, written by Andrew Cherry, actor and dramatist, may be found in 'The Book of English Songs,' edited by Charles Mackay. It begins thus:—

You all knew Tom Moody, the whipper-in, well;  
The bell just done tolling was honest Tom's knell.

WM. DOUGLAS.

125, Helix Road, Brixton Hill.

'Tom Moody' is to be found in any good collection of songs and ballads. It appears in the following books, certainly:—

The Universal Songster, or Museum of Mirth. Illustrated by George Cruikshank. 3 vols. royal 8vo. London, George Routledge & Sons. n.d.

Cyclopædia of Popular Songs. Illustrated. Two volumes in one. 12mo. London, Wm. Tegg. n.d.

RICHARD WELFORD.

[Replies also from MR. JAS. CURTIS, T. F. D., MR. J. T. PAGE, and MR. W. PHILLIPS.]

HOLME PIERREPONT PARISH LIBRARY (10<sup>th</sup> S. ii. 149).—In answer to the request of MR. W. R. B. PRIDEAUX I forward a copy of the inscription on the Pierrepont monument in Holme Pierrepont Church:—

"Here lyeth the Illustrious Princess Gartrude, Countess of Kingston, Daughter of Henry Talbot, Esq<sup>r</sup>, Son of George, late Earl of Shrewsbury. She was married to the most noble and excellent L<sup>d</sup> Robert, Earl of Kingston, one of the Generals to King Charles the first in the late unhappy differences, and in that service lost his life. She had by him many Children, most dead. There are living Henry Marquis of Dorchester, William and Gervas Pierrepont, Esq<sup>r</sup>, and one Daughter, the Lady Elizabeth Pierrepont. She was a lady replete with all qualities that adorn her Sex and more eminent in them then in the greatness of her birth. She was most devout in her duties to God most observant of those to her neighbour an incomparable Wife a most indulgent Mother and most charitable to those in want, in a word her life was one continued act of virtue. She hath left a memory that will never dye and an example that may be imitated but not easily equalled, She died in the LXI year of her age A<sup>d</sup> 1649 And this Monument was erected to her by her Son Gervas Pierrepont."

J. SMITH.

Wilford Grange, Notts.

AUTHORS OF QUOTATIONS WANTED (10<sup>th</sup> S. ii. 188).—1. "Genius is a promontory jutting out into the infinite." Cowley has written these lines:—

Life.....

Thou weak-built isthmus, that dost proudly rise  
Up betwixt two eternities.

This is a fine idea, quite intelligible; and it seems to be the parent of the other idea, the meaning of which is not evident.

E. YARDLEY.

I remember, two years ago, being greatly struck by encountering the splendid aphorism "Genius is a promontory jutting out into the infinite," in Victor Hugo's book upon Shakespeare.

A. R. BAYLEY.

3. I hope I shall not be considered "too previous" if I give an extract from my book 'Famous Sayings and their Authors' (p. 159), which is now so far advanced that it will, I hope, be in the hands of the public and the critics in a very few weeks. It will, I think, more than answer the precise question asked:—

"On fait un pont d'or à un ennemi qui se retire. (We make a golden bridge for a retreating enemy.) By a French general to the Russian general Count Miloradovitch (1770-1825), when meeting to propose terms of peace. Cf. 'Le Comte de Pitillan, en parlant de la guerre, souloit dire, "Quand ton ennemy voudra fuyr, fay luy un pont d'or." (The Count de Pitillan, in speaking of war, used to say, when thy enemy wishes to fly, make a bridge of gold for him.)—Gilles Corrozet, 'Les Divers Propos

Memorables,' &c., Paris, 1557, p. 78. Rabelais ('Gargantua,' bk. i. ch. 43) makes Gargantua say: 'Ouvrez toujours à vos ennemis toutes les portes et chemins, et plutôt leur faites un pont d'argent,\* afin de les renvoyer.' (Always open to your enemies all gates and outlets, and rather make for them a bridge of silver, to get rid of them.) Cf. 'Scipio Africanus dicere solitus est, hosti non solum dandam esse viam fugiendi verum etiam muniendam.' (Scipio Africanus used to say that you ought to give the enemy not only a road for flight, but also a means of defending it.)—Frontinus, 'Strateg.' iv. 7, 16."

EDWARD LATHAM.

BARON WARD (10th S. ii. 169).—There can be little doubt, I think, that Thomas Ward was born at Howden, in the East Riding of Yorkshire, in 1810. As a boy I resided in that town, and often heard him spoken of. Many were the tales about this worthy, and his periodic visits to the place of his birth added considerably to the gaiety of the quiet old market town. A Yorkshire stable-boy who rose through sheer ability to the positions of Prime Minister of Parma and Ambassador to England deserves an adequate biography.

H. C. L. MORRIS.

Bognor.

[A life appears in the 'D.N.B.']

Burke's 'Vicissitudes of Families,' second series, second edition, 1861, p. 224, states:—

"Thomas Ward's son, William, was settled at York, as studgroom to Mr. Ridsdale, the trainer. His wife's name was Margaret, and their son Thomas (the Baron) was born at York, in the year 1809."

Thomas Ward the elder, the baron's grandfather, lived at Howden, and it was the spot where the baron spent his early days, although not the place of his birth. R. J. FYNMORE.

Sandgate.

"FIRST KITTÖÖ" (10th S. ii. 149).—"At the first go to" is a common phrase in Lancashire.

WILLIAM E. A. AXON.

CAST-IRON CHIMNEY-BACK (10th S. ii. 189).—It may interest MR. HEBB to know that there is a fine one (with fleur-de-lys, Tudor rose, &c., and initials "E. R.") at the Old House, Sandwich. I can give no more particulars, but believe that the present occupant and owner would be able to supply them.

HARRY H. PEACH.

LONDON CEMETERIES IN 1860 (10th S. ii. 169).—I am pleased to be in a position to give MR. F. A. HOPKINS the information he needs, for in looking through some papers which

belonged to my late brother-in-law, Mr. W. E. Needham, who was Registrar of Births and Deaths for this district at that time, I found a complete list of the cemeteries then open. They were:—

Abney Park, at Stoke Newington, N.—The secretary was then Mr. Heath, and the office at 26, Bishopsgate Street Within, E.C.; but now the secretary is Mr. A. Clark, the office being at the cemetery.

City of London, Little Ilford.—The superintendent then was Mr. J. C. Stacey, the office being at the Sewers Office, Guildhall, E.C.; but now the clerk is Mr. H. M. Bates, at the Guildhall.

City of London and Tower Hamlets, South Grove, Mile End Road, E.—The then secretary and superintendent was Mr. David Shaboe; the positions are now held by Mr. A. Clark, jun.

Great Northern Cemetery, near Colney Hatch.—In 1860 Mr. H. P. Hakewill was the general manager, the office being at 122, High Holborn, W.C. The office is now at 22, Great Winchester Street, E.C., and presumably inquiries should be addressed to the secretary.

Highgate Cemetery, N.—This cemetery, with Nunhead Cemetery, near Peckham Rye, S.E., belongs to the London Cemetery Company, the secretary then for both being Mr. E. Ruxton, and the office at 29, New Bridge Street, E.C. Mr. H. M. Dodd is now the secretary, at the same address.

Kensal Green Cemetery, Harrow Road, W.—This belongs to the General Cemetery Company. Mr. F. Riviere was then the secretary, and the office at 95, Great Russell Street, W.C. Mr. K. Havers is now secretary, and the office at No. 21 in the same street.

London Necropolis Company, Cemetery at Woking.—Mr. R. Churchill was then the secretary, and the office at 2, Lancaster Place, Strand, W.C. It is now at 121, Westminster Bridge Road, S.E., but the present secretary's name I have not been able to ascertain.

Norwood Cemetery, Norwood, S.E.—Mr. G. Thomas was then the clerk, the office being at 70, King William Street, E.C. It is now at 58 and 59, Temple Chambers, E.C., Mr. R. La Thangue holding that appointment.

Nunhead.—See under Highgate Cemetery, N.

Victoria Park Cemetery, E.—The secretary then was Mr. C. E. Kingstone, the office being at 98, Bishopsgate Street Within, E.C. This cemetery has been closed for many years, it having been (so I am informed) so full that the pathways were utilized for

\* I.e., stratagem—give them a seeming advantage. The French proverb is 'Il faut faire un pont d'or à son ennemi.' (Make a golden bridge for your enemy.)

graves. I have made inquiries about the registers, &c., but can get no information, it being said that there is no office now in existence.

West London (or Brompton) Cemetery, Fulham Road, S.W.—In those days Mr. J. H. Ruddick was manager, and the office was at 12, Haymarket, S.W. It is under the jurisdiction of H.M. Commissioners of Works, but there is an office for inquiries, &c., at the cemetery.

I have given the information somewhat fully, as perhaps the names of the officials or the address of the offices may tend to throw some light upon the matter, and lessen the necessary inquiries.

W. E. HARLAND-OXLEY.

Westminster.

MR. HOPKINS may perhaps leave the City churchyards out of consideration, since interment of the dead there, although it had been customary in the Middle Ages, was in 1850 partially forbidden by Act of Parliament.

I do not know the exact year in which the Bunhill Fields burial-ground became taboo to the dead; but it was thrown open as a fresh-air space to the living in 1867.

The cemetery of the West London and Westminster Cemetery Company, in the Fulham Road, Brompton, was consecrated in 1840, and is still used.

The Highgate and Kentish Town Cemetery was opened by the London Cemetery Company, and consecrated in 1839. This also is still in use, as is the Nunhead Cemetery in South London, which was consecrated in 1840.

Abney Park Cemetery, at Stoke Newington, was opened in 1840.

The City of London and Tower Hamlets Cemetery Company has, or had, a cemetery at South Grove, Mile End, consecrated in 1841.

There is, or was, the East London Cemetery in White Horse Lane, Stepney; and the Norwood Cemetery was consecrated in 1837.

Of what religious "persuasion" was Miss Eliza Ellen Hopkins? Her burial-place might be traced by that. There was a burial-ground, for instance, attached to the Wesleyan Chapel opposite Bunhill Fields, where John Wesley was buried.

It will be observed that all the above cemeteries existed in the year in question—namely, 1860. J. HOLDEN MACMICHAEL.

A list of the cemeteries of the metropolis is given in the 1860 edition of Weale's "London." Many persons dying in the Holborn district, which would include Fetter

Lane, were interred at Highgate Cemetery, the secretary of which could easily give Mr. HOPKINS the required information.

FREDERICK T. HIBGAME.

[MR. E. H. COLEMAN also sends a list of cemeteries.]

WHITSUNDAY (10<sup>th</sup> S. ii. 121, 217).—Local pronunciation is frequently a true guide to the meaning of words. Our West-Country people are very conservative, and thus establish PROF. SKEAT's contention. We know of no such word as *Witsun*, it is always *Whitesuntide*, and moreover we always speak of *Whitesun Sunday*, *Whitesun Monday*, *Whitesun Tuesday*, &c. See 'West Somerset Word-Book.' F. T. ELWORTHY.

FAIR MAID OF KENT (10<sup>th</sup> S. i. 289, 374; ii. 59, 118, 175, 236).—The marriage of the Duc de Bretagne, referred to by MR. HERBERT SOUTHAM, is not mentioned in my copy of Froissart, edited by G. C. Macaulay (Macmillan, 1895). HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

I wrote, I think, "Froissart, I. C. 229, p. 268." It is printed "Froissart, c. ccxxix. p. 268."

HERBERT SOUTHAM.

PHRASES AND REFERENCE (10<sup>th</sup> S. ii. 128, 197).—The Coroner's Cup.—The Coroners' Cup is a loving cup used at the dinner of the Coroners' Society. MEDICULUS probably refers to the Jurymen's Cup. On 13 May, 1833, a policeman was killed at a Chartist mass-meeting in Coldbath Fields, while (with 300 other "Peelers") he was attempting to scatter the crowd. The coroner's inquest jury unanimously returned "Justifiable homicide," as no warning was given of the onslaught and no provocation excused the official interference. The verdict, in opposition to that desired by the Coroner for Middlesex, was very popular. The seventeen jurymen were banqueted and presented with a banner, each also had an inscribed silver cup and half a dozen medals in commemoration of the alleged attempt to tamper with "the Palladium of English liberty—trial by jury." Dr. Danford Thomas possesses one each of these cups and medals. What has become of the others?

Brown and Thompson's Penny Hotels.—A popular nickname for two Roman Catholic chapels in Moorfields at the time of the Gordon Riots. STANLEY B. ATKINSON.

10, Adelphi Terrace, W.C.

CLOSETS IN EDINBURGH BUILDINGS (10<sup>th</sup> S. ii. 89, 154, 234).—A closet of this kind exists in the old house at Worcester known as the

"Commandery," which used to be most obligingly shown by the occupier, Mr. Littlebury. He described it, I think, as an oratory.

W. C. B.

"FEED THE BRUTE" (10th S. i. 348, 416; ii. 257).—It may be added that a sequel to this remark lately appeared in an American paper, which I only saw casually. One of the brutes, on hearing this famous saying quoted yet once more, is said to have exclaimed, "I wish they'd begin."

WALTER W. SKEAT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*London in the Time of the Tudors.* By Sir Walter Besant. (A. & C. Black.)

Of the four volumes constituting the new 'Survey of London,' for which the late Sir Walter Besant is or will be responsible, three have now appeared. First to see the light was 'London in the Eighteenth Century' (see 9th S. xi. 98). A year later came 'London in the Time of the Stuarts' (see 10th S. i. 18). The present volume—the third in order of appearance, but the second in that of date—will be succeeded by a fourth, with which much progress has been made, entitled 'London in Mediæval Times.' Whether that instalment even will be final, or whether the work will be extended to an earlier date, which seems highly improbable, or to a later, we wait contentedly to see. That the scheme which we knew was entertained by Sir Walter of constituting himself a new Stow was much more than a velleity is abundantly proven, and we stand amazed at the extent and value of the materials that have been accumulated, and at the amount of solid work which in the intervals of oppressive claims Sir Walter found time to accomplish. What has already appeared seems sufficient to constitute him a chief historian of London, and to give him a place with the Maitlands, Pennants, Lysons, Stows, and their successors. The limitations imposed by the scheme are the same as in previous volumes, and the method of workmanship conforms in all respects with that hitherto observed. No attempt is made to deal with that literature which is the supreme accomplishment of Tudor times. The Armada itself, which is the event the most far-reaching in its influences of the sixteenth century, has not even a separate heading in the index; and the death of Mary Stuart, the most picturesque and tragic incident of the English renaissance, finds bare mention. It is, in fact, London, and not England, with which Sir Walter deals, and it is social life, and not history, with which he is concerned. Dates are in this case definitely fixed, and the volume opens with the accession of Henry VII. (1485), and ends with the death of Elizabeth (1603), covering thus a period of a century and eighteen years. Henry's arrival in London immediately on the death of his predecessor was marked by an incident sufficiently familiar in the lives of Tudor monarchs, and closely followed by one of the calamities most characteristic of mediæval and renaissance times. The first consisted in the presentation at Shoreditch to the conquering monarch,

by the Mayor, Sheriffs, and Aldermen clothed in velvet, of a thousand marks; the second of an outbreak of the "sweating sickness" which carried off in a few days two Mayors and six Aldermen. It is impossible for the student of social life and manners to steer clear of history, and the risings in favour of Lambert Simmel and Perkin Warbeck elicit from the writer the philosophic reflection that in or after a period of civil war the public, accustomed to the use of arms, are ready to have recourse to them on the slightest provocation. This, the most historical portion of the work, contains six chapters, five of them devoted to the Tudor monarchs, and one a species of supplement assigned to 'The Queen [Elizabeth] in her Splendour.' Further headings consist of 'Religion,' 'Elizabethan London,' 'Government and Trade of the City,' and 'Social Life.' There are also some appendixes of great interest—including the picture of the behaviour of gallants in the middle aisle of St. Paul's, from Dekker's 'Gull's Horn Book,' a list of executions, a list of the plants grown in an Elizabethan garden, and a monthly provision table through the year 1605. From this it appears that among objects of consumption were "crayne," "storcke," "shoveller," "bayninge," "ruffe," "gull," and "brue," the last name, that of a fowl, being undiscoverable in this spelling in any dictionary to which we have access, including the 'N.E.D.' where it appears under 'Brew' only.

Religion naturally in the present volume occupies an important place. Its various manifestations are studied only as regards London. Even in the case of the dissolution of the monasteries it is London only upon which our author dwells. A sort of defence of Henry VIII. in respect of the murder of the Carthusian monks, of Bishop Fisher, and of Sir Thomas More is attempted: "All Christendom shuddered when those holy men were dragged forth to suffer the degrading and horrible death of traitors; yet all Christendom recognized that there was a King in England who would brook no interference, who knew his own mind, and would work his own will." As much might be said of Herod and many a succeeding persecutor. A curious plate from an historical print in the British Museum shows the martyrdom of the Carthusian monks, all of whom on the same trestle are being dragged by horses in presence of a singularly unclad mob. A conscientious attempt to hold the scales justly between the two factions is made, but Protestant leanings are naturally perceptible. Under 'Superstition'—which is classed with religion—witchcraft and magic are the principal items. Touching for the king's evil, talismans, amulets, and the practice of astrology are also chief subjects of comment. An interesting chapter is that on the 'Citizen.' 'Literature and Art' are dealt with, though no attempt at critical estimate is essayed. Under 'Manners and Customs,' the London inns, the theatres, and similar headings, much curious information is supplied. In this, as in previous volumes, the illustrations are of the highest interest. For these the principal collections have been laid under contribution. Gerard's portrait of Queen Elizabeth from Burleigh House supplies the frontispiece; a reproduction of Ralph Agas's great map of London, cleansed of Vertue's spurious additions, is given at the close. Quite impossible is it to convey an idea of the wealth and value of the illustrations. They comprise portraits of all the Tudor monarchs and the principal personages of their

respective reigns. Most of the incidents depicted are from ancient plates, though some, such as the representation by Delaroche of the execution of Lady Jane Grey, are modern. Many of the full-page plates, such as the picture of Henry VIII., Princess Mary, and Will Somers, from Lord Spencer's collection, and the very characteristic portrait of Philip II. of Spain, by Alonzo Sanchez-Coello, from the Berlin Museum, are of singular interest. In no respect, indeed, is the volume inferior to its predecessors, and it is written throughout in Sir Walter's brightest and most attractive style.

*The Works of Shakespeare.—The Lamentable Tragedy of Titus Andronicus.* Edited by H. Belyse Baildon. (Methuen & Co.)

THAT this volume is, as half of its title seems to imply, the first of a new edition of Shakespeare, we are disposed to doubt. It is unlikely that a new edition would begin with a play such as 'Titus Andronicus,' and it is little probable that the most sanguine of men would dream of issuing in his lifetime forty plays edited so thoroughly as that before us. So fully convinced is the latest editor that 'Titus Andronicus' is by Shakespeare, that he has apparently been principally influenced in his self-imposed task by the desire to establish his thesis. His views are propounded with much moderation, and will in the main meet with little opposition. That the greater part of the play is by Shakespeare admits of no doubt, except on the part of those who judge the dramatist only from an ethical standpoint. That a not inconsiderable portion is by another hand is no less clear. No very difficult task would, indeed, be imposed upon one who should undertake, on internal evidence, to determine which parts are wholly Shakespeare, which are furnished up by him, and which show no trace of his handiwork. Against the views of Malone and Mr. Fleay Mr. Baildon is outspoken. He is more timid, however, when he finds himself opposed by Hallam or Mr. Sidney Lee. What he says about the difficulties in the way of ascribing 'Titus Andronicus' to Greene carries conviction, and he is pardonably severe upon Dr. Grosart for saying the Aaron in 'Titus Andronicus' is a Jew. On the subject of verse generally he does not carry us with him. Such feminine endings as occur in 'Henry VIII.' are conclusive proofs of authorship. A few unimportant errors are encountered in reading a volume trustworthy in the main. "Heywood's" 'Apology for Actors' should be Heywood's.

*A Selection of Cases illustrative of the English Law of Tort.* By Courtney Stanhope Kenny, LL.D. (Cambridge, University Press.)

THIS work, specially designed for the Cambridge Law Tripos, is by Dr. Kenny, University Reader in English Law in Cambridge and Lecturer on Law and Moral Science at Downing, to whom are also due many legal works, including 'Outlines of Criminal Law' and 'Select Criminal Cases.' It is specially intended for the use of those who have not immediate access to a law library, and must be of highest utility to all who follow the professor's lectures. Two hundred leading cases, some of them abridged, are given. They are arranged under three chief heads, of which the first deals with the liability for tort, general exceptions, and forensic remedies; the second with the various kinds of torts; and the third with the relations between tort and contract. The student will find some-

thing more than a summary of the leading cases up to date, with useful and lucid editorial comments. We need not dwell upon the gain that attends the possession of a compact body of cases. Familiarity with the authoritative writings on the subject of Sir Frederick Pollock is presupposed in the reader. The task of summarizing has been admirably accomplished. How much use has been made of American decisions will be seen by any one turning, for instance, to *Roberson v. the Rochester Folding Box Company* and others, pp. 364 *et seq.*, from which also the reader will learn how far beyond the mere professional student extend the interest and value of the work.

EIGHT more plays have been added to the pretty edition of Shakespeare included by Mr. Heinemann in his "Favourite Classics." These consist of *Cymbeline*, *Macbeth*, *Coriolanus*, *Romeo and Juliet*, *As You Like It*, *Titus Andronicus*, *Troilus and Cressida*, and *Love's Labour's Lost*. Each of these has a helpful introduction, taken from the great work of Dr. Brandes, and each has, like the opening volumes, a reproduction of some existing picture of an actor or actress celebrated in the play. In some cases these are easily enough supplied. Smith, who in 'Cymbeline' stands for Iachimo, first presented the part at Covent Garden, 28 December, 1767. 'Macbeth' exhibits Miss Terry as Lady Macbeth, after the well-known portrait by Mr. Sergeant, in which the crown does indeed "light the brows." Kemble's Coriolanus is eminently characteristic. Miss Ada Rehan is Rosalind to the Orlando of Mr. John Drew. 'Romeo and Juliet' has a quaint reproduction—altered somewhat, we fancy—from a well-known plate of Garrick and George Anne Bellamy in the mausoleum scene, in which both were seen at their best. With other plays more difficulty presents itself. No one alive has, presumably, seen 'Troilus and Cressida' or 'Titus Andronicus.' We have, accordingly, an old picture of Brereton as Troilus, and one of Mrs. Wells as Lavinia. In 'Love's Labour's Lost' we have Mrs. Bulkeley as the Princess of France.

To the very attractive series known as the "York Library" Messrs. G. Bell & Sons have added Fanny Burney's *Cecilia*, in 2 vols., edited by Annie Raine-Ellis, and *Emerson's Works*, Vol. II., containing 'English Tracts,' 'The Conduct of Life,' and 'Nature.' A comparison of these dainty editions with their predecessors shows what an advance recent years have made in the production of books at once cheap, artistic, and convenient.

MR. HENRY FROWDE is issuing a series of diminutive reprints of Dickens's Christmas books, two of which, *The Cricket on the Hearth* and *The Haunted Man and the Ghost's Bargain*, have appeared. They are handsomely printed on Oxford India paper, well bound and illustrated, and are gems. They are called the "Bijou Edition," and are issued in various bindings at prices rising from 1s. each.

THE *Fortnightly* opens with an eloquent paper by M. Maurice Maeterlinck on 'Rome.' This is at least as much concerned with Greece as with Rome, and laments that we have not the instinct that enabled the Greek to find in his own body the fixed standard of beauty that the Egyptian, the Assyrian, the Persian, sought vainly elsewhere. The Warden of New College, Oxford, accom-

plishes a pious task in writing concerning William of Wykeham. Miss May Bateman virtually introduces to the English public Grazia Deledda, the Corsican novelist, and her work 'Cenere.' A very erudite and suggestive paper is that of Mr. Andrew Lang on 'The Origins of the Alphabet.' Mr. Lang is always most welcome when, as now, we meet him in the domain of primitive culture. Mr. A. Teixeira de Mattos introduces us to Stijn Streuvels, a Belgian writer with a message. Serial contributions by Mr. G. K. Chesterton and Mr. H. G. Wells begin in the October number.—Mr. John Morley sends to the *Nineteenth Century* an appreciation of 'Mr. Harrison's Historical Romance,' which first appeared in that was once Mr. Morley's own venture, the *Fortnightly*. In his review, with which we may not deal, Mr. Morley tells afresh the story of the three rings that form the basis of Lessing's 'Nathan the Wise.' We are glad to meet incidentally with the tribute paid to Walter Scott: "No novelist has ever had so much of the genius of history as Scott, that great writer and true-hearted man; and if it be unkindly true that Scott is no longer widely read, we may be quite sure that it is so much the worse for the common knowledge of history." Under her real name of Lady Currie Violet Fane has a brilliant fantasy entitled 'Are Remarkable People Remarkable - Looking?' in which she tells admirably some capital stories. 'The Land of Jargon' deals with the Yiddish dialect. Dr. Paul Chapman narrates some reminiscences of Coventry Patmore which are decidedly characteristic.—Lady Bloomfield's 'Recollections of an Octogenarian,' in the *Pall Mall*, are very interesting. They deal with statesmen such as Nesselrode and Metternich, monarchs such as Louis Philippe and Frederic William, and other celebrities, such as Lord John (afterwards Earl) Russell, Dean Stanley, Alexander von Humboldt, Chopin, and La Tagliani. Portraits of all these are supplied. A good deal of interest is naturally inspired by the inquiry 'Can Old Age be Cured?' The "sunny optimist" who says that old age is curable startles when he adds that "what we need is old men." What was once called a symposium is held concerning our fiction. Participants in this include John Oliver Hobbes, Mr. H. G. Wells, Mr. Andrew Lang, Mr. Edmund Gosse, and Mr. W. L. Courtney. 'An Old Herbal' deals with our and everybody's old friend Gerard.—An interesting number of the 'Household Budgets Abroad,' which constitute a pleasing feature in the *Cornhill*, is No. IV., which is concerned with Italy. It becomes increasingly apparent that the advantage of living abroad is principally derived from the opportunity foreign residence affords of dispensing with needless outlay. General Grant Wilson has much of interest to say concerning 'Washington, Lincoln, and Grant.' Miss Peard writes on 'Autumn on Dartmoor.' In 'Historical Mysteries' Mr. Lang deals with 'The Case of Capt. Green.' With this, the particulars of which are taken from Howell's 'State Trials,' we were previously unfamiliar. 'The American Chloe,' by Marion Bower, furnishes a curious insight into American womanhood.—Baptista Mantuan is dealt with in the *Gentleman's*. Mantuanus has always maintained a hold upon scholars, and a new edition of him might be expedient. Our own edition is Paris, three volumes in one, folio, 1513, and though we are aware of one issued at Antwerp, 1576, we know

of no edition later, more useful, or more convenient. Mr. Holden MacMichael has an interesting communication on the 'Sedan Chair.' Mr. H. M. Sanders discourses pleasantly of 'Drummond of Hawthornden.' Miss Barbara Clay Finch writes on 'Reptile Lore.'—In *Longman's* Maud E. Sargent writes on the 'Wren-bush' familiar in our columns. In 'At the Sign of the Ship' Mr. Lang exposes some of the objections to the system followed in the 'Cambridge Modern History.' He also comments on incidents in Renaissance history which are so sensational that a modern writer of fiction would hesitate to use them.

M. PIERRE-PAUL PLAN is issuing in a handsome form, and in an edition limited to 350 copies, a 'Bibliographie Rabelaisienne,' consisting of a "catalogue raisonné descriptif et figuré" of the editions of the humourist and philosopher published between 1532 and 1711. It will contain 160 facsimiles of titles, portraits, &c., and will be an enviable possession to all true Pantagruelists. It is obtainable by subscription from M. Plan, 71, Rue Caulaincourt, Paris.

MESSRS. JACK have in preparation a much enlarged edition of Fairbairn's 'Book of Crests.' The ever-increasing interest in heraldry, resulting in the issue of new grants of arms, has rendered expedient a complete revision. The number of illustrations will be very greatly increased, and the text, consisting of between 600 and 700 three-column quarto pages, has been thoroughly revised, brought down to date, and completely reset. The work will be issued in November.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

CLEMENT ("Birth-date of Christ").—This has been discussed at great length in 'N. & Q.'; see 8th S. v. 291; viii. 465; ix. 135, 175, 256, 309, 356; xi. 335, 436; xii. 336, 393, 495; 9th S. i. 5, 174; iv. 82, 136.

### NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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## Notes.

## PUNCTUATION IN MSS. AND PRINTED BOOKS.

I AM indebted to the courtesy of the Court of Governors and Librarians of Sion College for access to some rare MSS. in their fine library; also to Mr. A. E. Bernays for some references kindly supplied to Lindsay, Hirsche's 'Thomas à Kempis,' the 'Oxford English Dictionary,' Skeat, and others, and some notes which I have embodied herein.

The notes which are appended to these remarks were made in an attempt to answer at once some questions asked by friends and pupils.

1. Is the explanation of the dot over our *i* correct which says that it was intended to distinguish the letter in words like *imminuimini*? (The 'Oxford English Dictionary,' for instance, explains it in this way.)

2. Is it the fact that *ó*, occurring, e.g., in a tenth-century MS. of Plautus (Edd. B), is the origin of our note of exclamation? (So Prof. Lindsay, 'An Introd. to Lat. Text. Emend.,' 1896, p. 57.)

3. Is it true that in the upper part of our mark of interrogation there is the descendant of a letter *q* (for *quæro* or the like)?

4. Are we to see in our, (in comma, semicolon, apostrophe, quotation mark) the petrified remains of something once significant, a letter or part of a word?

5. Is our *&* directly traceable to *et*?

6. What is the origin of the mark of diæresis, as in *ærated*, *cursèd*?

7. Is the modification mark in German *ü* of the same origin as the diæresis?

8. Is the French figure for 5 the same figure as our own?

9. Was the old-fashioned *f=s* a mistake?

10. What is the full-stop? and the colon?

11. Does *Jno*=*John* represent a MS. inversion, and may it be compared to *IHS*=*Jesus*?

12. Does the paragraph mark ¶ stand for *p*(aragraph)?

13. What is the Greek interrogation mark (¿)?

14. Is the abbreviating semicolon in old printing (*q*;) related with (*3*), and both with *z* in *viz.*?

15. Is the old-fashioned *ye*=the an archaism?

The answers to the questions, taken in order, are as follows, the superior figures referring to the illustrations at the end of the article:—

1. The dot on the *i*.—The dotting of *i* and of *u* is sporadic throughout the whole of our era, and in the earlier papyri. Even the Greek *iotas* and the other Latin vowels are found surmounted by dots. There is no general rule discoverable, though the tendency is to confine the dotting to initial *i* and *v*. The dotting in the earliest and in the latest centuries is by double dots, though the single dots occur. In the fifteenth century we have: a Greek MS. with *i*; a MS. of a Cretan scribe with *ü* and *ï*; a MS. of an Eginetan scribe with *v* and *i* (undotted). After this the printing varies between single dots and omission of dots, and the single-dotted *i* gradually prevailed.

The reference of *i* by the 'Oxford English Dictionary' to *í* (with an acute accent) is quite untenable.

2. The exclamation mark (!).—The statement that *ó* is its origin is made by Reusens, Chassant (I think), and W. M. Lindsay. It is made in each case quite briefly, and without any evidence of the genealogy of the sign. I assume, therefore, that the assumption has been made, *namine contradicente*, simply.\*

It is just possible that a narrow track of

\* Pronouncements on punctuation are often made in this way. The subject is extremely unsatisfactory, and scholars have hardly thought tedious investigation worth while, perhaps.

manuscript practice leads from  $\acute{o}$  to  $\acute{!}$ , but it must be clearly demonstrated. Otherwise one must point to the existence of  $\acute{!}$  as the very commonest of punctuation marks, used for all purposes, from the ninth century to the thirteenth and later; to slight variations of it ( $\acute{?}$  is the commonest) to the last of the book manuscripts; to / as the mark of punctuation for all purposes which was adopted by the German printers; and to the descent of the MS. interrogation mark  $\acute{?}$  from just that simple addition of a tick or "accent" to the point. Then one must ask whether it is possible to maintain that so artificial a form as  $\acute{o}$  or  $\acute{o}$  (where no  $\acute{o}$  was present in the text) could have held on its way.

Surely not. The sign  $\acute{!}$  is a modern\* printers' specialization of the common sign  $\acute{.}$ .

3. The mark of interrogation.—The forms taken by  $\acute{?}$  in MSS. are shown in <sup>6</sup> (in nearly chronological order). But then this sign is not confined to interrogative sentences; e.g. <sup>6</sup> is used as a very strong punctuation. The occurrence of the common sign  $\acute{,}$  (=comma or semicolon) after an interrogative phrase is very frequent. Thus it is very difficult to maintain that any of those signs indicated a consciousness of interrogation. It is at best a specializing of the common  $\acute{,}$  (universal for comma, &c.); and the  $\acute{?}$  form which we now use is first found regularly used in early printing.

4. Our comma (and the same mark in; in " ").—It has no individual history. From the beginning of Greek writing a mark ) has been used to divide letters and words, when the writer specially desired to do so. Thus it came commonly to be used in ostraka, papyri, and manuscripts, to mark abbreviation, and for every similar purpose. It is generally curved, like most of the strokes of handwriting, but no doubt the simple intent was to draw a line of separation. This is the modern apostrophe, one of the oldest of signs. But who can say whether it was not reinvented in early printing?

In the MSS. of all the centuries this stroke is used, often more ornamental, e.g. <sup>7</sup>; but never by any fixed rule. It was not the ordinary comma-sign of the Middle Ages, for that was  $\acute{,}$  or /. This last form is used as a comma in early German print, and may be the immediate parent of the modern curling comma.

Our quotation marks are not *inverted commas* in origin. The older shapes are larger.

\* The actual first appearance of  $\acute{!}$  is not yet traced, but it occurs in modern sixteenth-century printers. 1567 is the earliest I have found.

Compare the French forms <sup>8</sup> and the German <sup>9</sup>. The use of the comma as a printers' usage (for their own convenience). Cp. : (the so-called inverted semicolon<sup>10</sup>) used to represent the mediæval <sup>10</sup>. The semicolon is very old—ninth century at least; it is *not* a semicolon; it is *not* a full-stop over a comma; it is the same as the Greek <sup>2</sup> (=question), and the two are used interchangeably in some MSS. It is derived from nothing but itself.

5. &.—& is directly traceable to *et*. This is one of the few signs whose origin was understood in the MSS. It is constantly reclothed in shapes of *e* and *t*. But <sup>11</sup> is the Roman-letter form which survived from the earliest ligatured ornamental hands, while <sup>12</sup> and <sup>13</sup> were kept for italic printing. Hence respectively, perhaps, our & in print, and our <sup>14</sup> in manuscript.

6. Diæresis mark.—One of the oldest marks. But its indication of diæresis is modern. In some very early MSS. (e.g., fifth century) there seems to be an inclination to prefer  $\acute{;}$  and  $\acute{v}$  when they are initial after an unelided vowel. But "seems to be an inclination" is the most that can be said. Consistency in the use of such marks is an entirely modern development.

7. The modified  $\acute{u}$  in German.—This is a case of suprascription, I think. An extremely ancient form of  $\acute{E}$  is <sup>15</sup>. It has persisted in German hands, <sup>16</sup>. When suprascript it gradually yielded to haste and became <sup>17</sup>. That is what I expect to find in a closer study of the documents; but I do not speak "by the book" here.

8. The French <sup>18</sup>.—The sixteenth-century form of  $\acute{s}$  is <sup>19</sup>. From this the French has become <sup>20</sup> (= <sup>18</sup>), and the English  $\acute{s}$ .

9.  $\acute{f}$ = $\acute{s}$ .—The two shapes existed side by side in the early centuries. The tall form is the parent of our  $\acute{s}$  of ordinary script, while the  $\acute{s}$  is unchanged.

The written  $\acute{s}$  in early Merchant Taylors' School admission-rolls is <sup>21</sup>, which is still used in German handwriting <sup>22</sup> and English <sup>23</sup>.

10. The full-stop and colon.—The full-stop begins to appear on the line about the sixth century. But at first it was the *lightest* punctuation mark, and remained for centuries unimportant and neglected. The colon was, on the other hand, quite common. The high and middle points struggled with them both until printing made "the last first," and relegated the most common colon to use on rare occasions, giving the then vanquished

\* There is nothing like an inverted semicolon in the MSS. It would be a difficult sign to make, as against <sup>2</sup>.

high point its *coup de grâce*. Wycliffe's Old Testament, fifteenth century, still uses : as the principal mark (ornamented <sup>24</sup>).

11. Jno=John.—This has some modern origin, probably fanciful. In the MSS. *Ιωαννης*, Johannes, Joannes, &c., are regularly abbreviated, but always with the first two letters in proper order. Io. Illustrations, with dates, from Capelli will be given later.

It has thus nothing in common with IHS, which is nearly as old as our era. The Greek forms of the letters of the first parts of ΧΡΙΣΤΟΣ and of ΙΗΣΟΥΣ were (from reverence?) unchanged in passing into Latin MSS. Hence IHesum, XPI (Christi), XPO (Christo), &c. (This X=Chi survives in Xmas, which therefore should never be pronounced or written Xmas.) Mr. A. E. Bernays writes: "This origin of IHS is prettily put by Skeat in his Chaucer, v. 179."

12. Paragraph, ¶.—This is not a P turned round. Cp. the fifteenth-century printed form <sup>25</sup>.

13. The Greek interrogation (;).—This is a ; (semicolon). It is a mark much used in mediæval MSS., especially for abbreviation. It is also used as a separate punctuating

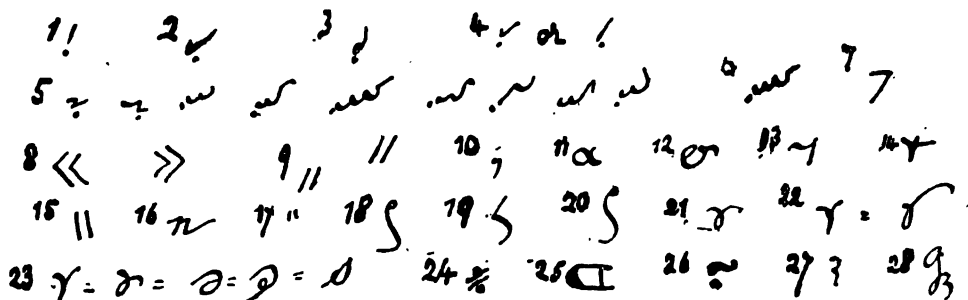
mark, and sometimes in Greek MSS. The Laurentian Sophocles (Sæc. XI.) has some questions marked with <sup>10</sup>, some without. By the sixteenth century its use is confined to interrogation and is quite regular. In printed Greek of Venice, early sixteenth century, we have ; used to translate Latin <sup>26</sup> (question mark), while remaining punctuation is represented by the period.

14. ; in *neg*; <sup>27</sup> in <sup>28</sup>, and z in *viz*.—Yes, they are all three the same. <sup>29</sup> is sometimes hardly distinguishable from <sup>10</sup>.

15. y in y<sup>e</sup> (=the) is not a conscious archaism of modern printers. Rather it is the modernizing of a very late survival of þ (=th). The printers used the y of their founts as being very like it, just as quite recent printers (see, e.g., Thompson's 'Palæography' in the "International Science Series") have printed ? for the MS. ∴. The correct forms (þ, ∴) would have required new type, so the most approximate were chosen. From this it follows that we should never pronounce *ye* (the) as *ye*, but always as *the*.

F. W. G. FOAT, D.Lit.

(To be continued.)



#### JOHN WEBSTER AND SIR PHILIP SIDNEY.

(See *ante*, pp. 221, 261.)

DYCE has noted several instances of the repetition by Webster of whole lines, and even of double lines, in his various works, and it is by no means a difficult task to add to Dyce's list. These repetitions really form part of a long series of notes, carefully prepared beforehand, which Webster has scattered throughout his writings. They stand out from the rest of his work, and are easily recognized. In old writings such sentences are often marked by a hand in the margin, to denote that they are worthy of more than passing consideration; or they might be put between inverted commas, to emphasize their

wit or wisdom. Sometimes they are brought in very awkwardly, and do not harmonize with surrounding matter; and sometimes the speakers follow up their wise saws by remarks which indicate very plainly that they are conscious of having given utterance to something beyond the common. But, whether awkwardly introduced or otherwise, these notes, whether cast into the form of proverbs or shaped to rime, stand out from the text and rivet one's attention. I will deal with some of these notes, and show that in many cases they should be put between inverted commas, not merely to show up their wisdom or beauty, but because they are actually quotations pure and simple.

Let us take one of the repetitions noted by Dyce and trace it to its source:—

*Contarino*. I am ever bound to you  
For many special favours.

*Leonora*. Sir, your fame renders you  
Most worthy of it.

*Cont.* It could never have got  
A sweeter air to fly in than your breath.

'The Devil's Law-Case,' I. i. 142-7.

The last line, except for one word, is to be  
found in 'A Monumental Column':—

Never found prayers, since they convers'd with  
death,  
A sweeter air to fly in than his breath.

LL. 221, 222.

The sentiment and its phrasing are taken  
from the 'Arcadia,' book ii., where Dorus  
addresses Pamela in most courtly style:—

"But most sure it is that, as his fame could by  
no means get so sweet and noble air to fly in as in  
your breath, so," &c.

The passage, as shown by Dyce, is imitated  
by Massinger; but that is not strange, for  
Massinger knew his 'Arcadia' almost by heart.

The following is a sentence which reads  
like a proverb, but it is only a quotation from  
Sidney:—

*Angiolilla*. If you will believe truth,  
There's naught more terrible to a guilty heart  
Than the eye of a respected friend.

'The Devil's Law-Case,' V. I. 8-10.

Note Webster's "If you will believe truth";  
the words imply a reference to a proverb  
generally known. But I will quote:—

*Pyrocles* [to Musidorus]. But my wishes grew  
into unquiet longings, and knowing that to a heart  
resolute counsel is tedious, and reprehension loath-  
some, and that there is nothing more terrible to a  
guilty heart than the eye of a respected friend, &c.  
—Book i.

Again, note the "has still been held" in  
the following:—

*Leonora*. For man's experience has still been held  
Woman's best eyesight.

'The Devil's Law-Case,' I. i. 200, 201.

Compare:—

*Cecropia* [to Philocles]. For, believe me, niece,  
believe me, man's experience is woman's best eye-  
sight.—Book iii.

In the same part of the 'Arcadia' Dorus is  
said to have

"wandered half mad for sorrow in the woods, cry-  
ing for pardon of her who could not hear him, but  
indeed was grieved for his absence, *having given the  
wound to him through her own heart.*"

The phrase pleased Webster, hence these  
speeches:—

*Leonora*. You have given him the wound you  
speak of  
Quite thorough your mother's heart.

'The Devil's Law-Case,' III. iii. 249, 250.

*Clare*. O, you have struck him dead thorough my  
heart!—"A Cure for a Cuckold," IV. ii. 33.

But the parallels with the 'Arcadia' in  
'The Devil's Law-Case' are few and far be-

tween, and utterly different from those which  
can be cited from 'The Duchess of Malfi' and  
'A Monumental Column.' Very rarely do we  
find Webster in the former play imitating the  
'Arcadia'; he merely quotes from it, or makes  
use of passages that he had noted down when  
reading the book. But the imitation of Sidney  
in the other two pieces is constant, and bits  
of the 'Arcadia' come together "huddle on  
huddle." The inference to be drawn seems  
obvious, especially when viewed in relation  
to the external evidence which is to hand  
concerning the dates of the plays and poem  
and their internal relation to each other.  
'The Duchess of Malfi' and 'A Monumental  
Column' were produced about the same time,  
and followed, after a somewhat lengthy  
interval, by 'The Devil's Law-Case.'

A case of "huddle on huddle" occurs in  
the first speech of Bosola in 'The Duchess of  
Malfi,' IV. i. 3-9. This speech is made up of  
three passages of the 'Arcadia,' two of which  
I quoted in my first paper. The following  
completes and accounts for the remainder of  
the speech:—

*Bosola*. She's sad as one long us'd to 't, and she  
seems

Rather to welcome the end of misery  
Than shun it.

In Sidney thus:—

"But Erona, sad indeed, yet like one rather used  
than new fallen to sadness, as who had the joys of  
her heart already broken, seemed rather to welcome  
than to shun that end of misery," &c.—Book ii.

Sidney contrasts the bearing of Erona and  
her unworthy husband in affliction:—

"For Antiphilus, that had no greatness but out-  
ward, that taken away, was ready to fall faster  
than calamity could thrust him, with fruitless  
begging of life," &c.—Book ii.

When Bosola is about to stab the Cardinal  
the latter cries, "O, mercy!" Bosola replies:  
Now it seems thy greatness was only outward;  
For thou fall'st faster of thyself than calamity  
Can drive thee.

'The Duchess of Malfi,' V. v. 55-8.

At the beginning of the same scene, where  
Bosola enters bearing Antonio's body, the  
Cardinal greets him by saying:—

Thou look'st ghastly:

There sits in thy face some great determination  
Mix'd with some fear.—LL. 8-10.

Webster's mind was so full of the 'Arcadia'  
that he could not help reproducing its  
phrases:—

"Euarchus passed through them like a man that  
did neither disdain a people, nor yet was anything  
tickled with their flatteries, but, always holding  
his own, a man might read a constant determina-  
tion in his eyes."—Book v.

CHAS. CRAWFORD.

(To be continued.)

## SOUTHEY'S 'OMNIANA,' 1812.

In the 'Bibliography of Coleridge,' which was published by Mr. Frank Hollings in 1900, and for which I was in part responsible, this book was described—not *de visu*, but on excellent authority—as having been "Printed for Gale & Curtis, Paternoster Row." This description was followed by Dr. John Louis Haney in his recently issued 'Bibliography of Samuel Taylor Coleridge,' Philadelphia, 1903, p. 39. It has, however, been characterized as an error in the notice of Dr. Haney's book which appeared in the *Athenæum* for 16 April, p. 498, the reviewer saying by way of correction that "'Omniana,' appeared anonymously and from the house of Longman, Hurst, Rees, Orme & Brown."

There is no doubt that the majority of copies of 'Omniana' bear on the title-page the statement, "Printed for Longman, Hurst, Rees, Orme, and Brown, Paternoster Row." Nevertheless, there are grounds for thinking that that firm were not the original publishers of the book, and that the bibliographers may after all be right.

If a copy of 'Omniana' in the original boards is carefully examined, it will be seen that the half-title and title-page of the first volume, and the title-page of the second volume, do not form part of the first octavo sheet, but have been separately pasted in. Had these been the original half-title and title-pages, it is reasonable to suppose that they would have formed a part of the preliminary sheet, which contains the table of "Contents." The second volume does not possess a half-title.

Further inspection will show that while the imprint on the last page of the first volume is "Pople, Miller, & Co. Printers, London," the imprint on the verso of the half-title is "W. Pople, Printer, 67 Chancery Lane." This latter imprint appears on the verso of the title-page, and at the bottom of the last page, of the second volume. Had the two volumes been printed at the same time, they would naturally have had the same imprint. The fact that W. Pople's imprint is on the verso of the title-page of this volume, instead of, as in the first volume, on the verso of the half-title, affords strong evidence that the second volume never had a half-title. And it is pretty clear that originally the first volume had no half-title, because in both volumes the "Contents" begin on p. [iii], the title-leaf consisting of pp. [i, ii]. Had there been originally a half-title to the first volume, the pagination would have been: half-title, pp. [i, ii]; title-page, pp. [iii, iv]; "Contents," pp. [v]-xi. But the actual pagination is:

half-title, one unnumbered leaf; title-page, pp. [i, ii]; "Contents," pp. [iii]-ix.

From these facts it may be inferred that after the first volume had been printed off, and while the second was passing through the press, Pople dissolved partnership with Miller, and that during the same period the original publishers transferred the book to Messrs. Longman, whereupon the old title-pages were cancelled and new ones substituted. A few copies with the original title-pages may have got into circulation.

There is independent evidence in support of this view. 'Omniana' was published in October, 1812, but it had been under way for considerably over a year. A month after its publication, Southey wrote that "Coleridge kept the press waiting fifteen months for an unfinished article, so that at last I ordered the sheet in which it was begun to be cancelled, in despair" ('Letters of Robert Southey,' ii. 299, 5 November, 1812).

A shaky firm like Gale & Curtis probably could not support this long interval of waiting, and so the sheets were made over to Longmans. Not long afterwards Gale dissolved partnership with Curtis, who took up an independent printing business. Gale entered into partnership with Rest Fenner, who was the publisher of 'Zapolya' and 'Sibylline Leaves,' but this association did not last long. Coleridge's tragedy 'Remorse,' which appeared in 1813, was printed "for" and "by" the same William Pople who had printed 'Omniana' the previous year.

With regard to the question of anonymity, it is true that Southey's name does not appear on the title-page of the book, but the printed back-label in both volumes reads: "Southey's | Omniana. | Vol. I. [II.]" A book which bears the name of the author on the back can scarcely be said to have appeared anonymously.\* W. F. PRIDMAUX.

**SPELLING REFORM.**—This is a subject which bristles with such enormous difficulties that success is practically impossible. I refer, of course, to (using a now misleading phrase) the "vulgar tongue," and the reference is prompted by a perusal of the useful and interesting little volume 'Rules for Compositors and Readers at the University Press, Oxford,' by Mr. Horace Hart, M.A., under the sanction and with the aid of Drs. Murray and Bradley. The booklet is in its seven-

\* 'Omniana' bears a distant resemblance to 'N. & Q.,' but it differs in this particular: that there is perhaps more learned nonsense in it than can be found in any other book, except Southey's *Commonplace Books*.

teenth private and third public edition, and is in every way admirable as a guide for, as the preface states, "compositors and readers at the Clarendon Press." I have no objection to its being "offered to so much of the general public as is interested in the technicalities of typography, or wishes to be guided to a choice amidst alternative spellings." As such it is a welcome step in the direction of a much-needed reform, and can thus only make for good. But it is only a tentative measure, and its *norma scribendi* will hardly meet with general acceptance. This, of course, is the initial fate of most attempts at reform in any sphere of activity. Yet there is something to be said for opposition, apart from mere literary conservatism. Thus the substitution of *z* for *s* in many instances (e.g., *anglicize*, *catechize*, &c.) will be objectionable to many, although Dr. Murray's protest (p. 9) "against the unscholarly habit of omitting *e* from *abridgement*, *acknowledgement*, *judgement*, *lodgement*," will find acceptance with many more; and the compiler's injunction against phonetic spellings (such as *program*, *catalog*, &c.) is timely. Also with the use of italics in foreign words and phrases I am fully in accord, as with the moderate employment of capitals. Mr. Morley, under this latter head, in his otherwise incomparable 'Life of Gladstone,' has, I fear, declined to the opposite extreme. We need not copy the German system of printing almost every noun with an initial capital; but such words as *Home Rule*, *Parliament*, *House of Commons*, &c., require it. But—and herein lies my chiefest grievance against this otherwise estimable effort—this little book of rules forces itself autocratically upon authors who submit their works to the University Press for publication. A noteworthy sample of this procedure occurs at p. 12, in a note on the word "forgo":—

"In 1896 Mr. W. E. Gladstone, not being aware of this rule, wished to include, in a list of errata for insertion in vol. ii. of Butler's 'Works,' an alteration of the spelling, in vol. i., of the word 'forgo.' On receipt of his direction to make the alteration, I sent Mr. Gladstone a copy of Skeat's 'Dictionary' to show that 'forgo,' in the sense in which he was using the word, was right, and could not be corrected; but it was only after reference to Dr. J. A. H. Murray that Mr. Gladstone wrote to me, 'Personally I am inclined to prefer "forego," on its merits; but authority must carry the day. I give in.'"

This is precisely what, *pace* Drs. Skeat and Murray, I should not have done. The *Periodical* for June may be right in saying, "That any one so tenacious as Mr. Gladstone should surrender to the 'Rules' is their best testimonial"; but even this eminent surrenderer fails, in my judgment, to justify an

intolerable manipulation, by any compositors of any printing firm, however illustrious, of an author's choice of spelling. Besides, in this particular case, I question strongly the substitution of *forgo* for *forego*. Why eliminate the *e*? To *forego* is to do without, to pass over, which *forgo* does not, I submit, imply as accurately. *Forgo* may be strained to mean "instead of"; but it would more naturally be led to indicate the slang expression "to go for." I for one should think twice before submitting a MS. to the tender mercies of such ruthless and arbitrary treatment. Still, these 'Rules' enforced upon the compositors and readers of the Oxford University Press are distinctly preferable to either the American or Furnivall methods. *Honor* and *tho*, *linkt* and *sufferd*, *lookt*, &c., are abominations which no compositor should put in type.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

[A note on the back of the title-page of the 'Rules,' fifteenth edition, states: "The following Rules are to apply generally; but directions to the contrary may be given in some cases."]

"PERI," A GUIANA TERM.—Homonyms are always interesting to the lexicographer, and the above, which has nothing to do with the *peri* who stood at the gate of Eden, may be of interest to Dr. Murray, who is now engaged upon *Pe*. It is the name given by the English in Guiana to a notorious fish, which naturalists, from the resemblance of its jaw to a saw, call *Serra-salmo*. For a similar reason the Tupis, or native Indians of Brazil, called it *piraya* or *piranha*. The interchange of *y* and *nh* in this term is very old. As far back as 1648 Marcgrave, in his 'Hist. Nat. Brasilæ,' p. 164, described the fish under the head 'Piraya et Piranha.' The colonists of British Guiana seem never to have used the second form, but only the first, which they cut down to *peri*. The Portuguese of Brazil do just the contrary, that is, they treat *piranha* as the standard orthography, and *piraya* as a mere vulgarity.

JAMES PLATT, Jun.

PROF. WILSON AND BURNS.—In his article on Prof. Wilson in the 'D.N.B.' Dr. Garnett says: "Of a later date were some excellent papers entitled 'Dies Boreales,' his last literary labour of importance, and an edition of Burns." One of the few thoroughly sound and intimate disquisitions on Burns in the language is the essay entitled 'The Genius and Character of Burns,' in vol. iii. of Wilson's 'Essays Critical and Imaginative.' This eloquent and sympathetic appreciation



was a feature of Messrs. Blackie's 'Works of Robert Burns,' issued in 1843, but not edited by Wilson. The association of the names in this edition of the poet may have prompted Dr. Garnett's inference. A text of Burns prepared and perhaps annotated by Christopher North would indeed have been a literary monument of extraordinary value.

THOMAS BAYNE.

ST. KATHARINE'S BY THE TOWER OF LONDON. — Above an engraving by Hollar of the church of St. Katharine by the Tower of London is a coat of arms, on a shield a lion, the crest a stork, and a label with these words: "In filialem erga Ecclesiam Anglicanam honorem Gulielmus Petit Eboracensis.....hoc posuit." Does this mean that the engraving was at his expense?

Upon the splendid tomb of John Holland, Duke of Exeter, 1447, removed from the old St. Katharine's to the present chapel in the Regent's Park, is a record that "the remains of the duke and his two wives, and of all other persons whose monuments and grave-stones were placed in the present chapel in 1829, were interred in the chapel." So far as I know, we have no record of how and where in the chapel these coffins were buried. No coffins are under the tomb. I imagine that the coffins brought from the old church were deposited in one large vault and permanently closed. There is a vault under the east end of the chapel, in which are the coffins of Sir Herbert Taylor and other persons connected with St. Katharine's since 1829; but there are in it no ancient coffins.

(Rev.) SEVERNE MAJENDIE.

2, St. Katharine's Precincts, Regent's Park.

"TOOKER." — Persons engaged in the woollen trade in Devonshire were known as tuckers, weavers, and fullers. May not "tooker" (see *ante*, p. 258, review of Mr. Wainwright's 'Barnstaple Parish Registers') be a corruption of *tucker*?

A. J. DAVY.

Torquay.

REVEREND ESQUIRES. — At 9th S. xi. 422 A. S. points out that in works published in 1654 and 1656 Walter Montagu, though then Abbot of Nanteuil, and said to be a priest, "retains the courtesy title of a layman, viz., 'Honourable' and 'Esquire.'" At 9th S. xii. 77 I showed that at the present day, if an "Honourable" is ordained, he does not drop that title, but I said that I knew no example of a priest styling himself "Esquire," nor have I since come across any such case; but Anglican clergymen have certainly been called by this title. For example, the *Times* of 20 July, at p. 3, quotes a passage from the

*Times* of 1804, in which mention is made of "the Reverend John Horne Tooke, Esq., *alias* Parson Horne of Brentford."

JOHN B. WAINWRIGHT.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ENGLISH GRAVES IN ITALY. — I subjoin a rough translation of a letter from an Italian priest which has been sent to me:—

Macerate, Prov. di Marche, Italy.

On 10 December, 1842, there died in this town a certain Mrs. Catherine, native of London, wife of Mr. John Watts, and not being a Roman Catholic, she was buried in the open country, near a small church called "La Pace," in a tomb raised by the daughter, also called Catherine, like the mother. This tomb is now reduced to such a miserable condition that there is cause for fear that very soon the remains will be dispersed of this lady, who when dying left such a name for charity and piety in our town. To avoid such a profanation, I should like to communicate with members of the family to interest them in providing for the tomb.

If this letter does not meet the eye of any descendant or relation of the above-named, is there any fund or society which might be applied to in this case? A. S. ALTHAM.

St. Michael's Parsonage, Axbridge, Somerset.

H IN COCKNEY, USE OR OMISSION. — Can you, or any of your readers, kindly tell me when the dropping of the aspirate first became a distinctive characteristic of the *cockney*?

I notice that, though Shakespeare gives us characters speaking in broken English, and with Scotch, Irish, and Welsh dialects, he never once attempts the *cockney*, in spite of the number of representative Londoners he introduces to us. Coming from the country as he did, he *must* have noticed the accent of the Londoner, and it is remarkable that he has nowhere even hinted at it.

IAN ROBERTSON.

ITALIAN AUTHOR. — I own MS. No. 16,357 from the library of Sir Thomas Phillipps, 'Vita da Catherina Sforza de' Medici, composta da Fabio Oliva Forti' (Forsi!), pp. 162. Can any reader of 'N. & Q.' tell me who Fabio Oliva Forti was, and where an account of his life can be found?

FREDERIC ROWLAND MARVIN.

537, Western Avenue, Albany, N.Y.

EDMUNDS. — Particulars (with pedigree, if possible) of the "Edmunds" who signed the

charter of the Royal Geographical Society would very much oblige.

(Rev.) B. W. BLIN-STOYLE.

Daventry.

BELPHETE.—Can any of your readers tell me where this name occurs in the works of Prior?

H. C.—s.

HOLBORN.—On p. 10 of Mr. George Clinch's 'Marylebone and St. Pancras' (1840) is written:—

"The 'Hole-bourne' (Stream), from whence we get the ancient name Oldburn, and the modern name Holborn, arose in and around the ponds at Hampstead and Highgate, and after a meandering course through Kentish Town, Camden Town (where the two main branches united and made one channel), Somers Town, Battle Bridge, Farringdon Road, and Farringdon Street, and so into the Thames at the place where Blackfriars Bridge spans the river. It was subsequently called the Fleet River."

And on p. 146:—

"'Holebourne' is the ancient form of the name, and Holborn is a corruption of it. Throughout its course, its physical character justified its name. It was strictly the brook or bourne in the hole or hollow."

At what date did the name cease to be applied to the stream and become identified with the road? It would appear that the road was known as Oldborne as early as 1297 (see Stow's 'Survey of London,' ed. by Thoms, 1876, p. 144), and as Holeburn in 1303 and again in 1307.

On 14 March, 1303, the king, "out of devotion to the Blessed Virgin Etheldreda," to whom the Ely Chapel is dedicated,

"granted a licence for Robert, Bishop of Ely, to hold in mortmain a messuage and nine cottages in the Street (*vico*) of Holeburn in the suburb of the city of London, late of John de Kyrkeby, sometime Bishop of Ely, and bequeathed to that church by his will" (Pat. 31 Ed. I., m. 31; 'Cal. Pat. Rolls, Ed. I., 1301-7,' p. 125).

In 1307 (4 June) a commission under the Great Seal was granted to Roger de Brabazon, Ralph de Sandwyco, and John le Blund, Mayor of the City of London, to associate with themselves the more discreet of the Aldermen, and

"survey the water-course of Flete running under the Bridge of Holeburn to the Thames, which is said to be obstructed and straitened by mud and filth being thrown into it, and by the new raising of a quay by the Master and Brethren of the New Temple, London, for their mills on the Thames by Castle Baignard, so that boats with corn, wine, firewood, and other necessities cannot go from the Thames by means of the water-course as they have been accustomed, and to cause the obstructions to be removed by those they think liable, and the water-course to be made as broad and deep as anciently it used to be" (Pat. 35 Ed. I., m. 9d; 'Cal. Pat. Rolls, Ed. I., 1301-7,' p. 548).

Stow refers to the stream as Oldbourne or Hilborne, to the road as High Oldborne Hill, and to the bridge as Oldbourne Bridge ('Survey of London,' ed. Thoms, 1876, pp. 5, 7, 11).

What other authority is there for the derivation of Holborn from the hole or hollow in which the stream ran? I think I have somewhere seen a suggestion that the hill was called "Oldborne Hill" on account of the fact that it had of old been the custom, for those who were condemned to the gallows at Tyburn to be borne up it on their way there. Can this be so? May not the stream have been the holy bourne, and the road the holy bourne road, along which pilgrims would pass from the City by Newgate to the shrines of Our Lady at Gospel Oak, Muswell Hill, and Willesden? As to the shortened spelling of the word, are not similar instances to be found in Holbeck for Holebeck, and Holbrook for Holebrook?

Since writing the above I have referred to Isaac Taylor's 'Words and Places,' and in a note on pp. 186-7 he writes:—

"The 'Old Bourne,' or burn, is the etymology of 'The Holburn' which is universally given—thoughtlessly copied, according to the usual custom, by one writer from another. That a village or town should be called Oldham, Aldborough, or Newton, is intelligible, but how a name like Oldbourne should have arisen is difficult to explain. The introduction of the *h* is another difficulty in the way of this etymology. It seems far more in accordance with etymological laws to refer the name to the Anglo-Saxon *hole*, a hollow or ravine; the Holborn will, therefore, be 'the burn in the hollow,' like the Holbeck in Lincolnshire, and the Holbec in Normandy."

H. W. UNDERDOWN.

[Our correspondent should consult the articles at 8th S. ix. 185, 289, 369, 437; x. 15; xii. 310; 9th S. i. 48. At the last reference COL. PRIDEAUX supports the etymology favoured by Isaac Taylor.]

QUOTATIONS, ENGLISH AND SPANISH.—Can any reader tell me the name of the old English poet who wrote the following lines?—

With mind unwearied still will I engage  
In spite of failing vigour and of age,  
Nor quit the conflict till I quit the stage.

What Spanish poet wrote

Doj besos tengo en el alma /  
Que no se aparten de mi /  
El ultimo de mi madre  
Y el primero que te di?

The following is a translation:—

I have two kisses within my soul  
Which naught can take from me:  
The last which I gave to my mother,  
And the first which I gave to thee.

J. H. MITCHNER.

Royal Societies' Club.

CRUKSHANK'S DESIGNS FOR 'TAM O' SHANTER.'—Griffith, Farran, Okeden & Welsh published 'Tam o' Shanter,' illustrated in colour by George Cruikshank. The title-page of the volume is dated 1884; yet in two bibliographies of the artist published since that year I find no mention of this book. What is more, one of the heads of the above-mentioned publishing firm informs me that he does not know what or whence were the originals of the illustrations. They are certainly not, as a whole, characteristic of "the great George." I know that he did work for 'Tam o' Shanter' (*vide* 9621A in the Cruikshank Collection at South Kensington Museum), but I am none the less puzzled about this book. Can any reader of 'N. & Q.' enlighten me? W. H. CHESSON.

337, Sandycroft Road, Kew Gardens.

WALL: MARTIN.—Where and when was my ancestor Col. John Wall, of the Lodge, Tewkesbury, married to Mary Brillianna, daughter of Robert Martin, of Peabworth, Gloucs? Their eldest child was born 2 April, 1773. EDWIN S. CRANE.

EDWARD VERE, SEVENTEENTH EARL OF OXFORD.—I shall be glad to know whether any diary or other information as to the earl's travels on the Continent exists beyond the references in the Cecil Papers.

ROBT. J. WHITWELL.

Oxford.

"GRANT ME, INDULGENT HEAVEN."—Loosely inserted in a book dated 1688 I find a contemporary scrap of MS., comprising the following verse. Does any reader of 'N. & Q.' recognize the lines and remember their authorship?—

Grant me indulgent Heaven a rural seat,  
rather contemptible than great.  
for 'tho I taste Life's Sweets still may I be;  
athirst for Immortality.  
I wou'd have business, but exempt from Strife;  
A private but an Active Life.  
A Conscience bould, & punctual to his Charge,  
my stock of Health; or patience large.  
some books I'de have, & some acquaintance too.  
but very good & very few.  
then if one Mortal two such grants may crave;  
from silent Life, I'de steal into my grave.

CHARLES HIGHAM.

FIRST GENTLEMAN IN EUROPE.—The *Times* (Friday, 7 September, 1804) has: "All that urbanity which distinguishes him as the most finished gentleman in Europe." When did this complimentary first indicate the occupant of the English throne? MEDICULUS.

ROGER CASEMENT.—Is anything known about him? It was he who, in 1849, travelled

from Widdin to London to deliver to Lord Palmerston Kossuth's letter, wherein the latter called for England's help to save him from Austria and Russia, who demanded his extradition from Turkey. L. L. K.

GOLDSMITH'S 'PRESENT STATE OF POLITE LEARNING.'—There is in my possession a manuscript book of Nathan Drake, once widely known by his essays on eighteenth-century literature. It consists partly of extracts from his favourite authors, partly of notes on their lives and bibliography. Amongst the latter I found a very curious reference to Goldsmith. It is to the effect that the poet, settling down to a literary life after his wanderings abroad, composed the 'Enquiry into the Present State of Polite Learning,' in two languages, French and English; that he endeavoured unsuccessfully to get the former published abroad; but that after the issue of the English edition it was published in London in 1762, under the title 'Considérations sur l'État Présent de la Littérature en Europe.'

I have looked all through the British Museum Catalogue without finding any book with this title, nor have I ever met with any confirmation of this story in any biography of Goldsmith. I should be glad, at any rate, to know if such a French book exists, for it seems to me equally incredible either that Goldsmith should have written it in French, or that in 1762 a translator should have thought him worth translating. W. D.

['Considérations sur l'État Présent de la Littérature en Europe' (Londres et Paris, Fournier, 1762, 12mo, pp. iv-284) was falsely attributed to the Abbé Aubry, but is, according to Barbier, by Jean Baptiste René Robinet, 1735-1820, a Jesuit who, during many years, wrote as a Freethinker. It is not assigned him in the memoir in the 'Nouvelle Biographie Générale' of Hoefer, but the ascription is probable enough, since he translated many works from the English and edited the 'Dictionnaire Anglais et Français' of Chambord, Londres, 1776, 2 vols. 4to.]

SAMUEL BRADFORD EDWARDS was admitted to Westminster School in 1812. I should be glad to obtain any information concerning his parentage and career. G. F. R. B.

AVALON.—In a pedigree of the Calvert family which occurs in Hearne's 'Collections' (vol. vi. p. 221) it is stated that Sir George Calvert, the first Lord Baltimore, was "First L<sup>d</sup> Proprietor of Avalon in America. Granted him in 1623." This Avalon was, I imagine, in Maryland. Can any one tell me where it is or was, and how it had acquired a name so intimately connected with King Arthur? K. P. D. E.

## Egypcia.

## THE PELICAN MYTH.

(10<sup>th</sup> S. ii. 267.)

THOUGH, perhaps, not so perplexing as some other zoological fables—such as the barnacle absurdity, for instance—the pelican myth is a remarkable ornithological puzzle. Who can decide which bird it was that nourished its young with its own blood? Currently it is identified with the common pelican (*P. onocrotalus*), on the ground that the red extremity of its beak might have given rise to the fable; but as this sea-fowl is notably gregarious,\* it does not play the part of a “pelican of the wilderness” in a very convincing way. Bartlett (*Proc. Zool. Soc.*, 1869, p. 146) suggested that the flamingo may have been the original bird from its ejecting a sanguineous fluid into the gaping mouths of Cariamias; but to this there are also various objections. Further back one finds Luther calling the bird of the Psalm *Rohrdommel*, i.e., the bittern, which is usually solitary enough, though flocks have been seen in Lower Egypt. Again, Carus (*Geschichte der Zoologie*, 1872, s. 130) says, “Die Ernährung der Jungen mit Blut findet sich bei Horapollo vom Geier erzählt (ed. Leemans, p. 17)”; and W. Houghton (*Academy*, 1884, vol. xxv. pp. 29, 97, 243) advances many arguments in support of this identification with a vulture, *Neophron percnopterus*. Translators of the Bible seem to have experienced some little difficulty in rendering the Hebrew word (occurring five times) for which “pelican” has been accepted in Psalm cii.; and it is sufficiently clear that the Greek pelican mentioned by Aristophanes and Aristotle was not the fabulous bird, but the woodpecker, as shown by the derivation from *πελεκύς*, an axe. Etymologists, indeed, are puzzled to account for this transference of the name from an arboreal bird to a sea-fowl, “pour on ne sait quelle ressemblance” (Littre). The same word, too, seems also to have been applied in Greek to the spoonbill (*L. platea*, *platalea*), which is also very different in appearance from the woodpecker. Perhaps, if the fabulous and post-classical “pelican” is not an assimilated, but merely an appropriated name, the mythical bird was unfamiliar to the Greeks.

This difficulty in identification has been appreciated from at least the time of St. Jerome. Not having a copy of the saint's works at hand, I cannot say whether ‘Hieron.

in Psalmos Tractatus’ is to be found in, e.g., Vallarsi's collection. But in Bailey's edition of Faccioliati and Forcellini's ‘Totius Latinitatis Lexicon’ the following entry occurs, s.v. ‘Pelecanus’:—

“Avis Ægyptia circa solitudines Nili præcipue nasceus, quæ amore pullorum dicitur femur suum rostro vulnerare et sanguinem ad eos alendos elicere. Ejus meminit Hieronym. in Psalm. 100, ubi addit duo esse pellicanorum genera, aquatile unum, alterum volatile, illud piscibus vesci, hoc serpentibus, crocodillis, et lacertis. Genus vulturem Ægyptium vocat” (i.e., Pharaoh's hen).

To this may be added the testimony of Albertus Magnus, who derives pelican “a pelle cana”:—

“Duo dicuntur esse pellicanorum genera; unum aquaticum quod piscibus; alterum terrestre quod serpentibus et vermibus vivit; et dicitur delectari lacte cocodrillorum quod cocodrillus spargit super lutum paludum, unde pellicanus sequitur cocodrillum.”—‘De Animalibus,’ xxiii. (1519).

Here, however, we trench on the domain of the ‘Physiologus,’ though the pelican fable is not always included therein (cf. Strzygowski, ‘Der Bilderkreis des griechischen Physiologus,’ 1899, s. 66), and, in fact, seems rather of ecclesiastical origin. It may be futile to discuss whether Jerome employed the word “pelican” through deficiency of avian or Hebrew knowledge, or whether he followed some other authority (the LXX.); for his contemporary, Epiphanius, Bishop of Constantia, as well as Eustathius, Augustine, Gregory, and Isidore, also make mention of the bird, according to Houghton (*loc. cit.*). The account given by the first of these occurs in an edition of the ‘Physiologus’ printed in 1588 with a picture of a vulture or eagle, and it has been remarked that the pelican “in her piety” is generally so represented—for instances, in Whitney's ‘Choice Emblems and other Devices’ (1586), and other works dated 1618 and 1682 (H. Krebs), whence Sir T. Browne's animadversions in his ‘Vulgar Errors.’ That the young were not originally nourished from the breast may be seen in Horapollo, who says that the vulture\* symbolizes a compassionate person, because during the 120 days of its nurture of its offspring, if food cannot be had, it opens its own thigh and permits the young ones to partake of the blood, so that they may not perish from want; and this is in part corroborated from the extract from Bailey given above. Hulme quotes a slightly different

\* Could the pelican have been originally the sparrow-hawk of Horus, or the “vulture” of Buto? Compare, by the way, *L. buio*, a bittern, with Luther's renderings, and with *L. bueo*, a falcon or hawk (whence English “buzzard,” one species of which is *B. desertorum*).

\* “Pelicans fish in concert.”—Darwin, ‘Desc. Man,’ 101.

version from Bossewell's 'Armorie of Honour' (1572):—

"The pellicane feruently loueth her young byrdes. Yet when thei ben haughtie, and beginne to waxe hote, they smite her in the face, and wounde her, and she smiteth them and alaeth them. And after three daies she mourneth for them, and then striking herself in the side till the blood runne out, she sparpleth it upon their bodies, and by vertue thereof they quicken again."—'Symbolism in Christian Art,' 1891, p. 189.

Whence it appears that the small aviary known as "the kind, life-rendering pelican" did not unduly favour any particular region of its body during the vivisectional period.

A brief allusion to the employment of the pelican as a Christian symbol may conclude these jottings. According to Miss Twining ('Symb. and Emb. of Christ. Art,' 1852, p. 175), this does not occur before the Middle Ages, when the bird is found usually on the summit of the Cross, or otherwise connected with the death of Christ, the Resurrection, or the Eucharist. There is here also mentioned a prayer by St. Thomas Aquinas in which the pelican is used symbolically. This prayer, which seems to have escaped the notice of commentators, may well have been the source of Dante's "nostro Pellicano" ('Parad.' xxv. 113), applied to Christ; and perhaps ultimately of that odd epithet "the Princely Pelican," bestowed by a writer in 1649 on Charles I. J. DORMER.

Woodside Green, S. E.

Venerable Bede (d. 735), commenting on Psalm ci., in his 'De Psalmorum Libro Exegesis,' gives the following explanation of the "pelicano solitudinis":—

"Pelicanus avis quedam est, deserta querens, maxime tamen habitans in desertis ripis Nili fluminis; hæc avis pullos suos interficit, postea super eos plangit, et iterum verberat se alis, et rostro, quod in tertia die sanguinem effundit, quo mox ut irrorantur, reviviscunt pulli."—'Patrologia Latina,' Migne, tom. xciii. 993.

As regards St. Jerome, however, I may say that neither in his 'Breviarium in Psalmos,' nor in his 'Liber Psalmorum' does he make any mention of the fable referred to. Moreover, after a careful search, I have failed to discover the myth anywhere else amongst his writings, and this in spite of the fact that the great doctor comments at length—to the extent of a whole "number"—on the verse in question, in his 'Epistle to Sunnia and Fretela' (*ibid.*, tom. xxii. Hieron. i. 837).

That the story was "abroad" about the time of St. Jerome (d. 420) can, nevertheless, be made manifest from the writings of his vigorous and far-seeing contemporary St. Augustine of Hippo (d. 430), who treats

of the subject in his 'Enarratio in Ps. ci.,' where he says:—

"Quod enim dicitur, vel etiam legitur de hac ave, id est pelicano, non taceamus;..... Vos sic audite, ut si verum est, congruat; si falsum est, non teneat. Dicuntur hæc aves tanquam colaphis rostrorum occidere parvulos suos, eosdemque in nido occisos a se lugere per triduum: postremo dicunt matrem seipsam graviter vulnerare et sanguinem suum per filios fundere, quo illi superfusi reviviscunt. Fortasse hoc verum, fortasse falsum est."—*Ibid.*, Migne, tom. xxxvii. 1300.

B. W

Fort Augustus.

I cannot, for the moment, quote my authority, but I think the pelican, among the ancient Egyptians, was constituted a hieroglyphic of the four duties of a father towards his children—namely, generation, education, instruction, and good example—and that this symbolism was derived from its erroneously attributed habit of vulning itself in the process of nourishing its young. In Wilkinson's 'Egyptians' (1878, vol. ii. p. 102) there is a representation of a fowling scene, in which is a group of pelicans, the largest being turned towards what are apparently its young. Horapollon—I am quoting Wilkinson—says the pelican was the type of a fool ('Hierog.' i. 54), and relates a ridiculous story of the reason for this unenviable distinction. But he adds:—

"Since it is remarkable for the defence of its young, the priests consider it unlawful to eat it, though the rest of the Egyptians do so, alleging that it does not defend them with discretion like the goose, but with folly."—Vol. iii. p. 328.

Fairholt says the pelican is met with on early Christian monuments and others of later date, but does not say where. If it does so occur, however, it is almost certain to be represented "in its piety," that is, vulning itself. It was the crest of the Pelhams, and occurs again on a seal of, I think, the twelfth century (see 'Catalogue of Seals'). Probably DR. MURRAY is already aware that it is frequently found in illuminated manuscripts, at least as early, I know, as the thirteenth century. An instance of the late survival of a belief in the bird's self-wounding propensities is cited by Mr. C. R. B. Barrett in an article in the *Strand Magazine* of, I think, about the year 1890, where it is stated that, as late as the reign of George I., at Peckham Fair there was advertised to be on view "A pelican that suckles her young with her heart's blood, from Egypt." J. HOLDEN MACMICHAEL.

161, Hammersmith Road.

[MR. J. B. WAINWRIGHT also sends the extract from St. Augustine.]

**THE TRICOLOUR** (10th S. ii. 247, 290).—As the writer of the query on the Devonport picture which has happily produced *PROR. LAUGHTON*'s most interesting reply, I may observe that I agree with him in all he says except as to the indistinctness of one of the flags. I examined it, close, in a strong light, and can say that one at the masthead is blue-white-red, vertical, i.e., the present French ensign.

D.

**PRINCIPAL TULLIEDEPH** (10th S. ii. 207).—He held, while Principal, the dual appointment (frequent in those days) as minister of St. Leonard's Parish; and from the Kirk-Session Minutes of 1 July, 1778, I find that "Principal Thomas Tulliedeph" died 14 November, 1777. This probably is sufficient to prove the spelling of his name.

ALEX. THOMS.

On a book-plate I have (*circa* 1730) of David Tulliedeph there is no *e* in the name and no *l* in the final syllable.

J. DE BEERNIERE SMITH.

**"SILESAS": "POCKETINGS"** (10th S. ii. 268).—The best notice of the former is that in Blount's '*Glossographia*,' 1681 (and doubtless in earlier editions). He says:—

"*Slesie Holland*, common people take to be all forrain linnen which is sleight or ill wrought; when as that only is properly *Slesia*, or *Slesia* linnen cloth, which is made in and comes from the Countrey *Slesia* in Germany."

The term is still in use.

WALTER W. SKEAT.

*Silesias* originally may have been made of flax, but nowadays they are made of cotton. They are produced both in plain cloth and twilled, dyed in all shades, and printed in fancy designs. They are used for the linings of garments (chiefly for men's use), as in the sleeves of coats and the backs of waistcoats.

*Pocketings* are made for the pockets of male garments, in both plain and twilled fabrics, and of almost all colours. Another kind is known in the trade as hop-pocketing. This is made in several widths, in jute or linen or cotton, and, as its name indicates, it is used for the packing of hops.

MANUFACTURER.

*Silesians* are the ordinary linings used for trousers and vests. A word used in a similar way is *hessian*, which means jute packsheet, made chiefly in Dundee. The textile trades are rich in words of this kind. An old word in common use for a certain cloth is *zephyr*. Zephyrs are superior cotton cloths for ladies' dresses, their special feature being that the colours are woven into the cloth, as dis-

tinguished from printed. The word is commonly used also in Spanish among textile merchants—*zefiro*. Glasgow is the famous place for zephyrs, though of late years its glory in this particular trade has been somewhat dimmed.

P. F. H.

Dr. Ash, in his '*New and Complete Dictionary of the English Language*' (London, 1775), defines the former to be "a kind of thin linen cloth," and the latter "the stuff of which pockets are made."

EVERARD HOME COLEMAN.

71, Brecknock Road.

[Replies also from E. G. B., MR. ALFONZO GARDNER, and ST. SWITHIN.]

**UPTON SNODSBURY DISCOVERIES** (10th S. ii. 268).—These relics are deposited in the Free Library Museum at Worcester.

W. BRADBROOK.

**JOURNAL OF THE HOUSE OF COMMONS** (10th S. ii. 248).—On seeing a similar note in a bookseller's catalogue some time ago, I wrote to the Librarian of the House of Commons, and I was informed that the volumes in question are transcripts of the originals.

ANDREW OLIVER.

**MAZZARD FAIR** (10th S. ii. 228).—In Halliwell's '*Dictionary of Archaic and Provincial Words*,' vol. ii., eleventh edition, occurs, "*Mazzard*, a kind of cherry," so that *Mazzard Fair* is simply a fair where "*mazzard cherries*" are exposed for sale, as mentioned by your correspondent.

ANDREW OLIVER.

Charles Kingsley, in chap. i. of '*Westward Ho!*' says:—

"He had no ambition whatsoever beyond pleasing his father and mother, getting by honest means the maximum of red quarrenders and *mazzard* cherries, and going to sea when he was big enough."

Doubtless the fair took its name from the fruit, which was plentiful at that time.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Surely YGREC has arrived at the correct conclusion when he mentions *mazzards*, which, by the way, has only one *z*. Other explanations might be from *maze*, meaning continually busy, and so on. You have admitted one hazard in the query, so possibly you will indulge me in a similar manner.

This third fair mentioned by YGREC was, according to Britton and Brayley, held annually in a place called Fair Meadow. This was granted in the time of Henry VII. to the Bassets of Tehidy, and subsequently was conveyed to Lord de Dunstanville, who was formerly known as General Massey.

From Massey to Mazzard is not nearly so imaginative as from Mazzard to Magdalen.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

**SEX BEFORE BIRTH** (10<sup>th</sup> S. i. 406; ii. 235).—In 1687 the queen of James II. (Mary of Modena) was pronounced to be *enceinte*, and there was a proclamation issued of thanksgiving in consequence. The following item from the books of St. Mary's Church at Beverley proves how general the rejoicing was:—"1687. To the ringers upon day of rejoycing for her ma<sup>tie</sup> being with child and for candles, j<sup>r</sup>. ijs."

There were many prayers uttered for the child to be a boy, and Mary, Duchess of Modena, the mother of the queen, made a pilgrimage to Loretto to offer prayers. Five years had elapsed without any addition to James II.'s family, and he was now fifty-five years of age. Charles James Edward was born on 10 June, 1688. Historians have recorded the anxiety then prevalent in England in regard to the succession, and the stories circulated. JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

"Hans in Kelder," quoted by MR. PICKFORD, was a proverbial phrase convenient to indicate a certain condition, and has been noticed of old in 'N. & Q.'; but despite the masculine name it was not intended as any hint of sex. W. C. B.

**VACCINATION AND INOCULATION** (10<sup>th</sup> S. ii. 27, 132, 216).—Although Prof. Crookshank's 'History and Pathology of Vaccination' appears to be a perfectly exhaustive work on the subject of inoculation as well as of vaccination, perhaps the following extracts from newspapers of the period at which Lady Mary Wortley Montagu introduced inoculation from the East will be of sufficient interest for insertion in 'N. & Q.':—

"A few days ago a Youth that was Under-Butler to the Lord Bathurst had the Small Pox inoculated on him, and as the Experiment was out of the common Method, he was to have Ten Pounds for undergoing it; but he never lived to receive the Money, for he had the Distemper in so violent a manner that he deceased on Saturday last at his Nurse's House in Swallow Street, St. James's."—*London Journal*, 21 April, 1722.

Again:—

"A Daughter of the Lord Dellawar lies dangerously ill under the modish Experiment of Inoculation."—*Ibid*.

In the *Whitehall Evening Post* of 8 May, 1756, it is stated:—

"Inoculation begins to be practised in Wiltshire, and ten Persons have been inoculated in one House at Swindon, the eldest about One and Twenty, who

are all recovered, and in good Health; so that it is thought, the Practise will gain ground in this County."

J. HOLDEN MACMICHAEL.

**STORMING OF FORT MORO** (10<sup>th</sup> S. i. 448, 514; ii. 93, 175, 256).—With reference to MR. HERBERT SOUTHAM's comment on the above subject, perhaps I may be permitted to point out that a native of Ireland named Ambrose O'Higgins entered the Spanish service and was in 1787 appointed Captain-General of Chili, and subsequently Viceroy of Peru. His son, Don Bernardo O'Higgins, born in Chili and educated in England, took an active and distinguished part on the popular side of the war by which Chili achieved her independence of Spain. He held the office of "Supreme Director" of the young republic from 1818 to 1823, when he retired into private life, in consequence of public dissatisfaction with the acts of his ministers. *Vide* 'Compendium of Irish Biography,' by Alfred Webb (Dublin, Gill & Son, 1878).

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

The quotation I gave was from the 1847 edition of Cannon's 'Record of the First, or Royal Regiment of Foot.' W. S.

The O'Higgins mentioned by MR. SOUTHAM is of the same family as the O'Higgins inquired after. If MR. SOUTHAM has any information relating to him, I should be very grateful for it. Has he any later Army Lists, say of the latter half of the eighteenth century? Probably the name of Wiggins or O'Higgins would appear there. A long account of President O'Higgins appeared in *Temple Bar*, which I have.

W. L. HEWARD.

9, Beda Road, Cardiff.

**POTTS FAMILY** (10<sup>th</sup> S. i. 127, 434; ii. 17).—In Chester Cathedral is a tablet in memory of Chas. Potts (ob. 1817, *æt. suæ* 73) and Anne his wife (ob. 1796, *æt. suæ* 52). Henry Potts is likewise mentioned, and several young children of the family. MEDICULUS.

**WHITSUNDAY IN THE 'ANGLO-SAXON CHRONICLE'** (10<sup>th</sup> S. ii. 168).—The precise time when the Cymric or Welsh equivalent for Whitsunday, viz., Sulgwyn, may have been first introduced into that language appears to be uncertain. The only certain date is afforded in Bishop William Morgan's celebrated Bible version, first printed in 1588. It occurs there in Acts xx. 16 and 1 Cor. xvi. 8, although the ancient Greek name of Pentecost is used instead of it in Acts ii. 1. There is no reasonable doubt, as clearly pointed out



by PROF. SKEAT (*ante*, p. 122), that *Sulgwyn* may be regarded as an expression merely adapted in its sense to the older English name. Similarly, the Old Norse "*Hvítasunnudagr*," having been introduced from the Anglo-Saxon Mother-Church into Norway and Iceland, was displaced in modern Denmark, Norway, and Sweden by *Pindse* and *Pingst*=Germ. *Pfingsten*, derived from ancient Greek *Pentekost*, as fully explained in Vigfusson's '*Icelandic-Engl. Dictionary*' (p. 303). H. KREBS.

PEPYS'S 'DIARY': A REFERENCE (10th S. i. 68).—The mother's condition resulted in the expulsion of many hydatidiform moles. This is a form of abortion. MEDICULUS.

GEORGE STEINMAN STEINMAN (10th S. ii. 88).—It appears from Walford's '*County Families*' that Mr. Steinman is deceased, as his grandson, Capt. William Henry Olphert Kemmis, of Ballinacor, co. Wicklow, is described as the "eldest son of Col. William Kemmis, of Ballinacor, who died 1900, by Ellen Gertrude de Horne Christy, dau. of the late George Steinman Steinman, Esq., F.S.A., of Sundridge, Kent." No doubt, on application, Capt. Kemmis would be able to give ITA TESTOR the information he seeks. D. K. T.

MESMERISM IN THE DARK AGES (10th S. ii. 168).—MR. R. M. LAWRENCE should refer to the '*Encyclopædia Britannica*,' vol. xv. p. 277, article '*Magnetism, Animal*.' It is there stated:—

"It would appear that in all ages diseases were alleged to be affected by the touch of the hand of certain persons who were supposed to communicate a healing virtue to the sufferer. It is also known that among the Chaldeans, the Babylonians, the Persians, the Hindus, the Egyptians, the Greeks, and the Romans, many of the priests effected cures, or threw people into deep sleeps in the shades of the temples, during which the sleeper sometimes had prophetic dreams, and that they otherwise produced effects like those now referred to animal magnetism."

MR. LAWRENCE will find there the literature on this subject. I think I remember reading in the *Zoist*, edited by Dr. John Elliotson, articles showing the early use of mesmerism. HARRY B. POLAND.

Inner Temple.

RECHABITE at 1st S. vi. 8 quotes from Apuleius ('*Apol.*' 475, Delph. ed.) an early allusion to mesmerism. Beckmann, in his '*History of Inventions*' (Bohn, 1848, vol. i. p. 43), has an essay on '*Magnetic Cures*,' in which he remarks that mesmerism, or animal magnetism, having no relation to the magnetism of the magnet, "may form

the subject of a future article." But he does not appear to have given it the attention he intimated, at all events in the work alluded to. Glanvil, in his '*Scepsis Scientifica*,' published in 1685, is said to refer to some doctrine analogous to modern mesmerism.

J. HOLDEN MACMICHAEL.

The attractive power of the loadstone or magnet is referred to by Aristotle, Homer, and Pliny; it was known to the Chinese and Arabians. The Greeks are said to have obtained the loadstone from Magnesia in Asia, 1000 B.C. However, if MR. R. M. LAWRENCE will turn to the '*Memoirs of Extraordinary Popular Delusions and the Madness of Crowds*,' by Charles Mackay, LL.D. (Routledge & Son, 1869), he will find much interesting information in connexion with the subject in question, under the title of '*The Magnetisers*' (pp. 262—295). HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

I had the pleasure of an introduction to Dr. Walford Bodie at Burton-on-Trent on Easter Saturday last, and though I did not hear him make any such statement as the one attributed to him by MR. LAWRENCE, the doctor's assertion at Aberdeen (where he was formerly a medical student) is quite correct. Ample proof of this is given by Ennemoser in the '*Annales du Magnetisme Animal*,' wherein he says that magnetism was daily practised in the temples of Isis, of Osiris, and Serapis. In these temples the priests treated the sick and cured them, either by magnetic manipulation, or by other means producing somnambulism. We shall prefer (he writes) turning our attention to such Egyptian monuments as present us with the whole scenes of magnetic treatment. Although these Egyptian hieroglyphics are regarded with great daring and boldness, yet much that is probable results, and the more so from the fact that all things in these monuments are not hieroglyphic. There are also purely historical paintings, which represent sacrifices, religious ceremonies, and other actions, as well as things which refer to the natural history of animals, of plants, and the stars.

Among the emblems he includes the remarkable representation on a mummy case given by Montfaucon. Before a bed or table on which lie the sick stands a person in a brown garment, and with open eyes, and the dog's head of Anubis; his countenance is turned upon the sick person, his left hand is placed upon the breast, and the right is raised over the head of his patient, quite in the position of a magnetizer. At both ends of the bed stand two female figures, one with



the right hand raised, the other with the left. The bed is supported by four feet, which bear the Isis head, hawk's head, dog's head, and a human head, the symbols of the four healing divinities. Isis, Osiris, Anubis, and Horus. Other hieroglyphics on a talisman, bearing similar representations, are mentioned, and upon other mummies, where standing figures touch the feet, the head, the sides, or the thighs, and many other magnetic actions are represented; these are reproduced in Montfaucon and in Denon's 'Voyage d'Egypte.'

These scenes do not stand alone. Figures occur on the amulets or charms known as "Abraxas," all more or less manifesting an acquaintance with magnetism. The priest with the dog's head or mask occurs repeatedly, with his hands variously placed on the supposed patient. Some of these figures are given by Montfaucon. In one of them the masked figure places one hand on the feet, the other on the head of the patient; in a second, one hand is laid upon the stomach, the other upon the head; in a third the hands are upon the loins; in a fourth the hands are placed upon the thighs, and the eyes of the operator fixed upon the patient's countenance. All these representations were involved in mystery till magnetism was rediscovered by Frederick Anthony Mesmer.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

**DISPROPORTION OF SEXES** (10th S. ii. 209).—Statistics from many sources show that the rule is for 105 boys to be born for 100 girls. Boys, however, die more easily during birth and early childhood; hence at a nubile age there are found to be 100 women to 95 men, which proportion is soon lowered as the result of accidents, of enlistment in the navy and army, and of the absence of the seafaring classes from home. This inquiry has a pertinent bearing upon the physiological basis of such Protectorate laws as that for the enforcement of continence (1650).

#### MEDICULUS.

**"SUN AND ANCHOR" INN** (10th S. i. 504; ii. 92, 132).—This sign has the appearance of having been originally either the "Sun" or the "Anchor" alone, receiving the addition of one or the other on the incoming of a new tenant, who for old association's sake wished to preserve the memory of his former cognizance. A retired seafaring landlord would naturally adopt such a sign as that of the "Ship," the "Anchor," &c., not only as a matter of fancy on his own part, but to attract the custom of mariners who were on

the look-out for a comfortable hostelry during their sojourn ashore. The sign frequently occurs as the "Anchor and Cable," or the "Rope and Anchor," when it doubtless appertained to the badge of the Admiralty, and was represented with a piece of cable twined round the stem. In the scarce print of Fish Street Hill and the Monument, in which the signs are distinctly affixed to the houses, the "Anchor and Cable" is the fourth house from the Monument towards Eastcheap. The "Anchor and Gun" at Woolwich was well known to the Custom-House officers as a receiving place for smuggled goods (see *London Journal*, 2 September, 1721). And when the old Navy Office stood in Crutched Friars and Seething Lane there was a "Blue Anchor" close by. And so to-day many signs of the "Anchor" and "Blue Anchor" will be found in the neighbourhood of the parts where those engaged in the river traffic find it necessary to fix their residence.

J. HOLDEN MACMICHAEL.

**MINERAL WELLS, STREATHAM** (10th S. ii. 228).—Lewis, in his 'Topographical Dictionary of England,' 1831, remarks:—

"Among the attractions is a mineral spring, which was discovered in 1660, and is still held in esteem, being highly efficacious in scorbutic eruptions, and in many other cases."

*The Surrey Magazine*, 1902, says:—

"Near Streatham Green there is a mineral spring, the waters of which were noted in the eighteenth century, for we read that in 1701, during the summer, there was a concert at the Wells, and Streatham was alive with a gay and frivolous crowd of elegant ladies of all ranks, while the bewigged male frequenters of the Wells, and escorts of the fair dames, drank their nasty draughts, discussing the while the late ousting of the Whigs in the House of Commons and the death of the exiled James II. And in the *Post Boy* newspaper for June 8th, 1717, we find the following advertisement: 'The true Streatham waters fresh every morning, only at Child's Coffee House in St. Paul's Churchyard, the Garter Coffee House, behind the Royal Exchange. Whoever buys it at any other place will be imposed upon. N.B. All gentlemen and ladies may find good entertainment at the Wells aforesaid by Thomas Lambert.'"

Assemblies were held here so late as 1755. The memory of the wells survives in the name of Wells Lane.

EVERARD HOME COLEMAN.

71, Brecknock Road.

At the bottom of Wells Lane, on Lime Common, lie the Streatham Wells, a saline spring, now in little repute. The original wells were near the house still called Well House. Aubrey gives a quaint account of them:—

"It is a cold, weeping, and rushy clay ground; in hot weather shoots a kind of salt or alum on the clay; it turns milk for a posset; five or six cups is the most they drink, but the common doze is but three, which are held equivalent to nine at Epsom. In this ground are now three wells digg'd, the middlemost whereof does give a vomit. The lock-smith that dwells here on the green, told me he was much consum'd, and very ill, and went to several physicians, some of them advis'd him to drink Epsom waters, which he did, but receiv'd no benefit; he then drank of the hithermost well, and on the second or third day it brought away four worms, the least whereof was five feet long; one worm that he voided was eight foot and three inches long, attested to me by several of the neighbours (*sic digni*) and the minister that saw it measured. About fourteen years since (1659), ploughing the ground, the horses slipped into that springy place, which was the first discovery of this water. Afterwards, at weeding time, the weeders, being very dry, drinking of it, it purg'd them, by which accident the medicinal virtue of them was first discover'd."—Black's 'Guide to the Hist. Antiq. and Topog. of Surrey,' 1864, p. 93.

J. HOLDEN MACMICHAEL.

About the time that the Streatham wells were in vogue there were also wells at Sydenham, in Taylor's Lane, afterwards called Wells Lane, and subsequently Wells Road.

JAS. CURTIS, F.S.A.

The following appears on p. 317, vol. vi. of 'Old and New London':—

"There are at Streatham mineral springs which, as Aubrey informs us, were discovered about fourteen years before he wrote (A.D. 1659).....The owner of the field at first forbade people to take the water; but before the end of the reign of Charles II. it came into common use. Lysons says that in his time (1810) the Streatham water was sent in large quantities to some of the London hospitals. The well still exists, but its fame has departed."

The Surrey volume of the 'Beauties of England and Wales,' edited by Frederic Shoberl (1813), says:—

"On Lime Common in this parish [Streatham] was, in 1660, discovered a mineral water of a mild cathartic quality, which is still held in considerable esteem, and sent in large quantities to some of the London hospitals. Though there are no accommodations for persons who come to drink it on the spot, yet it is much resorted to by those who cannot afford a more expensive journey."

May I ask if MR. FOORD has consulted both editions of Dr. Lysons's work? and has he searched Dr. Rawlinson's edition of the 'Antiquities of Surrey,' by John Aubrey, F.R.S.?

CHAS. F. FORSHAW, LL.D.  
Baltimore House, Bradford.

Y (10th S. ii. 186).—The substitution of *y* for *i* is a practice of considerable standing, and its *rationale* is not easy to account for. It is not to be dismissed with an easy wave of the hand as an "abomination." The lady novelist may introduce us to a "syren," but

Daniel, in one of his finest lines, did so more than three hundred years ago:—

Ah beauty Syren, faire enchanting good,  
Sweet silent rhetoric of perswading eies.  
'The Complaint of Rosamond,' ed. 1592, st. 18.

And why only lady novelists? As an omnivorous reader of romance, I long ago came to the conclusion that on the whole the women novelists were rather better educated than the men. There is no occasion for the *Pall Mall* writer to give himself airs upon this point. Disraeli, who was a gentleman novelist, is doubtless responsible for the vogue of Sybil, though he was not answerable for the spelling. The old English form "Sibell" was possibly an effort to employ a native vowel rather than the outlandish *y*. But in championing the claims of the superior sex—I speak on the authority of Burns, who ought to have known—I have no sympathy with those young ladies who endeavour to turn a pretty name into a fine one by writing themselves "Hylda." This implies an ignorance of the writings of Prof. Skeat, who, I imagine, adheres to his opinion that *tyro* is "grossly misspelt." If Dr. Murray thinks it is not, it must be a case of *quandoque bonus*, though no one will share the indignation of Horace when it is a question of our greatest living lexicographer. *Cypher*, the French *chiffre*, should, I suppose, be properly spelt *sifer*. Another word which must strike the eye of those who pass hosteleries and enter restaurants is *syphon*, which shows that the erudition of the publican does not go very far. As for Sydney, whether used as a surname or a Christian name, I fail to see the criminality of those who spell it with a *y*. Its early owners impartially employed either vowel.

W. F. PRIDEAUX.

It used to be the practice to write *y* instead of *i*; and in the best writers we find *tyger*, *tyro*, &c. Spenser has *myld*, *yron*, *lyon*. The title of the poem of John Philips is 'Cyder.' In my edition of Pope I find the line:—

And Sydney's verse halts ill on Roman feet.

In an edition of Thomson's 'Seasons' dated 1807 I read, "The tyger, darting fierce." Some time ago it was shown in 'N. & Q.' that celebrated writers of the seventeenth and eighteenth centuries, who must have known the right way of spelling it, wrote Sybil. And Sybil, as a family name, was generally so spelt. Hence, no doubt, the refusal of Disraeli to alter the spelling.

E. YARDLEY.

IKTIN (10th S. ii. 249).—I should suppose this to be the accusative of *iktis* (ἰκτίς). It can hardly be anything else. I seem to

recollect *ixris* occurring somewhere in Aristophanes' 'Acharnians,' as the name of some kind of bird, but I am away from books and therefore cannot give the reference.

C. S. JERRAM.

ANAHUAC (10<sup>th</sup> S. i. 507; ii. 196, 258).—PROF. SKEAT's note on this word is interesting and instructive, as usual. It does not, however, throw any light on the pronunciation of the word, which was the main point of the original query.

T. F. D.

LEMANS OF SUFFOLK (10<sup>th</sup> S. ii. 248).—For particulars of the Lemans of Norfolk and Suffolk see 6<sup>th</sup> S. v. 327, 436.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"FREE TRADE"—SMUGGLING (10<sup>th</sup> S. ii. 250).—Information could probably be obtained by referring to Lieut. Hon. H. N. Shore's 'Smuggling Days and Smuggling Ways.'

J. HOLDEN MACMICHAEL.

NORTHERN AND SOUTHERN PRONUNCIATION (10<sup>th</sup> S. i. 508; ii. 256).—We cannot discuss pronunciations without having a phonetic alphabet for reference; nor is it at all desirable to neglect all that has been written by Ellis and Sweet and Murray on the history of English sounds. To say that our first letter is *ā*, not *ɑ*, tells us nothing at all, unless we are first informed what sounds such symbols are meant to represent. Our first letter is, at present, pronounced like the *ei* in *vein*; and (*ei*) is the usual phonetic symbol for it. But it was formerly pronounced in many words like the Italian short or long *a* in *amare* (like the former *a* if short, and the latter if long) for many centuries, from the earliest times till at least the Tudor period, and in many places is pronounced so still. Thus in Shropshire the first letter is called *aa*, where *aa* denotes the *aa* in *baa*, or the *a* in *father*. The symbol *ar* is a very bad one for this sound, because many might be misled into supposing that the *r* is trilled, as in the Ital. *carro*. The Romans did not say *carstrum*, as far as I can understand this slippery spelling; they sounded the *a* as in Ital. *cāstro*, i.e. short, whereas *carso* better represents the long *a* in Ital. *cāso*. If the combination *-arstro-* occurs in Italian (which I doubt), of course both *r*'s would be equally trilled, a thing which an Englishman can seldom either understand or achieve.

WALTER W. SKEAT.

I observe that YORKSHIREMAN, as Southerners also have done before, uses the letter *r* to ensure the shortening of the *a* in the examples he gives—*arsk*, *paras*, *larst*, &c.

Cannot those who study word-sounds adopt some better method of illustration? To one like myself, born in the county of Northampton, who habitually pronounces the letter *r* with the tip of the tongue touching the roof of the mouth, such examples convey quite a different meaning from that which is intended. If I saw the examples written as *ahsk*, *pahss*, *lahst*, &c., the meaning would be at once apparent. Am I quite alone in this? or do others experience a like difficulty?

JOHN T. PAGE.

West Haddon, Northamptonshire.

One of the delights of my boyhood was to visit an ancient aunt, who was born in 1803. On her father's side she was of Worcestershire origin, but both she and her mother were born in Yorkshire, and she herself, although she passed part of her early life in London, was resident mostly in her native county. She was a complete storehouse of nursery tales, children's rimes, and children's games, and maintained to the last (she died in 1870) the old-fashioned pronunciations *āre*, *chaney*, *goold*, *obleege*, and some others. W. C. B.

THE MISSING LINK (10<sup>th</sup> S. ii. 249).—Borneo is not the only place where men possessing tails have been discovered. In 1849 a M. du Courret communicated to the Academy of Sciences in Paris an account of a race of men with tails in Central Africa. They were called "Ghilānes." He had seen one of the race, a slave, about thirty years of age. This man had a tail about four inches long. He was perfectly intelligent, and spoke Arabic well. He stated that his race numbered about thirty or forty thousand, all idolaters and cannibals. An account of M. du Courret's paper is given, I believe, in the *Athenæum* somewhere about September, 1849, and also in a now extinct paper, the *London Medical Gazette*. This form of coccygeal development may be limited to a few individuals, but there is no *a priori* reason why it should not have remained a permanent characteristic of certain races, not necessarily of the lowest type.

J. FOSTER PALMER.

8, Royal Avenue, S.W.

DEAN MILNER (10<sup>th</sup> S. ii. 249).—The parents of Joseph and Isaac Milner were in comparatively poor circumstances, so that when their father died the two sons were on the point of becoming what we should now call factory operatives in the woollen-weaving trade of Leeds; see the Dean's 'Life' of his brother Joseph, and Miss Milner's 'Life' of the Dean. On the other hand, the first baronet of the Milner family was so created in 1717, and married a daughter of Archbishop Sir

William Dawes. Joseph Milner was born in 1744, Isaac in 1750. There can have been no connexion between the two families.

W. C. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Foundations of Modern Europe.* By Emil Reich. (Bell & Sons.)

THIS work, the aim of which is avowedly to supply a sketch of the main facts and tendencies of European history from the year 1756 onwards, consists of twelve lectures delivered by Dr. Emil Reich in the Central Hall in South Kensington of the University of London during the Lent term of 1903. Fully to understand their scope and significance, it must be taken into account that the author is a Hungarian, and that his views are coloured by patriotic sympathies. They are as a rule "advanced," and occasionally aggressive, and the English or American reader will find much by which he will be surprised, and something by which he may be annoyed. Americans will not be wholly pleased to be reminded that single-handed they won, in the wars of the Revolution, only one important success, or to be told that their praise of Lafayette at the expense of Beaumarchais is a salve to their *amour propre*, since full recognition of the services of Beaumarchais would entail "the serious reduction of American merit." Even Capt. Mahan, it is pointed out, speaks of "a Frenchman named Beaumarchais" (the italics are ours). Of Vergennes, as of Beaumarchais, few Americans have heard a word of praise. Instead of being a matter presumably of English or American history, the War of American Independence is "in reality and *par excellence* a European, an international event." Englishmen and Scotchmen are told, concerning Waterloo, that the campaign has features of "such serious importance that while the historian may goodnaturedly tolerate the hymns of praise lavished on the heroes of Cr  cy or Bannockburn, he cannot afford to leave the historical truth with regard to Waterloo in the hands of national advertisers." It is against Austria and things Austrian that Dr. Reich is most vehement: "Marie Louise was the most flippant, the most sensual, and morally the weakest woman of her time. When Napoleon was still in Elba, in 1814, as the prisoner of Europe, and while she was already the mother of a son by Napoleon, she abandoned herself to a one-eyed, wizened, and wasted *rou  *, forgetting both her origin and her duty." This and similar passages are mere vituperation, while others we have marked, but may not quote, are view, not history. Those who seek to get at the real significance of the work should read carefully chap. viii., entitled 'The Reaction.' In so doing they will be struck with the estimate expressed concerning Wilhelm von Humboldt, who "agreesably surprised the potentates with a character so ruthlessly materialistic, so brutally high-handed, that he naturally formed the centre of that Prussian group which was determined to browbeat France at the Congress, and to annihilate Saxony." An idea insisted upon in the later chapters is that Austria should have joined France in 1870 in resisting the Germans. England might also have done well to interfere in the combat. Dr. Reich is not among those who believe

in international wars in Europe. Some literary judgments are passed. It is curious to find Shakespeare and Goethe credited with belonging to the classical school. We are a little perplexed by sentences such as these: "Not one of those familiar figures created by the Romantic poets has had a firm hold on the imagination of mankind. The classical writers created their Emilias, Margarets, Ophelias, and Julietes; the romantic writers created only shadows."

*Story of the Family of Wandesforde of Kirklington and Castlecomer.* Edited by Hardy Bertram McCall. (Simpkin, Marshall & Co.)

SPECIAL attention is paid in Ireland to genealogy, and some of the most important works of modern times have dealt with records such as those of the Wingfields, Viscounts Powerscourt, the best-known representative of which has died within the present year, and many others. Among the most interesting of these works may be counted the story of the Wandesfordes, Viscounts Castlecomer, and during a few years Earls of Wandesford, which has been compiled from original sources by Mr. McCall. For a hundred and twenty years the peerage has been extinct, the estates having devolved upon Anne, daughter of John, fifth Viscount Castlecomer and first Earl of Wandesford, who married, 26 February, 1709, John Butler of Carryicken, subsequently Earl of Ormonde. In the deed-room of Castlecomer House, in the county of Kilkenny, are the Yorkshire evidences since the thirteenth century of the family of Wandesforde of Kirklington, a family of great antiquity in that shire. These deeds, dating from the reigns of Henry III. and Edward I., have been so long preserved in Ireland that their existence is unrecognized by the English historians. One of these—consisting of a deed of gift of his goods and chattels at Kirtlyngton by William de Musters, dated on Wednesday next after the feast of St. John the Baptist (26 June, 1336)—is facsimiled, as are kindred documents. To this William de Musters the church of St. Mary, or St. Michael, at Kirklington, with a fine Perpendicular tower, is supposed to be due. The manor of Kirklington was bestowed upon the family of Monasteriis, or De Musters, soon after the Conquest, and was transmitted by the marriage, in the fourteenth century, of Elizabeth de Musters, the sole heiress to John de Wandesford, to their successors. The work supplies at the outset a pedigree of the family of Musters of Kirklington from 1069 to 1396. Subsequent chapters deal with the Wandesford family from 1370 to 1540, from 1540 to 1612, and from 1640 to to-day, special chapters being dedicated to the Lord Deputy Wandesford, to the lordship of Kirklington, and to the manor of Castlecomer—Hipswell and Hudswell. The name Wandesford comes from the manor so named, now spelt Wansforth, near Driffield. The early annals cast an interesting light upon history. In the time of Richard II. and subsequently the family seems to have lived in discreet seclusion. Connexions were implicated in the Pilgrimage of Grace, and when, during the rising of the Northern earls against Elizabeth, the Wandesfords took an active part in politics, it was fortunately on the winning side. At this period the records are stirring and valuable. We learn that the number of persons executed in Yorkshire was far less than is generally supposed. Elizabeth's Northern councillors were

more merciful than she, and in place of 215 persons being killed in Richmondshire, the number that perished was only 57. On the other hand, we read of the two daughters of Northumberland, who were of tender years, that they had not one penny to relieve themselves, and could not procure fuel in the depth of winter. It is interesting to find Sir George Bowes, the father-in-law of Christopher Wandesford, to whom, on account of his sufferings in her service, Elizabeth had left Northumberland's personal possessions, had chivalrously surrendered them to these young ladies to relieve their needs. Sir Christopher Wandesford—the name Christopher occurs frequently in the family—accompanied Strafford, whose friend he was, to Ireland, and on Strafford's departure for England was himself made Lord Deputy. It is stated in some quarters that Charles I. made him Baron Mowbray and Masters and Viscount Castlecomer, and that he would not assume the style during the king's calamitous estate. This seems, however, to have been inaccurate. Christopher Wandesford, his son, was created a baronet of England in 1682, and a third Christopher, the son of the preceding, was elevated to the peerage of Ireland as Baron Wandesford and Viscount Castlecomer. John Wandesford, fifth Viscount, was created, in 1758, Earl of Wandesford. His only son, Viscount Castlecomer, predeceased his father, on whose death, in 1784, all his honours became extinct.

We cannot follow further the fortunes of the family. The book is, in its line, a model: its pedigrees are exemplary; the letterpress is readable, instructive, and important; and the reprinted documents have singular interest. As well as the documents at Castlecomer, those in other quarters, public and private, have been used. A series of admirable illustrations, many of them full-page plates, add greatly to the attractions of the volume. These include portraits of Sir Christopher and Lady Wandesford, circa 1585; two of the Lord Deputy, one of them by Vandyke, known as the Comber portrait; one of John, Earl of Wandesford; one of John, seventeenth Earl of Ormonde; with other portraits by Doll, Vandeist, Comerford, and T. Phillips, R.A.; views of Castlecomer House, Kirklington Hall and Church, and the tomb in the said church of Sir Christopher Wandesford, 1590, and other objects of interest. Whose figure is shown on another fine monument in the church cannot be decided. To all concerned with Yorkshire history and genealogy the book is to be warmly commended. Among the pedigrees is one of the Colvilles of Thimbleby. One is surprised to find in the fifteenth century the ignorant spelling Sybil.

*The Works of Thomas Nashe.* Edited by Ronald B. McKerrow. Text, Vol. II. (Bullen.)

THE second volume of Mr. McKerrow's edition of Nashe contains three tracts, each, in the original, of excessive rarity. Except in the very limited reprint of Grosart included in the "Huth Library," and in the present most judicious and commendable edition, the three are virtually inaccessible. First comes 'Christ's Teares over Jerusalem,' an edifying work, written when the author, in a temporary fit of penitence, thought of making friends with all his enemies, even his arch-foe Gabriel Harvey. This work is dedicated to the Lady Elizabeth Carey, wife of Nashe's great protector, Sir George Carey. He addresses her as "the most honored and vertuous beautified ladie." "Beautified," which Polonius

rightly decries as "a vile phrase," had previously been used by Sidney in 1580. Nashe's employment of it in 1593 may possibly have suggested to Shakespeare this condemnation. In his opening phrase Nashe also calls her "*Excellent, accomplisht, Court-glorifying lady.*" The title-pages of the first and second editions are given in facsimile from the exemplars, unique in each case, in the Bodleian. 'The Unfortunate Traveller' follows, title-pages of the first edition in the British Museum and the second in the Bodleian being again given. This work, which is regarded as Nashe's masterpiece, is curious as the first instance in English literature of the Picaresque novel. It contains warm praise of Aretine, whom Nashe, who took him for a model, describes as "one of the wittiest knaves that ever God made." Aretine's title, "Il Flagello de' Principi," Nashe seems to have envied. Last comes the "Tragedie of Dido, Queene of Carthage. Played by the Children of her Maiesties Chappel. Written by Christopher Marlowe and Thomas Nash, Gent." In the case of this work, which appears as vol. vi. of the Grosart edition, it is impossible to ascribe their respective shares to the two poets, though the less share appears to be Marlowe's. The opening scenes between Jupiter and Ganimed are poetical enough for either writer, and, it must be added, daring enough in utterance to justify the arraignment to which both have been subjected. Two further volumes will, we presume, complete a work which is a delight to the student of Tudor literature.

*Introduction to the History of Civilization in England.* By Henry Thomas Buckle. Edited by John M. Robertson. (Routledge & Sons.)

IN one thick and closely printed volume of nearly a thousand pages we have here "an absolutely complete reprint of Buckle's work, with a new index." That such would come sooner or later was a certainty. We have had to wait, however, until the expiry of copyright for the book to be brought within general reach. Now that it comes it is in a shape that will make it a boon to the man of few books, with an introduction and copious annotations by Mr. Robertson, the author of 'Buckle and his Critics.' Admirable as is in many respects Buckle's *magnum opus*, it is for the reader of to-day the better for the spice of criticism and comment Mr. Robertson supplies. The preface of the editor is largely made up of explanations of and apologies for the gloss he has felt bound to write upon Buckle's work. Nothing is, however, better known to the contemplative man than that the statements of the greatest and most original require modification and alteration, and that it is by the successive improvements and inventions of many minds that philosophy, like scientific or mechanical, discovery is perfected. Mr. Robertson's notes show an erudition scarcely less great and varied than that of Buckle himself, and the edition, besides being a model of cheapness, is encyclopedic in information. A complete mastery of its contents would constitute a well-informed man.

*Kings' Letters from the Early Tudors, with the Letters of Henry VIII. and Anne Boleyn.* Edited by Robert Steele. (De La More Press.)

UNLIKE the previous volume of 'Kings' Letters,' which appeared in the same delightful series known as the "King's Classics," the present work contains the letters of two monarchs only, the first two

Tudor kings, Henry VII. and VIII. These, as is pointed out, extend over about sixty years. The translated letters are taken from MSS., from Campbell's 'Materials for a History of the Reign of Henry VII.,' and from the compilations of Hearne and Halliwell-Phillips. Very interesting and characteristic are many of these letters, those especially of Henry VIII. We should like at times more information than is supplied, or than is always obtainable, concerning them. It is the worst fault of Halliwell-Phillips that he refuses to give authority, his alleged excuse being that he had himself hunted things out, and that others might do the same, the sources open to himself being open to all. Some letters which he says that he took from the State Papers Mr. Steele is unable to find. Some of Henry's letters to Anne Boleyn, which breathe the most fervent affection, were presumably, and, indeed, apparently, written in French. By whom was the translation made? No scribe or translator would use a word such as "elengeness" for *loneliness*, or talk of Anne's "pretty dukkys" or breasts. The spelling generally is not of the epoch, nor does it conform to that given in the 'N.E.D.' in words quoted from Halliwell-Phillips's edition of the letters. The volume constitutes a welcome addition to the series to which it belongs. A frontispiece of Anne Boleyn, by an unknown artist, is admirably reproduced, but endows the queen with no special beauty.

*Gerald the Welshman.* By Henry Owen, D.C.L. (Nutt.)

FIFTEEN years after its first appearance, Dr. Owen's monograph on Giraldus Cambrensis appears in a revised and enlarged edition. To those who do not know the monumental edition of his works undertaken for the Rolls Series by J. S. Brewer and J. F. Dimock this work should be welcome. It supplies a full account of the turbulent career of this handsome, heroic, vainglorious, self-inflated mediæval ecclesiastic, and gives a capital insight into his works, which are a remarkable product of knowledge and credulity, and are the more interesting to the antiquary on account of the author's total absence of historic perception. His 'Itinerarium Cambrie,' his 'De Rebus a se Gestis,' his 'Invectionum Libellus,' and his biographies of Bishops of Lincoln and others have value, and his 'Gemma Ecclesiastica' throws a striking, if at times deceptive, light upon the excesses of an unmarried clergy, and might be accepted as a narrative of a fifteenth-century storyteller rather than a twelfth-century Welsh ecclesiastic. Giraldus was born at Manorbier, one of the most picturesque spots in Little England beyond Wales.

*Mother Goose's Melody.* With Introduction and Notes by Col. W. F. Prideaux, C.S.I. (Bullen.)

EDITED by that tasteful and accurate scholar Col. Prideaux, printed by Messrs. Constable, and issued in artistic shape by Mr. Bullen, this facsimile reproduction of the earliest known edition of 'Mother Goose's Melody' is a gem. It is a booklet to delight equally the bibliophile, the antiquary, and the folklorist. With its reproduction of the old illustrations and of the quaint lyrics which linger in our memories, it is a perpetual delight. Did we not know we can now always recur to it, we could scarcely tear ourselves away from it. Col. Prideaux's introduction and notes are beyond praise.

*The Story of Arithmetic.* By Susan Cunningham. (Sonnenschein & Co.)

THIS clever and interesting volume is written by an assistant mistress of Brighton and Hove High School, for the delectation of her pupils. It gives much curious information not generally accessible. 'Folk-lore in Arithmetic' may be commended to our readers. It is said that the term *thousand* as used in Hebrew, as in the Arabian 'Thousand and One Nights,' is indefinite in signification. A few problems given, from 1700 B.C. downwards, furnish an agreeable intellectual exercise. The problem of Ahmes, the earliest in date, recalls that of St. Ives and its old wives.

IN the *Burlington Magazine* the third portion of the article on the Ionides bequest deals with the French landscape painters. It has designs of 'A Storm,' by Rousseau; 'L'Immensité,' by Gustave Courbet; the 'Mill,' by Georges Michel; 'Twilight,' by Corot, and other well-known works. Some fine pictures of the Venetian School in Sweden are reproduced, including a 'Jupiter and Io,' to which the critic imputes a frivolity we fail to trace. Mr. Claude Phillips has an article on 'Gerard of St. John of Haarlem,' which has several illustrations. Among the editorial articles is a vindication, to a certain extent, of 'Photography as a Fine Art.'

IN the number for 1 October, p. 278, we accidentally attributed Mr. Chambers's 'Mediæval Stage' to Messrs. Duckworth as publishers. It is, of course, one of the Clarendon Press books. We were confusing it for the moment with Dr. Mantzius's 'History of Theatrical Art.'

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

W. D.—'Little Pedlington,' by John Poole, a satire in the guise of a tale, was issued by Colburn, in 2 vols., price a guinea. It can now only be obtained of a second-hand bookseller, and is scarce, though not particularly dear (see 8th S. vi. 372). It is earlier in date than the period you mention.

G. DONNELLY ("Tunnelling and Well-sinking").—Apply to an engineering journal.

E. YARDLEY ("Cinderella's Slipper").—Discussed at considerable length 8th S. x. 331, 361, 462; 9th S. v. 86, 177.

E. F. MCPRIKE, Chicago.—The articles inquired about appeared in 'N. & Q.' for 17 September. The Index and numbers were duly posted to you.

### NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,  
THE FINE ARTS, MUSIC, AND THE DRAMA.

## THIS WEEK'S ATHENÆUM contains Articles on

ON the OUTSKIRTS of EMPIRE in ASIA. AFTER WORK. DUKES and POETS in FERRARA.  
The MOST ILLUSTRIOUS LADIES of the ITALIAN RENAISSANCE.  
ÉMILE ZOLA, NOVELIST and REFORMER.  
The FOOD of the GODS and HOW it CAME to EARTH. EMMANUEL BURDEN.  
HEARTS in EXILE. GENEVRA. SISTERS. LES BERGERIES.  
WELSH BOOKS. THEOLOGICAL LITERATURE.  
The Story of an Irishman; Jan van Dyck; The Sikhs; The Coming Conquest of England; The  
Commander of the Hirondelle; Reginald; Lost Masterpieces and other Verses; The Wayfarer;  
After All; Les Flottes de Combat; Robert the Deuyl; Bradshaw's Guide.  
LEEDS MUSICAL FESTIVAL.  
HIS MAJESTY'S SERVANT. A WIFE WITHOUT a SMILE. JOHN HOLLINGSHEAD.

## Last Week's ATHENÆUM contains Articles on

SWINBURNE'S NEW BOOK of POEMS. KIPLING'S TRAFFICS and DISCOVERIES.  
MOROCCO PAINTED and DESCRIBED.  
HERALDS of REVOLT. THE NOBILITY of WOMEN.  
NEW NOVELS:—Sir Bevil; The Georgians; Gold Island; Chance the Juggler; The Schemers; Our  
Lady of Beauty; The Florentine Chair; Fate's Handicaps.  
ORIENTAL PHILOLOGY.  
OUR LIBRARY TABLE:—History of the Boer War; Actual India; The Romance of Royalty; The  
Dynamics of the Fiscal Problem; Duelling Stories from Brantôme; Rowing and Sculling; The  
Jewish Year-Book; The Florin Series and other Reprints.  
LIST of NEW BOOKS.  
AN OLD ARABIAN SONG of VENGEANCE; SCHOOL of PALÆOGRAPHY and LOCAL HISTORY  
at LIVERPOOL; The HATFIELD PAPERS; The COMING PUBLISHING SEASON.  
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## Notes.

WILLIAM III.'s CHARGERS AT THE  
BATTLE OF THE BOYNE.

VISCOUNT WOLSELEY, in the first chapter of his interesting autobiography, states that there is a tradition in his family to the effect that when William III.'s horse got bogged, crossing the Boyne, Col. (afterwards Brigadier) Wm. Wolsley, of the Inniskilling Horse, who was riding close to the king, exchanged steeds with his Majesty. Lord Wolsley goes on to say that if King William rode a white charger at the Boyne, as represented in the historic picture of the battle, then the tradition falls to the ground, as Col. Wolsley's horse was a black one on the eventful day in question.

There is nearly always some foundation for tradition, but lapse of years generally brings about perversion of facts. It is on record that William with his left wing of cavalry got into a morass on the brink of the Boyne, and many of the officers, including the king, got bogged and had to dismount. The troopers helped to get the chargers out of

the deep mire, and Private McKinlay, of the Inniskilling Dragoons, is said to have extricated his Majesty's horse. It is more than probable that when William's charger got bogged one of the Inniskilling officers, near the king's person, offered to exchange horses with his royal master; but there is nothing to prove that the "swap" took place. Making due allowance for the exaggeration of family tradition, it may be fairly surmised that when King William met with this unexpected check to his passage of the Boyne, he incurred a debt of obligation to an Inniskilling officer, and that this gentleman was presumably Capt. Tobias Mulloy. In Burke's 'Commoners' (edit. 1838, vol. iv. p. 149) is to be found the following circumstantial story in connexion with the battle of the Boyne:—

"It is stated that Capt. Mulloy,\* perceiving William's horse shot [*sic*], rode up and gave his own charger to the king, and that for this seasonable service his Majesty requested he would call at his tent after the action, and choose whatever horse he pleased from the royal stud. Mulloy selected one called Kaiser, the king's favourite, which William cheerfully gave him, with the housings and pistols. This horse, which lived to be forty years of age, never was allowed to be ridden by any but the old captain, and when he began to get stiff, was let run for life."

William was nineteen hours in the saddle on the eventful 1 July, 1690, so that he may possibly have changed his charger more than once. This monarch, like Frederick the Great, is generally depicted riding a white horse; but it does not follow that Kneller, whom William made choice of

To fix him graceful on the bounding steed, portrayed the royal charger in its true colour. Artists, like poets, have their licence. Napoleon is always represented on a white charger called Marengo; and we are told he rode this horse at Marengo, Austerlitz, Jena, Wagram, in the Russian campaign, and finally at Waterloo. The late Hon. F. Lawley, in an article published in 1896, states that "he was unable to believe that Napoleon rode at Waterloo in 1815 the horse that had carried him at Marengo in 1800, and still less that the horse went through the Russian campaign of 1812." CHARLES DALTON.

\* Capt. Toby Mulloy served with the Inniskilling forces in 1689, and was one of the officers who received three months' pay in England, 27 Feb., 1690, with orders to return to Ireland ('English Army Lists and Commission Registers,' 1661-1714, vol. iii. p. 168). Mulloy served at the Boyne, and subsequently accepted a lieutenancy in the corps now known as the 8th Hussars, and became captain-lieutenant in 1695. In 1712 he was appointed to Sir Daniel O'Carroll's Regiment of Dragoons in Portugal. He died in 1734.

## 'OMAR KHAYYAM.

It may be interesting to note the earliest appearance of any text or translation of 'Omar Khayyām in Europe. Hitherto the earliest mention of him recorded has been in Von Hammer Purgstall's 'Geschichte der Schönen Redekunste Persiens' (Vienna, 1818), in which translations of twenty-five quatrains occur at pp. 80-83. From that time until Prof. E. B. Cowell "introduced" 'Omar to FitzGerald nothing was heard of him, and nothing appeared in print until FitzGerald's first edition in 1859, if we except Garcin de Tassy's 'Note,' printed from information supplied to him by FitzGerald in 1857 (Paris). I have recently had my attention called to p. 137 of vol. v. (1816) of that interesting collection published in Vienna by a society of amateurs (of whom Baron Von Hammer Purgstall was one), and entitled 'Fundgruben des Orients.' Here I find the Persian text of the quatrain which is No. 411 in the Lucknow Lithographs of 1878 and 1894, and No. 89 in the Bodleian MS. from which FitzGerald worked. To it is appended:—

## A FRAGMENT OF OMAR KHAYYAM.

By H. G. Keene.

'Twas yesterday, I chanced to stop  
In passing, at a potter's shop.  
The churl was stript, and in a heat  
Working some fresh clay with his feet;  
While at each kick, methought the clay,  
In gentle accents, seemed to say,  
"Not quite so rough; for, lately, mine  
Was the same form, my friend, as thine."

This is the quatrain which FitzGerald rendered in his first edition:—

For in the Market-place, one Dusk of Day,  
I watch'd the Potter thumping his wet clay:  
And with its all obliterated Tongue  
It murmur'd: "Gently, Brother, gently, pray."

Baldly and literally translated, the quatrain reads:—

I saw a potter in the bazar yesterday,  
he was violently pounding the fresh clay,  
and that clay said to him in mystic language,  
"I was once like thee, so treat me well."

The Persian text in the 'Fundgruben' is identical with that of the Bodleian MS., the Lucknow Lithograph having *garami*, "reverently," for *nikū*, "well," in the fourth line.

It is further interesting to note that this H. G. Keene was Professor of Arabic and Persian, and Registrar, of Haileybury College, where, in 1825, was born to him the H. G. Keene who became an Indian judge, and wrote his autobiography in 'A Servant of John Company' (London, 1897). This latter, in an article in *Macmillan's Magazine* for November, 1887, entitled 'Omar Khayyām,' attacks the literalness of FitzGerald, and says, "These

quatrains give no accurate representation of the original in any of their versions," a statement whose gross and glaring inaccuracy has been clearly demonstrated within the last ten years.

Apart from 'Omar Khayyām, this "potter and the pot" story has been told by Ferid-ud-din 'Attār in his 'Mantik-ut-tair' (the 'Parliament of Birds'), ll. 2345-59, FitzGerald's beautiful translation of which is to be found at p. 467 of vol. ii. of his 'Literary Remains' (Macmillan, 1889).

EDWARD HERON-ALLEN.

## EPITAPHIANA.

IN Whitchurch Graveyard, Dorsetshire, is a tomb bearing the following strange concatenation of names (I quote from memory):—

Arabella Jennerenna Raquetenna Amabel Grunter, daughter of John Grunter.

This I saw for myself and can vouch for, but not for that which is said to be in Axminster Churchyard or in its neighbourhood, and which runs:—

Anna Maria Matilda Sophia Johnson Thompson Kettleby Rundell.

It sounds like a cæsuraless hexameter run mad, and I shall never forget the uncontrollable fits of laughter with which I first heard it from the late Rev. Edward Peck, of Lyme Regis.

In Southwell (Notts) there is also said to be a sepulchral inscription on the death of a young mother:—

Twelve years I was a maid,  
One year I was a wife;  
Half an hour I was a mother,  
And then I lost my life.

FRANCIS KING.

The following epitaphs, none of which I have seen in print, were all copied on the spot.

At Snibston, Leicestershire, date 1771:—

A neighbour good, a prudent wife,  
A tender parent while she had life,  
Always good-natured to the poor,  
And freely gave them of her store.  
We hope these virtues will her comfort be  
When she her dearest Saviour comes to see.

At Dorchester, Oxfordshire, date 1811:

Death spied these new sprung flowers, which finding fit

For blessed Abram's bosom gather'd it.  
The souls of Babes perfume th' Almighty's Throne  
Rose Buds are far more sweet than Roses blown.

At All Saints' Church, Hastings, date 1820:—

Here lies an only darling Boy  
Who was his widow'd Mother's joy;

Her grief and sad affliction prove  
 How tenderly she did him love.  
 In childish play he teas'd a mule  
 Which rag'd its owner's angry soul,  
 And through whose angry blows and spleen  
 This child so soon a corpse was seen.  
 His Mother now is left to mourn  
 The loss of her beloved Son.  
 Though sighs and tears will prove in vain,  
 She hopes in Heaven to meet again.

At Chapel-en-le-Frith, Derbyshire, date  
 1881 :—

Thou wert a sweet winning child,  
 And wise beyond thy years—  
 Thy Father's pride, thy Mother's joy,  
 For thee fast falls [sic] our tears.

W. B. H.

The following rather curious epitaph I  
 copied from a stone attached to the north side  
 of the tower of Colerne Church, Wilts :—

In Memory of Jonathan Southward, Butcher,  
 who died Feb. 29, 1727, aged 37.

In Memory of Jonathan Southward, youngest son  
 of Doctor Jonathan Southward, Born July 31, 1778,  
 died Mar. 12, 1847.

By these Inscriptions be it understood,  
 My occupation was in shedding blood,  
 And many a beast by me was weekly slain,  
 Hunger to ease and Mortals to maintain.  
 Now here I rest from sin and sorrow free,  
 By means of Him who shed His blood for me.

R. B.—R.

On a monument to the Luther family in  
 Kelvedon Hatch Church, Essex, dated 1638,  
 is inscribed :—

"Fratres in unum"—Heere lies Richard and  
 Anthonie Luther esquires, so truly loving brothers  
 that they lived neere fortie years joint housekeepers  
 at Miles, without anie accompt between them.

Miles, or rather Myless, was the ancient  
 mansion of the Luther family in this parish,  
 and was pulled down in 1843. The estate  
 descended to the Fanes of Wormsley, in  
 Oxfordshire, one of whom had married the  
 heiress of the family. Whether they were in  
 any way descended from the solitary monk  
 that shook the world I cannot say, though  
 certainly the name points to a German origin.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The following epitaph is from Idle Church-  
 yard, Yorks :—

In Memory of Jeremiah Brooke of Idle.

As a mariner on the troubled ocean of human life  
 he had many severe tossings and many fierce strug-  
 gles with its tempestuous billows until at length he  
 welcomed Christ as the great Captain of his Salva-  
 tion and on the 29th day of December 1851 he was  
 enabled to cast Anchor in the Article of Death and  
 enter the Haven of Eternal repose after a voyage  
 of 57 years. His voice of warning to those he has

left behind is Welcome the same Captain for there  
 are storms on life's dark waters.

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ISAAC WATTS AND COWPER. — In the  
 'Student's English Literature' (Murray,  
 1901) this is part of what is said of Isaac  
 Watts :—

"His hymns are well known to all Englishmen—  
 few hymns can surpass 'God moves in a mysterious  
 way' for a certain majesty of simple sound."

This ascription to Watts of Cowper's stately  
 and sonorous 'Light shining out of Dark-  
 ness' suggests a reference to the earlier  
 writer's hymn 'Heavenly Joy on Earth,'  
 which constitutes No. xxx. in 'Hymns and  
 Spiritual Songs,' book ii. (ed. 1758). The  
 fourth stanza of this hymn :—

The God that rules on high,  
 And thunders when he please;  
 That rides upon the stormy sky,  
 And manages the seas—

is not an unworthy predecessor of Cowper's  
 stronger and more resonant delineation :—

God moves in a mysterious way  
 His wonders to perform;  
 He plants his footsteps in the sea,  
 And rides upon the storm.

THOMAS BAYNE.

BLYSSE OF DAVENTRY AND OTHER PARTS  
 OF NORTHAMPTON.—I shall have pleasure in  
 supplying entries to correspondents interested  
 in this family. (Rev.) B. W. BLIN-STOYLE.  
 Daventry.

WITCHCRAFT BIBLIOGRAPHY. (See *ante*,  
 p. 265.)—The following references may be  
 found useful by some of the readers of  
 'N. & Q.' :—

*Archæologia*, Index.

Blakeborough, 'Wit of the North Riding,' 169.

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 les Sacrements,' i. 238; iv. 522.  
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ASTARTE.

"VALKYRIE": ITS PRONUNCIATION.—The pronunciation of *Viking* has been discussed in these columns (see *ante*, p. 125), but I do not remember seeing any question as to *Valkyrie*. The 'Century Dictionary' gives *walkyrie*, with penultimate stress. Is this a misprint? The lines appended in illustration, from one of the old English 'Alliterative Poems' (ed. Morris), prove both by their rhythm and alliteration that the correct sound is *walkyrie* :—

Wychez & walkyries wonnen to that sale.

The 'Century' is thus "hoist with its own petar," or with its own quotation, which is confirmed by the practice of later bards. Southey, in an early effort, called 'The Death of Odin' ('Poems,' by R. Lovell and R. Southey, 1795, p. 106), has *walkyrie* :—

No virgin goddess him shall call,  
 To join you in the shield-roof'd hall;  
 No Valkery for him prepare  
 The smiling mead with lovely care.

Modern authors seem to prefer the abbreviation *válkyr*, e.g., William Morris in his 'Story of Sigurd the Volsung.' How did Lord Dunsany accent the name of his yacht, the *Valkyrie*, which competed for the America's cup?

JAS. PLATT, JUN.

TENNYSON'S HOUSE, TWICKENHAM.—On looking over the advertisements in the *Morning Post* of 12 September I came across one with this heading, notifying that the house was to be let. It was described as having been "for many years the residence of the poet, wherein were composed his principal works." The house in Tennyson's time was known as Chapel House, Montpelier Row, a designation which, according to the Rev. R. S. Cobbett in his 'Memorials of Twickenham' (p. 376), was subsequently changed to Holyrood House. Tennyson and his wife entered into occupation of this house in January or February, 1851. It is described in the present Lord Tennyson's 'Memoir' of his father (i. 338) as overlooking the parks of General Peel and the Duc d'Aumale. "It

was entered through a square hall, and on the fine old staircase stood the carved figure of a mitred bishop, 'as if to bless the passers by.'" The house agents say nothing of this figure, but mention the "magnificent staircase," and then go on to talk about the "three reception rooms, five bedrooms, bath, and offices," as if it had been merely the house of John Smith or William Jones. But the "long, shady, picturesque gardens" recall us to the poet, for it was there he spent happy days, reading aloud passages of any book that struck him ('Memoir,' i. 355, 356).

The Tennysons left Twickenham on 24 November, 1853, having occupied Chapel House for less than three years, and on the following day entered into possession of Farringford, near Bonchurch, in the Isle of Wight. No work of importance issued from the press during Tennyson's residence at Twickenham. The only poems published by him during that period were the 'Ode on the Death of the Duke of Wellington,' some patriotic poems in the *Examiner*, and the sonnet to Macready. Mr. Cobbett (o.c., p. 55) says that the poet wrote 'In Memoriam' in the "house nearest Montpelier Chapel on the north side"; but this is a mistake, as 'In Memoriam' had been printed in May, 1850, several months before Tennyson took up his residence at Chapel House.

On 20 April, 1851, Tennyson's first child was born at Twickenham, but died the day of its birth; and on 11 August, 1852, his son Hallam was born, his baptism taking place at Twickenham Church on 17 October following.

W. F. PRIDEAUX.

TIMOTHY PONT.—In the article on Timothy Pont in the 'Dict. of Nat. Biog.' the following appears :—

"Cunninghame Topographised, by Timothy Pont, A.M., 1604-1608; with Continuation and Illustrations by the late John Robie of Cumnock, F.S.A.Scot., edited by his son, John Skelton Robie, Glasgow, 1876."

This is given as the title of a book, and it should read thus :—

"Cunninghame, Topographized by Timothy Pont, A.M., 1604-1608, with Continuations and Illustrative Notices by the late James Dobie of Cumnock, F.S.A.Scot. Edited by his son John Shedden Dobie, Glasgow, 1876."

There are here no fewer than eight errors in five lines.

G. S.

COLFE'S ALMSHOUSES, LEWISHAM.—Colfe's Almshouses, Lewisham, founded and endowed by the Rev. Abraham Colfe, a former vicar of Lewisham (1680-1657), are about to be demolished, the excuse being the insanitary

condition of the premises, which by an Act of Parliament of the year 1664 are vested in the Wardens and Society of the Leathersellers of London. It will be remembered that in 1799 the Leathersellers' Company, who have a hall in St. Helen's Place, Bishopsgate, pulled down their ancient hall and the remains of the Priory of St. Helen, Bishopsgate, and erected on the site a new hall and the houses known as St. Helen's Place. Malcolm, who had apparently seen these remains, remarks in his 'Londinium Redivivum,' published in 1812:—

"We will suppose the monastery of St. Helen demolished, the materials disposed of, and the purchase of the site completed by the Company. The architect finds a foundation far superior to any their funds will supply, and therefore cases the basement walls with brick, and makes the pavement (ready for his purpose) serve as the floor for the New Hall. And thus far he acted wisely; for his work of 1567 became too ruinous and expensive for repair in 1797, was taken down and will be forgotten. What remains to be said of the ancient crypt? That it would not have required repair for 500 years to come. Had the enormous masses of fungous webs, which depended from the arches of this beautiful work, been carefully swept away, and the walls rubbed with a dry broom, the ancient windows re-opened, the earth that clogged the pavements removed, and its other defilements cleared off, these crypts, now scattered in piles of rubbish, would have formed a church how infinitely superior to forty I could name!

The regret with which I saw those slender pillars torn from their bases, and the strong though delicate arches sundered in masses, is still warm to my remembrance. The angles were filled with white sand, a layer of earth, a layer of oak chips, one now lays [*sic*] before me. Six hundred years have passed since this wood was cut, and the mark of the axe is fresh upon it, and so on till the spaces were filled."

The last paragraph of this description seems to refer to the filling-in of the spandrels of the vaulting of the crypt. JNO. HEBB.

J. C. SCALIGER'S BOOKS.—It might be useful to add to DR. LEEPER'S account (9th S. ix. 281, under 'Literary Finds at Melbourne') of the discovery of a book with MS. notes by the elder Scaliger, that the Greek epigram there quoted may be seen in print on p. 7 (in the preliminary matter) of the 1574 edition of Julius Caesar Scaliger's 'Poemata,' with a heading to the effect that Scaliger was in the habit of writing it at the beginning of his books ("Hos versus librorum suorum fronti Iul. Cæsar Scaliger\* præponebat").

The lines are to be found under the same heading in the 'Scaligerana Prima' (p. 45 of the complete 'Scaligerana' in the inaccurate edition of 1685), with a French version by

Sammarthanus and two Latin renderings, the latter of which is attributed to Joseph Scaliger. Two Greek iambic trimeter lines are also given, with the statement that Julius Scaliger usually put these as well at the beginning of his books. They are certainly less appropriate.

The phrase *παῖγμα τύχης* in the first epigram is quoted near the end of J. J. Scaliger's 'Confutatio Fabulæ Burdonum,' where a saying of his father containing an allusion to it is mentioned.

The form of the epigram in the 'Scaligerana' differs in one word from that given in Scaliger's poems, and both vary in a few small details from that quoted by DR. LEEPER from Scaliger's autograph. The third line begins—

Ἦν δὲ Σκαλιανῶν...

It would be of interest to learn what other books can be similarly identified as having formed part of the library of Julius Cæsar Scaliger.

EDWARD BENSLEY.

The University, Adelaide, S. Australia.

TOAD AS MEDICINE.—With reference to Sir Kenelm Digby's statement (*ante*, p. 272, s.v. 'Pin Witchery') that "in the time of common contagion men used to carry about with them the powder of a toad, which draws the contagious air, which otherwise would infect the party," Vogel (who, like John Ray, believed in assigning to substances those virtues and powers which had been proclaimed from accumulated experience) speaks of roasted toad as a specific for the pains of gout. Blind credulity taught the baking of the toad alive. The following is the receipt in Colborne's 'Dispensatory':—

"*Bufo Preparatus*.—Put the toads alive into an earthen pot, and dry them in an oven moderately heated, till they become fit to be powdered."—Paris's 'Pharmacologia,' 1833, p. 6.

J. H. MACMICHAEL.

BIDEFORD FREEMAN ROLL.—The following, from the *Western Morning News* of 21 Sept., may be worthy of preservation in the columns of 'N. & Q.':—

#### INTERESTING FIND AT BIDEFORD.

An interesting find of some importance to the town of Bideford was made a day or two ago, when the town clerk (Mr. W. B. Seldon), in turning over some old papers in his office, quite accidentally discovered the ancient Roll of Freemen of the Borough of Bideford, the existence of which has often of late years been doubted. The document, which is a yard or so in length, and has attached to it a number of seals, is in a state of very fair preservation, and the writing upon it easily decipherable. The record extends over a period of 44 years, and the first entry bears a date of exactly 116 years ago yesterday. The last entry was made in 1832.

\* "Semper præponebat," ed. 1600.

and the names which the document bears include many of the ancestors of honoured families still in the neighbourhood. The entries are as follows:—

- 20 Sept., 1788—George Heywood, Wm. Smith, Wm. Hy. Hatherley, Stephen Wilcock.  
 17 Sept., 1791—Walter Charles Heywood.  
 6 Oct., 1791—Edward Turner, Geo. Launce, Wm. Mullings, John Palmer, Nicholas Brimacombe, Richard Eastman, William Saunders, Charles Hatherley, Richard Heard, Thomas Vicary, James Piper, John Richards, John Devey, Thomas Hancock, John Goodwin, Wm. Hoyle, Wm. Harpur, Thos. Loosemore.  
 16 Jan., 1792—John Heard.  
 14 Sept., 1792—John Clyde, Thos. Burnard.  
 9 Dec., 1794—John Cleveland.  
 20 Sept., 1802—James Kirkham (also Recorder).  
 17 Sept., 1803—Geo. Pawley Buck, Samuel John, Rev. Thos. Ebrey, Laurence Pridham.  
 21 Sept., 1803—Philip Vyvyan.  
 28 Aug., 1806—John Wilcock, the younger.  
 2 April, 1807—John Chanter, William Tardrew, Geo. Hogg.  
 7 Sept., 1807—Thos. Vellacott, Moses Chanter.  
 6 June, 1810—Rear-Admiral Sir Rd. Goodwin Keats, Knight of the Bath.  
 17 Sept., 1810—John Mill, John Hogg, John Handford.  
 8 Oct., 1814—Robt. Hamlyn, the younger; Wm. Teer Hawke, Thos. Burnard, Wm. Callon, Joseph Hogg, Baller.  
 6 Aug., 1816—Charles Carter.  
 9 June, 1817—Lewis William Buck.  
 2 Aug., 1817—Edward, Lord Viscount Exmouth.  
 30 Mar., 1818—Richard Buck.  
 7 Dec., 1818—Rev. Wm. Waller (clerk), Robert Cooke Hamlyn.  
 14 Jan., 1819—James Smith Ley.  
 25 Feb., 1822—Wm. Collins Hatherley.  
 25 Sept., 1822—Rear-Admiral Hy. Rd. Glynn.  
 12 July, 1824—Francis Wm. Pridham.  
 21 Sept., 1824—Nathaniel Edward Burnard.  
 15 Oct., 1827—John Jewell.  
 5 Nov., 1827—Chas. Andrew Caddy.  
 14 Jan., 1832—James Peard Ley, Wm. Hy. English Burnard, Thos. Ley.

R. BARCLAY-ALLARDICE.

Lostwithiel.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'RELIQUE WOTTONIANÆ.'—In the last edition of the 'Reliquiæ Wottonianæ' are printed a number of Sir Henry Wotton's letters to Lord Zouche. These letters are full of misprints, especially where foreign words are quoted. I should be grateful for help in the elucidation of the following sentences.

1. On 6 February, 1591, Wotton wrote of a package of books he wished to send to Lord Zouche (then at Altdorf), remarking that it was safer to send them by river

"because I understand it to be somewhat dangerous to venture a little packet with the *Suralauf*, few being willing to trust them further, than with such great Carriages as they cannot well forget."—P. 610.

On 1 March he added that the books had been lying in the house of the merchant to whom he had entrusted them,

"and waited there till his next sending up the River, because to commit them to the *Turlaut* was dangerous."—P. 630.

The word misprinted *Suralauf* in one instance, *Turlaut* in the other, is evidently descriptive of land transport as opposed to river carriage, but I have not been able to identify it.

2. On 21 April, 1591, Wotton writes from Vienna of a book which he had asked the Imperial architect to lend him:—

"His answer was unto me, that he had lent it out to a certain Italian, who was not as then in Vienna, but to return shortly, upon his first coming home he would *meiner gavislich ingedanck sein*, those were his very words. I renew'd the promise afterward by others means."—P. 648.

Can any one suggest what the architect's "very words" really were?

3. On 8 May, 1592, Wotton wrote of a severe edict of Clement VIII. against the Jews in Rome, ordering their expulsion unless certain conditions were complied with. "A Proposition," Wotton adds, "scarce to be expected even in *tempi santascuorim*, as the Hebrews say" (p. 657). Can any one explain the phrase "*tempi santascuorim*"?

L. P. S.

FALSE QUANTITIES IN PARLIAMENT.—When the classics were more quoted in Parliament than they are now, there is a story that Hume, in some protest against the lavish expenditure of Government, cited Cicero: "Non intelligent homines quam magnum vectigal sit parsimonia," making *vectigal* a dactyl. The immediate correction of the error by some member on the other side of the House (! Canning) only served to give Hume the opportunity of repeating the sentence in more accordance with the rules of prosody. Whether it were Hume that made the slip, or Canning that pulled him up, is so much guesswork; but that the incident occurred I am certain. Perhaps some one who has better knowledge of the circumstance may be able to say where the story is to be found. FRANCIS KING.

"TROUSERED."—What is the explanation of this word in R. L. Stevenson's 'An Inland Voyage,' in the section headed 'On the Sambre Canalised'? "Even my pipe, although it was an ordinary French clay, pretty well 'trouser'd,' as they call it, would have a



rarity in their eyes, as a thing coming from so far away." L. R. M. STRACHAN.

Heidelberg, Germany.

[Apparently it is an attempt to translate the French term *culottée*, applied to a pipe the bowl of which is coloured by use.]

POEM BY H. F. LYTE.—Where can one find the full words of a beautiful poem on a naval officer's grave written by the Rev. H. F. Lyte, the author of the well-known hymn "Abide with me"? The poem to which I refer begins with the lines

There is in the lone, lone sea  
A spot unmarked, but holy.

The words have been set to music by Sir Arthur Sullivan. They are not to be found in Lyte's literary remains published by his daughter, Mrs. Hogg, in 1850. The poem is of high merit, and not so well known as it deserves to be. Probably many of the readers of 'N. & Q.' would be grateful for its publication in full in these pages, which would be a sure way of saving it from perishing. PERTINAX.

GERMAN VOLKSLIED.—It would be very kind if a reader would send me on a postcard the source of the German *Volkslied*:—

Es ist bestimmt in Gottes Rath  
Dass Mann vom liebsten was Mann hat  
Musz scheiden, ja scheiden.

I cannot remember whether it is by Heine or not. W. K. W. CHAFY.

Junior Carlton Club.

BARBARA GRANT.—Mr. Saintsbury, in his preface to 'Pride and Prejudice,' says:—

"In the novels of the last one hundred years, there are vast numbers of young ladies with whom it might be a pleasure to fall in love; there are at least five with whom, as it seems to me, no man of taste and spirit can help doing so. Their names are, in chronological order, Elizabeth Bennet, Diana Vernon, Argemone Lavington, Beatrix Esmond, and Barbara Grant."

The first four, of course, are well known; but who was Barbara Grant? HELGA.

[She figures in Stevenson's 'Catriona.']

GEORGE WASHINGTON'S ARMS.—Can any of your readers tell me what was George Washington's coat of arms? I am told it is still to be seen on the tombs of his ancestors in the north of England. Can any one inform me where? P. A. F. STEPHENSON.

Neuchâtel.

[Information concerning the Washington arms will be found 4th S. ix. 302; 7th S. vi. 494. Many articles on Washington's ancestors appeared in the Sixth and Seventh Series.]

"MUGWUMP."—When was this term first introduced into American politics? Accord-

ing to 'The Century Cyclopædia of Names,' it was not generally known in any sense before 1884, when it was applied to, and at once accepted by, the independent members of the Republican party, who openly refused to support the nominee (Blaine) of that party for the presidency of the United States. But in the *Morning Leader* of 26 July, "S. L. H.," writing under 'Sub Rosa,' observed:—

"The other day I saw this remark quoted from a leading article in the *New York Tribune*, of 16 Feb., 1877: 'Listen! John A. Logan is the Head Centre, the Hub, the King Pin, the Main Spring, Mogul and Mugwump of the final plot by which partisanship was installed in the Commission.'"

The Commission in question would have been that appointed by Congress specially to settle the presidential difficulty between Hayes and Tilden; and the word *mugwump* in this relation would seem to have been in the original meaning—"from Algonquian *nugquomp*, a chief or leader"—given in 'The Century Cyclopædia of Names.' But it is a distinctly political use, and through it the present application of the term may be possible to be traced. POLITICIAN.

[See 7th S. i. 29, 172; ii. 117, 177.]

"VINE" INN, HIGHGATE ROAD.—Will any reader of 'N. & Q.' kindly refer me to a work containing a history of the "Vine" Inn, Highgate Road, N.W.? T.

"ENGLISH."—What is the now generally accepted derivation of "Eng-land," "English"? G. C.

[Angle-land. See 'Angle,' 'England,' 'English,' in 'N.E.D.']

"PEARMAN": "PEARWEEDS."—Has any satisfactory solution been given of "pearman"? Dean Swift, in one of his letters to Pope, dated 20 April, 1731, has the following: "I suffer peach, and nectarine, and pearweeds to grow in my famous garden of Naboth's vineyard." What did he mean by "pearweeds"? G. C.

"WILLIAM TELL."—I shall be glad to know the author of this poem, beginning

"Place there the boy," the tyrant said;

"Fix me the apple on his head;

Ha! rebel—now!

There is a fair mark for thy shaft;

There, try thy boasted archer-craft";

And hoarsely the dark Austrian laughed.

S. J. A. F.

[Stated in Nelson's 'Advanced Reader' to be by Baine, but no Christian name given.]

MARKHAM'S SPELLING-BOOK.—In 1815 Daniel Isaac, an itinerant Wesleyan preacher, wrote a book on 'Ecclesiastical Claims.' On

p. 81 he makes some ill-natured remarks about Archbishop Markham, and, with the purpose of bringing him into ridicule, he adds, "Though he.....has not favoured the Church with any religious publication, he has enriched the republic of letters with a spelling-book." I do not find any mention of such a book. What was it? W. C. B.

JOHN JENKINSON.—Can any of your readers inform me where John Jenkinson was married about 1701? Are any of his descendants to be found, and where? So far as I can learn, he settled near Huddersfield for a quarter of a century. He afterwards removed to London, where his daughters Mary (baptized 1702) and Hannah (baptized 1710) married respectively a Mr. King and a Mr. Newton.

WALTER J. KAYE, M.A.

Pembroke College, Harrogate.

MANCHET.—The old term "manchet" for a small loaf or roll of fine bread is much discussed in the Sixth Series; but I do not remember to have seen any etymological explanation of it. Could it derive from Fr. *manche*, sleeve, as being easily portable in that mediæval substitute for a pocket? The Cornish variant "mansion" might read *manchon*.

ETHEL LEGA-WEEKES.

[The part just issued of the 'N.E.D.' says: 'Of doubtful origin. At Rouen, a ring-shaped cake of bread (in ordinary Fr. called *couronne*) is known as *manchette*, lit. 'cuff' (Robin, 'Patois normand,' and Littré, 'Suppl.'). but this name (which may be of recent origin) is obviously descriptive of shape, while the Eng. word in early use denotes a certain quality of bread. The identity of sense with PAINDEMAINE, DEMEINE, *mainbread* (see MAINE, *sb.*) suggests the possibility of etymological connexion with those words. The word might represent an A.F. diminutive f. \**demenche*:—L. *dominica*, or it might be an Eng. compound f. MAINE, *sb.* + CHEAT, *sb.*?' but either supposition involves some difficulties.']

#### THE 'DECAMERON.'

"Some day it may be necessary to bring before the modern public the almost incredible, but yet indubitable, history of the negotiations and arrangements which were made by the State of Florence with the See of Rome in relation to the 'Decameron' of Boccaccio."—W. E. Gladstone in the *Quarterly Review*, January, 1875.

What was the nature of these "negotiations and arrangements"? and where does their "history" lie embedded? My information so far is limited to the following passage in my edition (1827, Firenze) of the work:—

"I pontefici Paolo IV. e Pio IV. lo proibirono [the first edition of 1470]; ma essendosi i due Granduchi di Toscana Cosimo I. e Francesco I. interposti in tempi diversi presso i due altri pontefici Pio V. e Gregorio XIII. onde ottenere la facoltà di riprodurlo, fu questa accordata, purché

venissero tolti, o modificati quei passi che l'avevan fatto proibire: in conseguenza di ciò fu data la commissione ad alcuni Accademici di riformarlo, ed avendovi essi fatte molte correzioni e soppressioni, questo libro emendato in tal modo, fu stampato dai Giunti di Firenze nel 1573; e questa è conosciuta sotto il nome di *Edizione dei Deputati*."

Where can I obtain an up-to-date list of all the editions, complete and incomplete?

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

GWILLIM'S 'DISPLAY OF HERALDRY.'—I have been told that the first edition (1610) of the above work was compiled by one Bareham (?) about 1575, and should much like to know whether this is correct. Any information regarding it would be much appreciated.

CHAS. H. CROUCH.

5, Grove Villas, Wanstead.

THEATRE-BUILDING.—Can any reader say where copies are preserved of two rare Italian books on this subject, one by Scipio Chiaramonte, published in octavo at Cesena in 1675, and entitled 'Delle Scene e Teatri,' the other by Motta Fabricio Carini, exact title unknown, but published at Guastalla in folio in 1646? Strange to say, neither the British Museum Library nor the library of the Royal Society of British Architects possesses copies of either.

W. J. L.

KISSING GATES.—In the grazing district round Romney Marsh the swing gates placed on public footpaths across pastures (and so constructed as to allow persons to pass freely while preventing stock from straying) are so termed by some of the older local folk. Is the term used elsewhere in rural districts? and can any explanation be given of its origin?

MAN OF KENT.

[The opportunity for osculation afforded when two people of opposite sexes pass through at the same time seems an obvious source of the name.]

ARMORIAL BEARINGS.—Can any of your readers give me correct information on the following point? A pays for the privilege of using armorial bearings. B and C, his son and daughter respectively, are still members of his household (though B has come of age), and are entirely dependent upon him. Can B or C wear the family crest on a ring without any additional fee?

ZETA.

SQUIRE DICK SMITH.—Some time in the beginning of the nineteenth century there lived a rather well-known sporting man, said to have come from Suffolk, and known familiarly as "Squire Dick Smith." I have not been able to unearth him, and should feel obliged for any scent of him.

CHARLES SWYNNERTON.

## Replies.

## THE MUSSUK.

(10<sup>th</sup> S. ii. 263.)

HAVING myself crossed a broad river on a mussak, may I give MR. THOMAS my experience of it?

I was travelling with my husband in 1894 in the Himalayas from Ley to Simla. After leaving Kulu we had very bad weather; for a whole month we had deluges of rain, causing heavy floods, and washing away all the bridges and roads between Kulu and the Indus. It was impossible to reach any bridge over the Indus, which was a swirling yellow flood, 22 feet above its normal level, and as wide as the Thames at Westminster. Our only means of crossing was on mussaks. Those we used were of bullock skins, shaven of hair, the legs cut off about the knees. The head was left, but carefully sewn up. The inflation was done by the mouth, through one leg. When the mussak was fully inflated the end was turned down a few inches and tied tightly round with string. Across the mussak lay a native, who used a small wooden paddle with his hands, paddling with his feet on the other side. I curled myself up longside him and held him round his shoulders, and off we went. I candidly admit I was in a "blue funk," as schoolboys say. When we were once launched on the flood, the sensation was delightful; the extreme buoyancy of the mussak (although so heavily weighted) took it to the top of every swirling wave. We were rushed down, the man paddling across for all he was worth, and landed about a mile down stream on the opposite bank. The river took a very sharp curve here, so the mussak men were enabled to reland only about three-quarters of a mile whence they started, and carried their mussaks back overland. Our servants and all our baggage came across in the same way. We had twelve mussaks going for three hours to get all across. We were so delighted with the sensation that lower down the river my husband and I each got on a mussak and were paddled about two miles down the Indus to Balaspore, our destination for the night.

Frequently rafts are made by tying a small platform of flat logs or a charpoy (erroneously called a "charpon" by Mr. Sandford) on the top of four to eight or more mussaks. This kind of mussak must not be confounded with the small hand mussak used throughout India by the natives. I have also seen it used in Morocco for carrying water, the neck of which (not the leg) is open, and is a goat-skin.

The mussak for floating does not, in the ordinary sense of the words, support a swimmer, as the man sits or lies on it. I saw quite small children at Balaspore on tiny mussaks, which must have been skins of a smaller animal, paddling them most cleverly in the rapid stream. I think the person in India who gave the astonishing replies to MR. THOMAS confused the word "swimmer" in his mind. The man sitting on the mussak and yet using his arms and hands might be called a swimmer, and this "swimmer" could easily, while crossing a river, reinflate the skin by untying the leg, holding it very tight while blowing it out; and because the Assyrian sculptures do not illustrate this, it does not follow it was never done. I believe the correct spelling of the word is "mussak." Far from a mussak carrying only light parcels, &c., it carries, as I have told you, two persons of no light weight, my husband weighing nearly twelve stone. I think the answer to No. 4 query is quite wrong so far as the Himalayas are concerned. I would willingly send MR. THOMAS a rough drawing of a mussak if he wishes for it.

P. A. F. STEPHENSON.

Neuchâtel, Switzerland.

Having lived many years in India, I am able to testify to the general correctness of the statements contained in Mr. J. R. Sandford's letter. There is a misprint in the penultimate paragraph, where for "charpon" should be read *charpoy*, which means a four-legged bedstead.

I do not think MR. THOMAS's other informant is wrong in saying that a person can learn to swim with a mussuk in three or four trials. It is not a question of swimming, but of floating; and if a person has sufficient nerve to "let himself go," he could do this at the first trial, should necessity require it.

The word is derived from the Persian *mashk* (not *mashak*, as in Yule), which means a goat or sheep skin, used for holding buttermilk or water. The English seem to have a difficulty in pronouncing *sh* before a consonant; and similarly the person who carries the mussuk, the *bihishti*, or denizen of Paradise, has been corrupted into the useful and necessary *bheesty*.

W. F. PRIDEAUX.

PURCELL'S MUSIC FOR 'THE TEMPEST' (10<sup>th</sup> S. ii. 164, 270).—Personally I am very thankful to PROF. CUMMINGS for his contribution on this perplexing subject, as one of the facts he adduces enables me to decide an important side issue. Hitherto all the editors of Dryden have taken it for granted that the anonymous and misleading "comedy" of 'The Tempest'

published in 1674 by Herringman is nothing more than an amended copy of the Dryden-Davenant play of 1670. This was so completely Scott's view that the version of 'The Tempest' given in his 'Dryden' is wholly taken from the later quarto. My contention, as first entered upon some few months back in *Anglia*, that the so-called comedy of 1674 represented the book of Shadwell's opera, can now be maintained beyond dispute. PROF. CUMMINGS points out that in 1680 Pietro Reggio published his "Song in the Tempest. The words by Mr. Shadwell," commencing "Arise, ye subterranean winds." As this song is printed in Act II. sc. iv. of the 1674 quarto, it follows that that particular version of 'The Tempest' must undoubtedly be Shadwell's.

I fail to gather from PROF. CUMMINGS's statement whether he retains the impression that Reggio wrote the vocal music for 'The Tempest' of 1674. To me it hardly seems probable, as the celebrated lutenist apparently remained at Oxford, where he had settled on first coming to England, until after the publication there of his treatise on singing in 1677.

Plausible as appear PROF. CUMMINGS's conjectures in support of his theory relative to the later date of Purcell's 'Tempest' music, they are based on unsatisfying data. Failing some really definite clue to the period of performance, we are left to flounder in a puddle of surmise, and the best we can do is to preserve an open mind. In support of PROF. CUMMINGS's contention, it may be advanced that the text of the anonymous quarto of 1674 (otherwise the Shadwell opera) was reprinted in 1690. But, considering that the entire resetting of an old opera would advance it to the category of new productions, it is passing strange that theatrical annals are silent as to any such production. Beyond the existence of Purcell's music, we have no evidence of any revival of 'The Tempest' from 1674 until the first quarter of the eighteenth century.

One other point I advance with some trepidation, as the authority upon which I lean is none of the stoutest. Groves states that Locke wrote the vocal music and Draghi the instrumental for 'Psyche,' and that the former published his quota in conjunction with his 'Tempest' music in 1675. Of the correctness of this statement I can say nothing, not having the work to refer to; but it appears to me that if the preface cited from by PROF. CUMMINGS be common to both scores, Locke's allusion to his omission, by arrangement

with Draghi, of the "tunes of the Entries and Dances," refers rather to the 'Psyche' than the 'Tempest' score. Those who have made a study of the French comédie-ballet will know how apposite the term "entries" is to that curiously composite form of theatrical entertainment. Hence it would be more fitly applied to an opera like 'Psyche,' possessing a French prototype and employing French dancers, than to a native-grown and more homogeneous production like 'The Tempest.' I submit these reflections to PROF. CUMMINGS for what they are worth, and would fain ask him to re-examine Locke's preface in connexion with the work, and see whether the reference to Draghi does not admit of this interpretation.

W. J. LAWRENCE.

'EXPERIENCES OF A GAOL CHAPLAIN' (10th S. ii. 267).—So long ago as 1868, in the 'Hand-book of Fictitious Names,' p. 188, under pp. 226 and 208, the name of Erskine Neale was given as the author. See also Boase's 'Modern English Biography.'

RALPH THOMAS.

This work originally appeared in *Bentley's Miscellany*, circa 1845, and was reissued in three volumes in 1847 by the same publisher. It is a purely imaginary record, though perhaps based on truth. Some of the scenes are laid in Suffolk, and some in Devonshire. The author was the Rev. Erskine Neale, rector of Kirton, an adjacent parish to Newbourne, and afterwards vicar of Exning, near Newmarket. The preface is misleading, as it purports to prove the book an actual record of facts, and there certainly is an air of *vraisemblance*.

JOHN PICKFORD, M.A.

In the 'D.N.B.' (vol. xl. 141) this is included in the works of the Rev. Erskine Neale, who died in 1883, and Allibone also attributes it to him.

At 9th S. ix. 449 I asked for the author of 'Stray Leaves from a Freemason's Note-Book, by a Suffolk Rector' (1846), but no replies appeared. This last has been erroneously attributed to Dr. George Oliver (mainly because issued by a publisher of the latter's works), but I think it was written by Mr. Neale, who held livings in Suffolk, and gave similar titles to his books, e.g., 'The Life-Book of a Labourer' and 'The Note-Book of a Coroner's Clerk.' Notices of Mr. Neale's books appeared at 6th S. xii. 466 and 7th S. i. 31, but no mention was there made of 'Stray Leaves.'

W. B. H.

[Reply also from W. C. B.]

PARISH DOCUMENTS: THEIR PRESERVATION (10th S. ii. 267).—Would it not be possible for.

the various County and District Councils to offer to undertake the custody of all parish registers and records anterior to, say, 1850? They would be safer and much more accessible for reference than they are now. Many Nonconformist bodies have also records of considerable value, which might be cared for in the same way.

WM. H. PEET.

It is to be feared that the question raised by WEST-COUNTRY RECTOR is one that more frequently exercises the mind of a student than a custodian, judging by my experience of these priceless parish memorials.

The most satisfactory solution would be for the nation, or the various County Councils, to bear the cost of printing the registers and papers so far remaining unpublished, and then to deposit the originals of a whole diocese with the bishop, or wherever public safety and convenience could best be served. Or each incumbent might prepare a fair manuscript copy for everyday use and place the originals in safe deposit with his bankers.

As a third and less satisfactory course, a baize-lined and air-tight zinc box, made to fit within the church safe, is a good receptacle, provided the safe itself is built into the fabric of the church.

In any case it should be regarded as the sacred duty of each rector to make at least one duplicate copy, with index, of his parish documents and registers. Each one thus doing a little would quickly reduce the mountain of work which now lies before the Parish Register Society, and with which that body cannot hope to cope in less than a century or two.

WM. JAGGARD.

139, Canning Street, Liverpool.

**NORTHUMBERLAND AND DURHAM FAMILY PEDIGREES** (10<sup>th</sup> S. ii. 268).—MR. E. THIRKELL-PEARCE will find a number of Durham pedigrees in Surtees's 'History of Durham,' also in the proceedings of the Surtees Society. There is a later history of Durham, in 2 vols. quarto, name forgotten, which also contains pedigrees.

MAY.

**GODFREY HIGGINS** (10<sup>th</sup> S. ii. 184, 276).—His publications on lunatic asylums and on Mohammed are duly entered in the notice of him in 'D.N.B.,' xxvi. 369; see further 7<sup>th</sup> S. xi. 343.

W. C. B.

**BACON AND THE DRAMA OF HIS AGE** (10<sup>th</sup> S. ii. 129, 195).—It may be interesting to learn that the passage quoted by MR. LYNN at 7<sup>th</sup> S. v. 484 from 'De Augmentis,' book ii. (1623), does not occur in 'The Advancement of Learning' (1605). Even when translated,

it does not bear out the contention that Bacon treated the drama with contempt, as he says in the next two sentences:—

"It [play-acting] has been regarded by learned men and great philosophers as a kind of musician's bow by which men's minds might be played upon. And certainly it is most true, and one of the great secrets of nature, that the minds of men are more open to impressions and affections when many are gathered together than when they are alone."

In the 'De Augmentis,' book vi., Bacon says:—

"It is a thing indeed, if practised professionally, of low repute; but if it be made a part of discipline, it is of excellent use. I mean stage-playing: an art which strengthens the memory, regulates the tone and effect of the voice and pronunciation, teaches a decent carriage of the countenance and gesture, gives not a little assurance, and accustoms young men to bear being looked at."

Bacon then gives an account of the effect of good acting in the case of Vibulenus, once an actor and afterwards a Roman soldier. Bacon, therefore, had a very high idea of the capabilities of the drama.

The reference to the "musician's bow" in the first extract is reminiscent of Hamlet's remarks to the players with regard to the pipe; and in the second extract the reference to the carriage of the actor is not unlike the Shakespearean lines:—

As in a theatre the eyes of men,  
After a well-graced actor leaves the stage,  
Are idly bent on him that enters next,  
Thinking his prattle to be tedious.

Then we have Bacon stating in the 'Advancement' that dramatic poetry is "history made visible, for it represents actions as if they were present, whereas history represents them as past"—surely sufficient evidence that Bacon had a high idea of the power of dramatic work.

Next, as to poetry, he says: "For the expression of affection, passions, corruptions, and customs we are beholden to poets more than to philosophers' works"; and he again tells us that poetry is one of the three "godly fields," with observations concerning the "several characters and tempers of men's natures and dispositions" ('Advancement').

In face of these quotations it is idle to maintain that Bacon did not appreciate the work possible to poetry and the drama. No man knew its value better than did Bacon.

GEORGE STRONACH.

**EEL FOLK-LORE** (10<sup>th</sup> S. ii. 149, 231).—I live by what remains of Chiswick Ait, which, in defect of a few piles, is being rapidly washed away. Not long since there was a considerable storm, including thunder, lightning, and torrents of rain. The next day after this—

the ebbing tide bore past my house not merely scores, but thousands of fish, besides an eel or two, the whole of which had but recently died; so fresh, pure, and brilliant were their skins that one might have thought them still living. They varied from about six inches to rather more than a foot in length, and comprised roach, dace, and the like. Inquiring of my amphibious neighbours what was the cause of this destruction, I was told that "the storm killed them, as it often does." Thus it seems there is a common belief that storms are fatal to other creatures than the snakes mentioned in the 'Proverbi Italiani' of Pescetti. I was, in addition, told that a boy (some said two boys) was drowned in sight of my place through his over-eagerness to take some of the thunder-smitten fish out of the Thames. O.

THOMAS BEACH, THE PORTRAIT PAINTER (10th S. ii. 285).—Dorset folk must be glad to hear that Beach is to be kept in memory by the mural brass now in All Saints', Dorchester. May I, as an old Durnovarian, suggest that the present would be an opportunity to learn the whereabouts of some of the most important works of this excellent painter? *Pace* MR. HIBGAME, I should say that the fine mezzotints which exist after Beach will probably prevent his being forgotten, to say nothing of the picture of Woodfall in the National Portrait Gallery. I remember to have seen at Shute House, Axminster, the seat of Sir E. Pole, Bart., a number of full-length family portraits strongly recalling Sir Joshua Reynolds. Many other examples are doubtless known to readers of 'N. & Q.', of which I should be glad to get particulars if possible. J. J. FOSTER.

Offa House, Upper Tooting, S.W.

SHAKESPEARE AUTOGRAPH (10th S. ii. 248).—The so-called "Shakespeare's own Prayer-Book" (1596), discovered by Partridge, of Wellington, in 1864, was sold by that bookseller in the autumn of 1865 to Mr. Rothwell, of Sharples Hall, Bolton-le-Moors, for 300*l*. I am not aware that it has again come into the market.

The autographs excited much interest at the time. My father investigated the history of the volume as far as possible, and made a critical examination of the signatures, stating and discussing the question in several papers—notably the *Times* of 2 November, and *Standard*, 18 November, 1864 (see, too, a note by the late Sam. Timmins in the *Birmingham Post*, 14 November, 1864), also the *Birmingham Journal*, 17 December, 1864, 4 March and 25 November, 1865. Photographs were taken

of the title-pages and the signatures, a set of which (after my father's death) I sent to the museum at Stratford-on-Avon in September, 1873.

LUCY TOULMIN SMITH.

Oxford.

ROGER CASEMENT (10th S. ii. 309).—The present Consul Casement is also Roger Casement, and is, I believe, an Irish gentleman. He probably could throw light on the matter. R. C. T.

"DAGO" (10th S. ii. 247).—This word, which is supposed to be a corruption of Diego, is defined by the 'N.E.D.' as "a name originally given in the South-Western section of the United States to a man of Spanish parentage; now extended to include Spaniards, Portuguese, and Italians in general." It is very commonly used by sailors, who are wont to divide all seamen into the following classes: Dutchmen, Dagoes, Niggers, and White Men. Under "Dutchmen" are included Norwegians, Danes, Finns, &c.; while "Dagoes" comprise Spaniards, Portuguese, Italians, &c. T. F. D.

It is perhaps worth mentioning that Dago is a corruption of Diego, which, in its turn, is a corruption of Santiago, St. James, patron saint of Spain. J. HOLDEN MACMICHAEL.

[ST. SWITHIN quotes Farmer's 'Dictionary of Americanisms,' to the same effect as the 'N.E.D.']

DESCENDANTS OF WALDEFF AS THE CUMBERLAND (10th S. ii. 241, 291).—MR. D. MURRAY ROSE writes, "As Duncan de Lascelles had a daughter and heir, it would be interesting to trace her subsequent history." I presume he refers to Christiana, daughter of Duncan, whom William Briwerre bought the wardship and marriage of in 1211-12. I suspect at this time she was an only child and presumptive heiress, but a few years after a brother was born and upset this arrangement unless the contingency had been provided for, as William Briwerre had the wardship of the boy also. This was Thomas de Lascelles, and in 1226 William Briwerre, before his death, transferred him over to the custody of the Bishop of Chichester until of age ('Rot. Litt. Claus.', p. 161). He was still a minor in 1231 ('Exc. e Rot. Fin.', i. 209).

Thomas de Lascelles succeeded to a moiety of the barony of Windsor ('Test. de Nevill,' p. 246) in right of his mother's mother, and he married the daughter and heir of William de Irby. These three ladies all bore the name of Christiana, a very favourite one in those days in the north of England. Thomas died, I believe without issue, about 1260, and his widow survived a later husband, Robert de

Brus, and died *s.p.* in 1305. From the after descent of his estates it does not look as if he left any lineal descendants, or his sister Christiana either. According to Nicholson ('Hist. of Cumberland,' ii. 449), Thomas's wife had a daughter, Arminia, married to Thomas de Seaton; but this match has a very suspicious Tudor-pedigree look about it.

A. S. ELLIS.

Westminster.

WESTMINSTER SCHOOL BOARDING-HOUSES (10<sup>th</sup> S. ii. 127, 275).—I have heard that there was another noted boarding-house for Westminster School, kept by Mrs. Packharness at the beginning of the last century. In 'Compton Audley; or, Hands, not Hearts,' an old novel by Lord William Lennox, published in 1841, the supposable date of which is 1815, occurs the following illustrative passage:—

"Priddie, who had been at Westminster with him [*i.e.*, Ravensworth], seconded the nomination, and reminded him of the time when at Mother Pack's, the Dean's-Yard dame (we speak it not profanely, for a better creature never existed), they had mourned over the dead body of Julius Cæsar, and had strutted and fretted their hours in Norval and Glenalvon."—Vol. i. 255.

An old friend of mine, now no more, told me that in his time, about 1809, the school was filled with Byngs, Pagets, Russells, and Lennoxes.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WITHAM (10<sup>th</sup> S. ii. 289).—It is the old story of being asked to make bricks without straw. I have frequently been asked to explain place-names, and my experience is that the querist invariably withholds as much information as he can—I mean information of a useful kind.

Before being expected to work out the etymology, we want *all* the necessary preliminary information. It is necessary to know the pronunciation; whether it is *Witham* or *Wit-ham*; whether it varies; whether all the places thus spelt are pronounced alike; and whether the pronunciation is the same now as it always was. But, far more important than this, we must also be told the old spellings, as found in old records; as a rule, no spelling later than 1200 is of much use. Until these are supplied, no wise man would attempt the task.

Some things we *do* know beforehand. These are (1) that most Celtic etymologies are absurd, and that, under pretence of adducing Celtic forms, writers say anything they please. Where does this precious *guith*, with the sense of "separating," come from? Is it meant as a ridiculous and impossible travesty of the Welsh *gwahan*, separation?

We also know (2) that place-names are not derived from abstract substantives, such as *wit*, meaning "wisdom"; nor (3) are words like *wite*, a fine, likely to be combined with *hām*, a home. It stands to reason that fines do not live in homes of their own. Of course "Wita's home" is a likely answer, because Wita is a known name; and A.-S. Witan-hām would give Wit-ham regularly.

WALTER W. SKEAT.

The name of the Lincolnshire river Witham in early records is Wuna, Wyna, Wyma; the villages of North and South Witham were also called Wyna or Wyma; the river rises in those parishes. Witham-on-the-Hill, near them, was always Witham, but it is in a different watershed; how the river and its source-parishes came to acquire their neighbour's name is hard to imagine, except that that name suited better to local usage as our language evolved. Probably the derivation of Witham-on-the-Hill had to do with "white."

ALFRED WELBY.

26, Sloane Court, S.W.

This is the surname of an old Yorkshire family, pedigrees of some of whose branches are in Dugdale's 'Visitation,' Surtees Soc.; see also 9<sup>th</sup> S. xii. 149. Persons of this name owned property in Drypool (now in the city of Kingston-upon-Hull), on part whereof was built a street called simply "Witham."

W. C. B.

The origin of this name has already been discussed in 'N. & Q.' See 8<sup>th</sup> S. viii. 144, 178, 234, 314; ix. 173.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[DR. FORSHAW refers to the account of Witham in the Essex volume of the 'Beauties of England and Wales.']

CISIOJANUS (9<sup>th</sup> S. xi. 149).—MR. WARD will find this hateful method fully explained in Grotefend's 'Zeitrechnung' and Rühl's 'Chronologie.'

P. CANDOVER.

Basingstoke.

CARTER AND FLEETWOOD (10<sup>th</sup> S. ii. 268).—According to 'Sepulchral Reminiscences,' by Dawson Turner (list of individuals buried in St. Nicholas' Church, Great Yarmouth), Nathaniel and Mary Carter died childless. Nathaniel died in 1722, aged eighty-seven. Turner says his wife was youngest daughter of General Ireton, but as Ireton's widow married General Charles Fleetwood in 1652, and Mary Fleetwood's age is given in the marriage allegation, 19 February, 1677/8, as "about twenty-three," this is obviously incorrect.

R. W. B.

**MORAL STANDARDS OF EUROPE** (10<sup>th</sup> S. ii. 168, 257).—I can only say that my own experience, and that of every one whom I have heard mention the subject, is that a distinct racial difference does exist between the lying of people of Teutonic type and of those in which Celtic or pre-Celtic characteristics have the upper hand. The imagination of the former seems to be less ready than that of the latter. Stolid misstatement for the sake of personal advantage is often the besetting sin of a typical Englishman, Fleming, German, or Scandinavian, but, if his brain is normal, he rarely adds the picturesque mendacity of a livelier type of mind to this sordid vice.

As to the illegitimate birth-rate: does a large number of illegitimate births necessarily suggest that much lying has been done? Is it to be assumed that in nearly every case a pledge has been given, and broken? Inherited tendency, differences of social surroundings, and differences of tradition, including some most pernicious folk-beliefs, all influence moral statistics in complicated fashion.

The Catholic Irishman of rural Ireland sets an example of purity which should make the rest of mankind blush for its transgressions. But to some degree, beyond doubt, he is helped by his circumstances. His priests, who insist on his learning the fundamentals of his faith, train him rigidly in the right way, while public opinion enforces this teaching, and enforces it with severity.

On the contrary, in England, where the two sexes associate very freely, a great number of young people receive no definite drilling in their ostensible religion and moral code. Though they know what is conventionally the right thing, even the girls often hear Rabelaisian conversation. Then, in addition to this laxity, comes the influence of superstitious survivals.

In spite of popular education many young women do still believe that when love-spells practised on the eves of certain holy-days have resulted in a waking-vision, or a dream, showing the man fate has allotted to the inquirer, marriage must certainly follow. Hence a promise on the part of the wooer is not required: destiny will see to it that he becomes the husband of the girl.

Again, in Mid-England at least, ancient tradition is strong in asserting that a man is a fool who ties himself to a woman in ignorance. He should give no promise until he knows all the conditions to which the promise relates. Even men of good repute may hold this belief. Some few years since I was told

of the rupture of a long-standing engagement between two respectable young folk of the working class, which arose from the refusal of the girl to comply with the demands of her lover. He was almost as unhappy as she was at the thought of breaking with her, but he could not be persuaded by her, or by her employers, to forego what he claimed as just and right in such a serious matter as a contract for life. This sentiment is no doubt kept in being by the few cases of gross deception through which wretched women bring tragedy into men's lives.

The clergy of the Church of England and Dissenting ministers alike seem ignorant of what a hold certain archaic customs still have on "civilized" minds. Some years ago the attention of one of the bishops was drawn to the dangers which might arise from certain surviving remnants of paganism. His comment was, I believe, that it was "very curious" such superstitions should still exist; but I have never heard of any action being taken to root them out. X. Z.

The reports of the Consuls-general—the Blue-books—often afford instructive information on this point. Although I was to some extent already aware of the fact, yet I was surprised, in the perusal of a consular report from Italy about the year 1882-4, to find that such a high (sexual) morality prevailed over the large area embraced by the report. Every town, large and small, was reported upon, and almost without exception the comment was—I am speaking not of the great cities, but of the provincial towns—either "the morality here is high," or "the morality here is very high." Those who have access to the Blue-books of this period will, I think, by referring to them, be able to bear me out. Another very instructive source is, of course, the 'Annual Detailed Report of the Registrar-General for England, Scotland, and Ireland,' with regard to illegitimate births, &c. About the time alluded to (the approximately exact figures remain indelibly fixed in my memory) the worst county in England for illegitimate births was Shropshire with eighty in every thousand. In Scotland Banffshire came first with a hundred and twenty in every thousand. In Protestant Ireland—i.e., the North—they were fifty in every thousand, and in Ireland Celtic and Catholic as low as three and five only in every thousand. I do not remember how Wales stood at that time, if, indeed, the returns for the Principality were given at all. J. HOLDEN MACMICHAEL.

**GAMAGE** (10<sup>th</sup> S. ii. 249).—There was an inquiry for Capt. William Dick Gamage, of



the Honourable East India Company, at 7th S. v. 87, to which no reply was given, but from it MR. DEWAR may learn further particulars of him. EVERARD HOME COLEMAN.  
71, Brecknock Road.

**RULES OF CHRISTIAN LIFE** (10th S. ii. 129, 255).—The words quoted by MR. GEORGE ANGUS from chap. xxiii. of 'The Wide, Wide World' are taken from Charles Wesley's hymn, written in 1762. In the 'Wesleyan Hymn-Book' it appears in two verses of eight lines, but in some others in four verses of four lines. The first three verses only are given in 'The Wide, Wide World.' I quote it from the 'Wesleyan Hymn-Book' (No. 318):

1. A charge to keep I have,  
A God to glorify;  
A never-dying soul to save,  
And fit it for the sky.  
To serve the present age,  
My calling to fulfil;  
O may it all my powers engage  
To do my Master's will!
2. Arm me with jealous care,  
As in Thy sight to live;  
And O Thy servant, Lord, prepare  
A strict account to give.  
Help me to watch and pray,  
And on Thyself rely,  
Assured, if I my trust betray,  
I shall for ever die.

JOHN T. PAGE.

West Haddon, Northamptonshire.

"A charge to keep I have," &c., is a very well-known hymn of Charles Wesley's ('Primitive Methodist Hymnal,' No. 373. London, 1882). Surely it might stand on its merits as one of his, rather than as being quoted in that egregious child's story 'The Wide, Wide World,' which Dr. John Hill Burton takes in his 'Book-Hunter' for a typical book which "the Bishop"—greediest of his described readers—could not get through, even after five attempts. This was the only book he confessed himself baffled by. I am away from books, and so cannot give page in Burton.

IBAGUE.

The lines which are quoted by MR. ANGUS as from 'The Wide, Wide World,' a book which, fifty years ago, was almost as popular as 'Uncle Tom's Cabin,' form part of a hymn by Charles Wesley, which is included in many collections of hymns. Years ago the hymn was in special favour in Dissenting meeting-places, used every Sunday; and at weekday and camp meetings was almost certain to be heard, sung with a fervour and vigour seldom known nowadays.

THOS. RATCLIFFE.

Workshop.

[Replies also from E. G. B. and Mr. E. B. SAVAGE.]

**FETTIPLACE** (10th S. i. 329, 396, 473, 511; ii. 234).—In vol. iv. of the 'Antiquarian and Topographical Cabinet,' 1808, under the heading of 'Ifley Church,' occurs a letter which is described as in "the epistolary style of the reign of Henry VIII." It was from Kateryn Wells, Prioress of Littlemore, to John Fettiplace, Master of Queen's College, Oxford:—

RIGHT REUERENT AND WORSHIPFULL MASTER,—  
I recommend me unto you as a woman unknown, desyryng to here of your good prosperite and welfare, the which I pray Allmighty God to preserve to hys pleasur. The cause of my wrytyng to your mastershippe at this time is this: hit is so, that Master Walrond bequested unto the pour hows of Lityllmore, as I understand, xxx. yff hit wold like your mastershippe to be so good frend unto your powr beyd-woman, off the foresaid plays. Wer moche bound unto your mastershippe, for we had neur more nede of helpe and comfort of soche jentylmen as ye be that [sic] we have nowe; for I understand ye be a syngler lou' of relygus plaeyes. Y pray God that ye may longe continewe to Godda pleasur, he have yow in hys keepyng eu' more. Amen.

By your beyd-woman dame,

KATERYN, Proress of Lyttlylmore.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

**'PRAYER FOR INDIFFERENCE'** (10th S. ii. 268).—The *vococo* style of this poem has perhaps caused it to lose its favour in the eyes of modern anthologists, though it was highly thought of in the eighteenth century. MR. MCGOVERN will find it in Pearch's 'Collection of Poems,' 1770, i. 298, as well as in Campbell's 'Specimens of British Poets' and in Locker's 'Lyra Elegantiarum.' The author was Frances, daughter of James Macartney, who had married in January, 1747, Fulke Greville, son of the Hon. Algernon Greville and grandson of Fulke Greville, fifth Lord Brooke. Mr. Fulke Greville, who resided at Wilbury in Wiltshire, was educated at Winchester, and in 1765 was appointed Envoy-Extraordinary to the Elector of Bavaria, and minister to the Diet of Ratisbon. He was the author of a book which was published anonymously in 1756, called 'Maxims, Characters, and Reflexions: Critical, Satyrical, and Moral.' This book excited the scorn of Lady Mary Wortley Montagu and Horace Walpole, but Boswell thought it was entitled to more praise than it received. In writing it Mr. Greville was assisted by his wife, who figured in it under the character of Flora. She had several children, the most celebrated of whom was Mrs. Crewe, the beautiful Whig hostess. Mrs. Greville died in 1789.

W. F. PRIDEAUX.

HEACHAM PARISH OFFICERS (10th S. ii. 247).

—Is MR. HOLCOMBE INGLEBY quite correct

in stating that "the need for parish constables has long ceased to exist"? I trow not; for I am aware that they still fill a very useful position in every village in this locality. The Parish Councils are obliged to recommend a man annually from a list of those qualified to fill the office, and the man so recommended, if approved by the magistrates, is bound to serve. His duties consist in carrying out the work of a police constable at any time that officer may be absent from the village, either on his beat or on holiday, and also personally communicating with the coroner and empanelling a jury in cases of sudden death or suicide. He has in his possession a pair of handcuffs and an official staff. Our parish constable here died recently, and within a week or two of accepting his office his successor had, in the absence on holiday of the police constable stationed here, to take a drunken man to the lock-up and summon coroner and jury to hold an inquest on a man who was accidentally killed. The office of parish constable is certainly no sinecure in many villages.

JOHN T. PAGE.

West Haddon, Northamptonshire.

MR. HOLCOMBE INGLEBY seems to infer that the overseers at Heacham only appoint the parish constable in accordance with ancient custom, and that it is merely a survival of an old-time usage. Such, however, is not the case. There is still in existence an Act of Parliament, which is rigidly enforced in this and other neighbourhoods, whereby it is essential that a certain number of honorary special or parish constables shall be sworn in as such in October of every year.

MR. INGLEBY would be interested in the article on 'Constable' in the 'National Encyclopædia,' and I draw his special attention to 5 & 6 Vict. c. 109, stat. 1 & 2 William IV. c. 41, and the 83rd section of the Municipal Reform Act; also the Act 5 & 6 William IV. c. 43, and 1 & 2 Vict. c. 80. I had a note on this subject at 8th S. vi. 488.

In connexion with Pindars, Way-Wardens, Dyke-Reeves, &c., the custom obtains to the present day throughout the whole of England, and in a few weeks' time one will scarcely get hold of a newspaper without seeing some account of the different Courts Leet having holden their meetings for the election of the officers in question and many others.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

FONT CONSECRATION (10th S. ii. 269).—The form for the benediction of a font is printed

(*e.g.*) in the 'York Manual,' Surtees Society, vol. lxiii. pp. 10-16.

W. C. B.

The ritual for the benediction of a font may be seen in Maskell's 'Monumenta Ritualia Ecclesiæ Anglicanæ,' edition of 1846, vol. i. pp. 13-21.

EDWARD PEACOCK.

In reply to Q. W. V., I may state that there is no such ceremony as the "consecration" of a font. The font is not consecrated, but the water for baptism is blessed. The blessing takes place on Holy Saturday and on Whitsun-eve, during the ceremony known as the "Blessing of the Font"—though the font itself is not blessed. For full information, *vide* 'The Liturgical Year' (Passiontide and Holy Week; Holy Saturday, morning service), by Dom Prosper Guéranger, O.S.B., Abbot of Solesmes. Should this water, however, not be available, there is a special "blessing" to be found in the Roman Ritual for use *extra tempus*. See 'Rituale Romanum,' under the heading "Benedictio Fontis Baptismi, extra Sabbatum Paschæ et Pentecostes, cum aqua consecrata non habetur." B. W.

I do not think Q. W. V. can do better than consult the 'Cæremoniale Episcoporum' for a description of the ceremony of consecrating a font.

JOHN HOBSON MATTHEWS.

Monmouth.

The benediction of the font will be found in Mabillon's 'Vetus Missale Gallicanum,' c. 25, p. 362.

J. HOLDEN MACMICHAEL.

HOLY MAID OF KENT (10th S. ii. 268).—We have an engraving by Taylor from the picture by A. Tresham, published by Bowyer in 1796. The size is 11 in. by 8 in., and the price 5s.

WHITEHOUSE & JAMES.

49, Knightsbridge, S.W.

See 'Richard Masters, Parson of Aldyngton, 1514 to 1558,' by A. D. Cheney, in *Journal of the British Archaeological Association*, April, 1904, pp. 15-28.

HERBERT SOUTHAM.

Innellan, Shrewsbury.

If your correspondent will turn to vol. ii. p. 609 of 'Granger's Wonderful Museum,' London, 1804, he will find a long account of Elizabeth Barton, born at Aldington, Kent, in 1505, and for some time a menial servant to a farmer there. She was subject to hysteric fits, and the priests set her up as a person inspired by the Holy Ghost, which she was foolish enough to believe. The Holy Maid and her accomplices were tried for high treason at the Court of Star Chamber, where they confessed the whole trick. Accordingly the Court ordered them to suffer

death at Tyburn. They were all drawn to the place of execution on sledges, where the Holy Maid was burnt, and the four monks were hanged and quartered. No portrait is given. EVERARD HOME COLEMAN.

71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A New English Dictionary on Historical Principles.* Edited by Dr. James A. H. Murray.—*M—Mandragon.* (Vol. VI.) By Henry Bradley, Hon. M.A. (Oxford, Clarendon Press.)

THE double section of vol. vi. of the 'New English Dictionary' issued under the supervision of Mr. Bradley supplies a considerable initial instalment of the important letter *M*. It includes, we are told, 3,175 words with 12,855 illustrative quotations. Attention is drawn by the management to the fact that it includes an unusual abundance of words derived from names of persons and places, such as *macadamize*, *machiavellism*, &c.; and it is stated that *make*, "with its unparalleled variety of shades of meaning and multitude of idiomatic uses," occupies a rather larger amount of space—over eleven pages—than has hitherto been accorded to any single word, the nearest approach to it having been found in *Go*. There is a profusion, hitherto unexampled, of words from Oriental, African, and South American languages; Greek is principally represented in scientific terms, and there is a large percentage of law terms, such as *mainour*, *mainprize*, *maintenance*, *malice*, *mandamus*, and *mandate*. Under *Macaroni* in its primary sense of a wheaten paste and its transferred significance of a species of exquisite, an anticipatory *incroyable*, a full history is given. *Macaroni* as an article of diet is first mentioned by Ben Jonson in 'Cynthia's Revels,' 1599, where it is coupled with other luxuries such as *anchovies*. It is then lost sight of for half a century. Of the *Macaroni* and *Theatrical Magazine*, 1772, a work of extreme rarity, devoted in part to the doings of the exquisite so named, we have copies, and we have also vol. ii. of "Caricatures, Macaronies, and Characters, by Sundry Ladies, Gentlemen, Artists, &c." 1772, with numerous designs of *macaronies*. In connexion with this word should be studied *macaroon*, a species of sweet cake. *Machine* has many senses, from the horse by means of which Troy was captured, or the frame from which in Greek tragedy the god spake, to the "very pulse of the machine" in Wordsworth. *Mackerel* is frequently employed in English in its French sense of panderer, but no hint of derivation can be supplied. The first use, by Lydgate in 1500, of the word *macrocosm* is due to a mistake, "microcosm" being intended. A century elapses before the word is used in its right sense. *Mad* in its various meanings supplies material for an excellent essay. A full history by quotations is supplied of the change in the use of *Madam*, employed "with progressively extended application." Under *madding* attention is drawn to a quotation by Drummond of Hawthornden, anticipating that of the "madding crowd" familiar in Gray's 'Elegy.' *Madeira* is used in association with other wines. Shakespeare is quoted for "A Cup of *Madera*, and a cold Capons legge," 1 Henry IV., i. ii. 128.

*Mademoiselle* is often in English used independently of a governess.

Much interesting conjecture is advanced in connexion with the origin of *madrigal*. The origin of *maelstrom* is shown to be Dutch, and not, as has hitherto been supposed, Scandinavian. We would have had a quotation from Mr. Swinburne for *Menad*. Mrs. Radcliffe in 1797 uses *maestro*. *Mafeking* first appears in 1900 in the *Pall Mall Gazette*, and *Mafia* in the *Times* in 1875. A valuable history is supplied of *magic* and *magician*. *Magic lantern* is used so early as 1886. *Magnanimous* has a deeply interesting history. We fail to find "magnanimous Goldsmith" among the quotations, and know no reason for its presence but its popularity. *Magnate*, we are surprised to hear, is not in Johnson or Todd. It is used by Lydgate in 1430-40. Gabriel Harvey and Spenser anticipated Shakespeare in the use of *magnifico*. We should scarcely say that, except dialectically, *maid* (sense 1) was now used only in arch or playful sense. Charles Kingsley, 1872, has: "Be good, sweet maid, and let who will be clever." Under *Mailed* appears, with the date 1897, "mailed fist." One use of *main* appears in no previous dictionary. A pleasant illustration of the use of *main* is found in "I maun cross the main, my dear." The main in games of hazard is of obscure history. The explanation given is from the 'Encyclopædia Britannica.' Under *Maintenance* no fresh light is cast upon cap of maintenance. The term is first encountered in the 'Digby Mysteries,' 1485. *Majolica* is thought to be derived from Majorca. *Major* in army use derives from serge(a)nt-major. An explanation why *major-general* is inferior to lieutenant-general is supplied. Among the innumerable compounds of *make*, *make-up* claims attention. *Male* for male appears in legal use in England until the seventeenth century. *Malingering*, to pretend illness, is obscure in origin. Under *Malkin*, *Mall*, and *Manciple* much that deserves study may be found. An interesting article on *Mandragon* is left unfinished. With the conclusion (not yet at hand) of the letter *M* the work [will appear within measurable reach of termination, *S* and *W* being the only letters of primary importance with which no progress has been made. Writing now in advanced years, we are disposed to envy those before whom the entire work will be placed ready for use. These constitute, of course, the immense majority of those now alive. There are none the less those to whom the privileges of the majority seem enviable.

*The Taming of the Shrew*; *Julius Cæsar*; *Pericles*; *King Henry V.*; *All's Well that Ends Well*; *Othello*; *King Lear*; *The Tempest*. (Heinemann.)

EIGHT further plays have been added to Mr. Heinemann's "Favourite Classics" edition of Shakespeare, the cheapest and best in its line that has been published. In noticing these it is fair to make amends for past ignorance, and say that whereas, as we supposed (*ante*, p. 299, col. 2), no one alive could have seen "Titus Andronicus" on the stage, Mr. Pickford states that the play was mounted by Ira Aldridge, the African Roscius, and adds that he has seen in a shop window an oil painting of Aldridge as Aaron. We fancy that this appearance, wherever it took place, must have been in one of the altered versions of Ravenscroft or others.

The plate to 'The Taming of the Shrew' presents Mrs. Charles Kemble (better known as Miss De Camp) as Katharina. This part she played at

Covent Garden in 1810 and again in 1813.—'Julius Cæsar' supplies a good likeness of Macready as Brutus, in which he first appeared in 1836.—John Cooper in full armour is depicted in the plate to 'Pericles.'—'King Henry V.' is illustrated from a photograph of Mr. Lewis Waller as the King.—In the case of 'All's Well that Ends Well' no recent representation has been seen, and the plate of Helena presents Mrs. Macklin in the character. We suspect an error here. No record of any performance of Helena by Mrs. Macklin exists. Miss Macklin, a quite different person, played it at Covent Garden, 29 November, 1762, and again 3 December, 1772. She is probably the subject of the portrait. Other famous exponents of the part were Mrs. Pritchard, Peg Woffington, and Mrs. Jordan.—'Othello' shows Henderson, the Bath Roscius, as a most cultivated and Beethoven-like Moor.—A plate to 'King Lear' includes among other characters Mrs. Cibber as Cordelia.—In 'The Tempest' Miss Priscilla Horton (Mrs. German Reed) is a most feminine Ariel. This shows her presumably in Macready's revival of 'The Tempest,' October, 1838. The contrast between her and the latest exponent of Ariel could not well be greater.

*Great Masters.* Edited by Sir Martin Conway. Part XXV. (Heinemann.)

How many parts of this noble and satisfactory production are yet to be issued we know not. No announcement of any further part appears on the cover. Nothing, however, about the present number hints that a conclusion is reached or is approximate. We can but await events, content, for our own part, that the venture should be indefinitely prolonged. From no other series of reproductions have we received so much delight, and none can be accepted as equally representative of what is best in the art of some four centuries. Vandyck opens out the latest number, being represented by his portrait of the painter Snyders from the collection of the Earl of Carlisle. Snyders and his wife are frequent subjects of the brush of Vandyck, and many portraits of them are in England. The present picture, which is said to belong to the painter's best time, suggests strongly Vandyck's treatment of King Charles I. and some space is devoted in the comment to the resemblance. Both tenderness and dignity are depicted in the face. From the National Museum of Stockholm comes Boucher's 'Triumph of Venus.' This, which is probably the masterpiece of the gallery, is one of Boucher's most beautiful and characteristic works, and vindicates the raptures of modern criticism. What is best and most imaginative in eighteenth-century illustration is fully exhibited. The faces of Venus and the Nereides are exquisite, and the floating figures of the Cupids are beyond praise. One of the very latest purchases of the Trustees of the Berlin Museum is the 'Ascension,' attributed—probably rightly—to Giovanni Bellini. It is a strange and striking work, in which the central figure, forming by its delicacy and pallor a striking contrast with those entering or quitting the emptied tomb, is very weird and unearthly. Among those who might be conceived to have been influenced by the picture is William Blake. From the Hague Gallery comes one more portrait of Helena Fourment, Rubens's second wife, perhaps the best of his models. Her ripe beauty, threatening but not yet reaching exuberance, is superbly shown, and the work is a

fascinating specimen of a kind of portraiture in which the painter had no equal.

#### BOOKSELLERS' CATALOGUES.

MR. BLACKWELL, of Oxford, has issued two parts of a catalogue of educational books, the first being devoted to classical literature, the second to modern history, mathematics, &c. The 'Oxford Prize Compositions' for 1904 are included.

Mr. Richard Cameron, of Edinburgh, has Drummond's 'Scottish Arms,' 1881, 45s.; Lyndsay's 'Ancient Heraldic Manuscript,' edited by Dr. Laing, 1879, 3l. (this is a beautiful facsimile of the original of 1542; there are 183 pages of arms of the ancient nobles and families of Scotland); the Library Edition of Scott, 1829-32, 41 vols., calf gilt, 6l. 6s.; a complete set of the *Scots Magazine*, 1730-1826, 97 vols., 10l. 10s.; 'Illustrations of Burns's Works,' by Scottish artists, 1853-61, 5 vols., folio, 32s.; 'The Poems of William Dunbar,' 1834-65, scarce, 2l. 8s. 6d. Under Edinburgh we find the *Courant*, 1770 to 1968, some years wanting, 8l. 10s.; *Weekly Journal*, 1828-31, 16s. 6d.; and 'Edinburgh in the Olden Time,' 63 views, large folio, 18s. 6d. (published at 5l. 5s.). 'Encyclopædia Britannica,' eighth edition, is 45s.; original edition of Johnson's 'Dictionary,' with all the fierce definitions, afterwards suppressed, 2 vols., large thick folio, calf, 18s. 6d.; Lyndsay's 'Coinage of Scotland,' containing many hundred examples, 1845-63, scarce, 24s.; and 'Illustrations of Scott's Works,' complete set, 13 vols., folio, 3l. 3s. (published at 13l. 13s.). There are also an early copy in plaster of Chantrey's bust, in best condition, 25s.; and 'Reminiscences of the Monks of St. Giles' (an Edinburgh literary club), 2 vols., 1888-9, very scarce, 2l. 15s.

Mr. William Downing, of Birmingham, has a Kelmscott Rossetti's 'Hand and Soul,' choicely bound by the Birmingham Guild, 1895, 5l. 5s.; a complete set of first editions of 'Fors Clavigera,' 4l. 4s.; also second edition of 'The Stones of Venice,' 4l. 15s. Goupil's series of royal and other biographies, 10 vols., royal 4to, scarce, is 31l. 10s.; 'The Greville Journals,' 8 vols., 8vo, 7l. 7s.; a remarkable collection of the pamphlets on George IV. and his Ministers and Queen Caroline written by Hone, and illustrated by Cruikshank, bound into 7 vols., very rare, 7l. 7s.; De Musset's 'Œuvres Complètes,' 11 vols., 4l. 4s.; Caulfield's 'Portraits,' 4l. 18s.; the 'Tudor Translations,' 38 vols., scarce, 32l.; Stevenson's 'Works,' complete, 34 vols., scarce, 38l. (this contains bibliography by Prideaux); a real first edition of 'John Inglesant,' 3l. 3s.; Lecky's 'European Morals,' very scarce, 1899, 2l. 10s.; and an original edition of Thackeray's 'Essay on Cruikshank,' 1840, 1l. 10s.

Mr. Francis Edwards has issued Part I. of an American catalogue. This is well classified. Under Voyages of Discovery we notice a fine copy of Acosta, 1604, 7l. 10s.; Anzi, an Italian collection, 1691-2, rare, 1l.; Benzon, 1590, 1l. 5s.; Bellin's 'Atlas,' 2 vols., 1764, 2l. 10s.; 'Bibliotheca Americana,' 1789, 2l. 15s.; Bowen's 'Atlas,' 1752, 3l. 10s.; Burney's 'Chronological History of Voyages,' 1803-1817, 7l.; Cook's 'Voyages,' official edition, 6l. 15s.; Hakluyt, original edition, 1589, 24l. (a fine copy, complete; there are also other editions); Vancouver, 1798, 8l. 10s.; Thénoud, 1696, 10l. Other names are Charlevoix and Churchill. Under Natural History are vols. i. to iii. of 'The American.

Academy of Arts and Sciences,' 1785-93, price 3*l*. (this is very scarce); Audubon's 'Ornithological Biography,' 1831-9, 7*l*. 15*s*.; Bates's 'Naturalist on the River Amazon,' 1*l*. 6*s*. (Mr. Bates, during his absence, 1848-59, collected over 14,000 specimens); Denton's 'Moths and Butterflies of the United States,' Chicago, 1899, 2*l*.; George Edwards's 'Uncommon Birds,' 1743-64, 6*l*. 10*s*.; 'Orchid Album,' 11 vols., 15*l*. (published at 36*l*.); and Wilson's 'Ornithology,' 21*l*. Under North American Indians and Pre-historic Remains of Man in North America is a set of the Anthropological Institute, 1863-1901, 50 vols., 20*l*.

Mr. A. Fehrenbach, of Sheffield, has a rare folio Milton, 1697, 6*s*. 6*s*., and some interesting Bibles, including the scarce 1541 Bible, illustrations mostly from Holbein, price 4*l*. 10*s*. (the Ashburnham copy sold for 8*l*.); also the Cromwellian, 1658, price 35*s*. Other items include an original set of *Punch*, 1841-50, 10*l*. 7*s*. 6*d*.; 'Sir Thomas Lawrence,' Goupil edition, 4*l*. 14*s*. 6*d*. (pub. 8*l*. net); Landseer, with notices by J. H. Barrow, 1832, 14*s*. 6*d*. (cost 4*l*. 16*s*.); set of 'Annual Register' to 1816, 2*l*. 12*s*. 6*d*.; R. H. Froude's 'Remains,' edited by Keble and Mozley, 4 vols., cloth, 1838-9, scarce, 2*l*. 8*s*.; the Riverside edition of Emerson, 11 vols., 19*s*.; Dickens's 'Child's History of England,' 1852-4, scarce, 25*s*.; first editions of 'American Notes' and 'A Tale of Two Cities'; and 'Vanity Fair Album,' 1869-75, 35*s*. (pub. 16*l*. 16*s*.). There are a number of works on pottery.

Mr. Macphail, of Edinburgh, has in his new catalogue the rare first edition of 'Guy Mannerling,' Edinburgh, 1815. This is beautifully bound by Riviere, price 20 guineas. There are also a choice copy of Slezar's 'Theatrum Scotiæ,' 1814, 6*l*. 6*s*.; a set of the Society of Antiquaries of Scotland, also of the *Scottish Geographical Magazine*; and a copy of 'The Portfolio of the National Gallery of Scotland,' with introduction by the Duke of Argyll, with 40 photographs, 1903, 5*l*. 18*s*. 6*d*. It is noted that this is the first occasion on which a work of the kind has been issued. Among other items are a set of *Blackwood*, and George Eliot's works, choicely bound, 8 vols., 3*l*. 3*s*.; and many of interest under Mary, Queen of Scots, the Highlands, Aberdeen, and Art. There are also a number of coloured plates, portraits, and views.

The catalogue of Messrs. Maggs, of the Strand, is full of valuable items. We can mention only a few: Bailey's 'Festus,' 1839, with autograph letter, 3*l*. 7*s*. 6*d*.; 'Ingoldsby,' Bentley, 1840-7, 18*l*.; first editions of Browning; Bullen's 'Lyrics of Old English Poetry,' 15*l*.; first editions of Byron; and the excessively rare first edition of 'Sartor Resartus,' 14*l*. 14*s*. Under Cruikshank there is a collection of proof etchings, 21*l*.; Ireland's 'Napoleon,' 1828, very rare, 30*l*. 10*s*.; and 'The Omnibus,' 1842, 19*l*. 19*s*. The catalogue is also rich in Dickens items. These include a complete set of first editions, 67 vols., bound in full morocco, 285*l*.; and a set of the larger works, first editions, 30*l*.; 'Sunday under Three Heads,' 1836, 11*l*. 11*s*.; and 'Sketches by Boz,' 3 vols., uncut, 1836-7, 36*l*. Other items are Doves Press Publications, 21*l*.; Goupil's Series, 90*l*.; first edition of Keats's 'Lamia,' 1820, 72*l*. 10*s*.; set of Lever's works, 150*l*.; original drawings by Phiz, 1844, 27*l*. 10*s*.; complete set of Scott, first editions, 1814-32, 95*l*.; and the rare privately printed edition of 'The Cup,' by Lord Tennyson, 36*l*. Most of the works are in choice bindings.

Messrs. James Rimell & Son, of Shaftesbury Avenue, have Foster's 'Alumni Oxonienses, 1500-1886,' 4*l*. 12*s*. 6*d*.; Bryan's 'Dictionary of Painters and Engravers,' half-morocco, 1886, 60*l*.; a third edition of Burns, 1787, 4*l*.; an extra-illustrated copy of 'English Bards and Scotch Reviewers,' 1810, 5*l*. 2*s*. 6*d*.; Chaucer, black-letter, very rare. Adam Islip, 1602, bound in crimson morocco by Riviere, 13*l*.; Dickens's novels, all first editions, 1837-70, 12*l*., calf gilt, 19*l*. 10*s*.; first edition of 'The Christmas Carol,' 3*l*. 3*s*.; there are also many other first editions of Dickens. 'The Edinburgh Reviewers,' 14 vols., is 1*l*. 15*s*. (published price 9*l*. 16*s*.); Pierce Egan's 'Sketches,' 5 vols., 1823-9, very scarce, 9*l*. 9*s*.; extra-illustrated copy of Davies's 'Life of Garrick,' 1808, 6*l*. 5*s*.; Boswell's 'Johnson,' Macmillan, 1900, 150 portraits inserted, 8*l*.; Kelmscott Press 'Poems of Shakespeare,' 9*l*. 9*s*.; also Herriek, 2*l*. 12*s*. 6*d*.; La Fontaine's 'Les Amours de Psyché et Cupidon,' Paris, 1791, 10*l*.; 'London Cries,' circa 1700, 4*l*. 4*s*.; a handsome illustrated copy of Macready's 'Reminiscences,' edited by Sir F. Pollock, 1875, 5*l*. 5*s*.; Thomas More's 'Utopia,' Basle, 1518, 6*l*.; Prynne's 'Histriomastix, the Players' Scourge,' 1633, 6*l*. 6*s*.; 'Reynolds,' by Claude Phillips, 108 additional portraits, 1894, 13*l*. 15*s*.; an extra-illustrated copy of Sandford's 'Genealogical History of the Kings of England,' 1677, 5*l*. 15*s*. 6*d*.; besides other very interesting items.

Mr. James Roche, of New Oxford Street, opens his catalogue with a life-size portrait of Thackeray in crayons by Goodwyn Lewis. This is in a handsome gilt frame. The price is 100 guineas. There is also a set of the publications of the Arundel Society, 1849-97, price 240 guineas. There are a number of books on India and the East, also Arctic expeditions; collections of tracts at moderate prices; and naval and military works. To mention a few in the general list, we find Layard's 'Nineveh,' 2 vols., royal folio, 1849-53, 3*l*. 12*s*. 6*d*. (it was published at 20 guineas); and another scarce book, the 'Le Brun Gallery,' 12*l*. 12*s*. Hogarth, 18 parts, oblong folio, in wrappers, as issued, 1795, is 2*l*. 10*s*.; Chauncy's 'Hertfordshire,' 1700, rare, 5*l*. 18*s*. 6*d*.; Picart's 'Religious Ceremonies,' 1736, 3*l*. 3*s*. (cost 40*l*.); and Boydell's 'Shakespeare Gallery,' 14 guineas (published at 200 guineas).

Messrs. Sotheman have a number of interesting works under America, Arctic, and Orientalia. There is a copy of 'Hakluytus Posthumus' which includes Smith's very rare map of Virginia, 1625-6, 44*l*.; a complete set of the Oxford Historical Society, 10*l*. 10*s*.; 'Architectural and Archaeological Reports,' 1850-86, a choice set, 9*l*. 9*s*.; the very scarce 1820 edition of Bewick, 12*l*. 12*s*.; Gould's 'Mammals of Australia,' 1845-63, very scarce, 42*l*.; Byron's 'Works,' illustrated with Finden's plates, 10 vols. 4to, 19*l*. 19*s*. Under Costume is 'Le Costume Historique,' par Racinet, Didot, 1888, 31*l*. 10*s*. Under Cruikshank much of interest is to be found. There is a copy of Clutterbuck's 'Hertfordshire,' 27*l*. 10*s*.; Holbein's 'Portraits,' 1812, 8*l*. 8*s*.; a complete set of the Harleian Society's Publications, scarce, 35*l*.; the *Genealogist*, edited by George W. Marshall, 12*l*. 12*s*.; La Fontaine, 1762, 35*l*.; very scarce. In a long list relating to Greater London we find Pugin and Rowlandson's 'Microcosm,' Ackermann, 1811, 28*l*. 10*s*. There is a list of valuable autograph letters of actors, artists, and authors. A letter of Byron's to William Bankes mentions that Newstead is sold for 140,000*l*.

"sixty to remain in mortgage on the estate for three years. Rochdale is also likely to do well—so my worldly matters are mending." The price of the letter is 18l. 18s. But the gems of the collection are the relics of Lord Byron and Miss Chaworth. A long description of these was given by Mr. Buxton Forman in the *Athenæum* of June 11th last. Mr. Forman has no doubt as to their authenticity. They have also been submitted to Mr. Murray, and a letter of his attesting their genuineness accompanies them. The price Messrs. Sotheman ask is 210l.

Mr. Sutton, of Manchester, has a large collection of books on Africa and America, also on Cheshire, Lancashire, and Wales. There is a copy of Pitt-Rivers's 'Works,' in 7 vols. 4to, privately printed, 1883-1900, including 'Primitive Looks,' 'Excavations in Cranborne Chase,' &c., 6l. 6s.; a collection of old Army Lists ranging from 1767; Burton's 'Arabian Nights,' 1897, 8l.; Beaumarchais's 'La Folle Journée; ou, le Mariage de Figaro,' first edition, 1785, 8l. 8s.; 'Blackwood' from commencement to 1890, 162 vols., newly bound in half-calf, 15l.; Gleeson White's 'English Illustration: The Sixties,' 1l.; a set of the Statistical Society, Manchester, 3l. 15s.; and Fielding and Smollett, Gosse and Henley's editions, 1898-1901, the twenty-four volumes bound in half-calf, 10l.

Mr. Thomas Thorp, of Reading, has Ackermann's 'Country Seats,' 1830, 10l. 10s.; Villault's 'Africa,' 1870, 12mo, scarce, 2l. 2s.; Allibone, 1878, 2l. 18s.; Matthew Arnold's 'Works,' 15 vols., 7l. 17s. 6d. (this issue is out of print), also 'Empedocles on Etna,' 1852, a fine copy, only 100 printed, 3l. 10s.; Stokes's 'Australia,' 1846, 3l. 3s.; Barclay's 'Ship of Fools,' 1874, 3l. 3s.; first edition of 'Vathek,' 1786, 1l. 16s.; Ashmole's 'Berkshire,' 1719, very scarce, 10l. 10s. There are a number of interesting items under Bewick, including a collection of chap-books and early juveniles, 73 vols., 10l. 10s. There is a copy of Boileau, large paper, 2 vols. folio, 1718, 4l. 4s. First editions occur of 'L'Avengro,' and second of 'The Bible in Spain,' 'The Romany Rye,' and 'The Zincaali.' There is an interesting collection of Civil War tracts. Under Costumes is 'Le Moniteur de la Mode,' 1847-69. This contains hundreds of large coloured fashion plates. A first edition of De Foe's 'Fortunate Mistress' is 14l. 14s.; Dibdin's 'Bibliographical Decameron,' 9l. 9s.; a genuine first edition of Jesse's 'London,' 1847, scarce, 2l. 15s.; a first edition of 'Vanity Fair,' 1848, 5l. There are a number of French books, and a series of 'Shakespearean Engravings,' Boydell, 1803.

Mr. Voynich, of Shaftesbury Avenue, continues his short catalogues, full of rarities, as usual. Among many of interest we note Sophocles, 1518, 3l. 15s.; Xenophon, 1516, 5l. 5s.; Plutarch, 1618, 15s.; Sir Thomas Herbert's 'Travels,' 1638, 6l. 6s. (the last part relates how "Madoc ap Owen Gwyneth discovered America above three hundred years before Columbus"; no copy of this is in the British Museum); Nostradamus, 1563, 1l. 1s.; and 'Reformation der bairischen Landrechte,' 1518, printed on vellum, 25 guineas. There is a good list of English plays. These include the rare first edition of 'The Spightful Sister,' by Bailey, 1667, 2l. 2s.; John Banks's 'Vertue Betray'd,' 1682, 2l. 10s. (in the dedication is an interesting reference to Shakespeare); Henry Carey's 'The Honest Yorkshireman,' 1736, 1l. 1s. (acted for one night

only at Drury Lane: "The company after one night's acting was suddenly interdicted, and the House shut up"); Cavendish's (first Duke of Newcastle) 'The Humorous Lovers,' 1677, 5l. 5s.; Congreve's 'Way of the World,' first edition, 1700, 2l. 10s.; and the extremely rare first edition of Otway's 'Alcibiades,' 1675, 5l. 5s. Much to interest may be found under Italian Literature, Morality Plays, French Literature, Japan and China, Astrology, &c.

Messrs. Henry Young & Sons, of Liverpool, send us another of their interesting catalogues. There is a splendid set of Pennant's works, 1776-1801, 4to, 25l.; Bridges's 'Northampton,' 1791, 15l. 15s.; Jackson's 'Shropshire Word-Book,' 5l. 5s.; a complete set of the Yorkshire Parish Register Society, 12 vols., half-vellum, 5l. 15s. (these range from 1538 to 1812); Blomefield's 'Norfolk,' 9l. 15s.; 'The Sepulchral Brasses in Norfolk and Suffolk,' 1839, 6l. 6s.; Grose's 'Antiquities of Ireland,' 1791, 5l. 15s. 6d.; and Cox's 'Derbyshire Churches,' 3l. 3s. The Dickens items include some interesting letters. In one of these Dickens apologizes for cutting a friend in the street, and, explaining, says: "My own father used to tell me that I passed him constantly." In another to Clarkson Stanfield he writes, on 27 February, 1843, "My Missis says that we dine at 5, not half past, otherwise it is a struggle and bustle to reach the theatre in time." Other Dickensiana are first edition of 'Pickwick,' 5l. 5s.; 'Grimaldi,' 3l. 10s.; 'Nicholas Nickleby,' 2l. 10s.; 'Oliver Twist,' 5l. 15s.; and Palitrother's etchings to 'Oliver Twist,' 3s. Under Liverpool occur a collection of squibs, election addresses, and early playbills, 1760-1826, 2l. 10s.; and Herdman's 'Views,' 1850-1800, 2l. 2s. Other entries include Spenser's 'The Faerie Queen,' 1611, 10l. 10s.; another copy, 1617, 10l. 10s.; Ovid's 'Metamorphosis,' 1632, 4l. 4s.; Quinsonas's 'Margaret of Austria,' Paris, 1860, 3 vols., full levant morocco, 4l. 4s.; Montalembert's 'Monks of the West,' 1861-79, 3l. 15s.; and many of the Arundel Society's publications.

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W. H. J. ("Audience Meadow"). — Appeared *ante*, p. 208. No answer received.

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LONDON, SATURDAY, OCTOBER 29, 1904.

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## Notes.

## STOW'S 'SURVEY': SIR JOHN PULTENEY'S "COLD HARBOUR."

It has often occurred to me that an important service would be rendered to London archæology if the 1603 edition of Stow's 'Survey' (the last published in his lifetime) were thoroughly overhauled by some competent person, and brought abreast of our present knowledge of the subjects treated by the old antiquary. Much of this knowledge lies buried in the Proceedings and Transactions of learned societies, and is not accessible to the general public. The founder of 'N. & Q.', to whom we all owe a debt of gratitude, made no pretence of bringing the 'Survey' up to date when he reprinted it several years ago. Mr. Fairman Ordish—than whom there could be no better man for the work—once contemplated doing something of the kind, but I believe the project has fallen through. A thorough revision of the 'Survey' would, perhaps, be beyond the capacity of a single expert, but it could be carried through by means of a small committee, each member of which might undertake that section of the work with which he was most familiar. I trust that the scheme may some day be favourably viewed by the London Topographical Society, which is

naturally the most suitable body for supervising the execution of the work.

An instance showing the necessity for an undertaking of this kind may be found in connexion with the "Cold Harbour" house of Sir John Pulteney, which is mentioned by PROF. SKEAT at p. 413 of the last volume (see also 10<sup>th</sup> S. i. 341, 496; ii. 14, 74). PROF. SKEAT quotes Stow as saying that Pulteney gave to Humphrey de Bohun, Earl of Hereford, "his whole tenement called Cold Harbour, with all the tenements and key adjoining." Mr. Philip Norman, Treas. S.A., in the able and interesting paper entitled 'Sir John Pulteney and his Two Residences in London,' which was read before the Society of Antiquaries on 13 December, 1900, conclusively showed that this statement of Stow's was incorrect.

Sir John Pulteney's will and the proceedings of his executors show that he did not part with his proprietary rights in "Cold Harbour," but merely divested himself of certain interests therein. His interest in two-thirds of the property he parted with to Earl Humphrey during the earl's life, while in the remaining third his wife Margaret possessed a life interest by way of dower, the earl, if he survived her, possessing for his life a reversionary interest. It was under these circumstances that Sir John Pulteney, by his will, which is enrolled in the Court of Hustings, and of which an abstract has been printed by Dr. R. R. Sharpe in his 'Calendars of Hustings Wills,' i. 609, 610, directed that the "Cold Harbour" should be sold, Henry Pykard having the refusal of it for one thousand marks sterling. Apparently Henry Pykard had reasons for not taking up his option, for another deed, which was also enrolled in the Court of Hustings, declares the manner in which the executors carried out Sir John's directions. The Earl of Hereford being still alive, as well as Margaret, the widow of Sir John, who had in the meantime married Sir Nicholas de Loveyne, who is wrongly called Lovell by Stow, the executors could sell only the reversion of the property, which would revert to them after the death of the existing beneficiaries. This they accomplished by selling the reversion of the two-thirds held by the earl and the third held by Margaret to Margaret and her husband, who thereby would become possessed of the whole of the property after the death of the earl.\*

\* The official references to the will of Sir John Pulteney and to the declaration of the executors are Hustings Rolls 77, No. 180, and 81, No. 107.

Mr. Norman has traced the devolution of the "Cold Harbour" property from the death of Sir John Pulteney to the present time, but it is sufficient to state that it now occupies the site on which the premises of the City of London Brewery are built. From an orthographical point of view, it may be interesting to note that the place was spelt in two different ways in Sir John Pulteney's will: *Le Coldherberuy* and *Le Choldherberve*. In the declaration of the executors it is spelt *Le Coldherbergh*. W. F. PRIDEAUX.

#### JOHN WEBSTER AND SIR PHILIP SIDNEY.

(See *ante*, pp. 221, 261, 303.)

It is not by chance, as I have shown, that Webster causes the fortunes of Antonio, a man of mean birth, and his wife the duchess, to resemble at times the fortunes of the queen Erona and her mean-born husband Antiphus. Nor is it fanciful to compare the strange incident in 'The Duchess of Malfi' of Ferdinand showing his sister the artificial figures of her husband and children with Sidney's story of the pretended execution of Philoclea, as well as with that of Pamela told just previously. The dumb shows in the 'Arcadia' are devised by Cecropia to drive her victims to despair and to make them yield to her wishes. In Webster's play the device is the same: the duchess is to be "plagued in art," and Ferdinand says he will "bring her to despair." Pamela, who was also a witness of the scene of the pretended execution of her sister, nothing daunted at the sight, became more hardened in her opposition to the wishes of Cecropia, and "she vowed never to receive sustenance of them that had been the causers of my [Philoclea's] murder."—Book iii.

So in the play the dumb show has the opposite effect on the duchess to that intended, and she tells Bosola that she will starve herself to death. Again, when Cecropia found that her cruelty was defeating its own ends, she permitted the sisters, who had been imprisoned in different chambers, to come together again,

"with the same pity as folks keep fowl when they are not fat enough for their eating."—Book iii.

Compare:—

*Bosola*. Your brothers mean you safety and pity.  
*Duchess*. Pity!

With such a pity men preserve alive  
Pheasants and quails, when they are not fat enough  
To be eaten.

'The Duchess of Malfi,' III. v. 132-5.

I have been thus particular in pointing out a few of the resemblances between the plots

of Sidney and Webster because I asserted in my first paper that incidents in the play were founded upon similar incidents in the 'Arcadia.' I could pursue the subject much further, but do not wish to deprive myself of space for dealing with Webster's language and proverbial lore.

It is interesting to find that Webster lingered over his reading of the story of the King of Paphlagonia. Everybody knows that it was from this story that Shakespeare derived material for the underplot of *Gloster* and his sons in 'King Lear.' Sidney's king opens his speech thus:—

"Sirs," answered he with a good grace, 'your presence promiseth that cruelty shall not overrun hate; and if it did, in truth our state is sunk below the degree of fear.'—Book ii.

The italicized words, slightly altered, appear in a speech of Bosola's, and in a scene where the duchess, like Desdemona in 'Othello,' speaks after she has been strangled:—

These tears, I am very certain, never grew  
In my mother's milk: my estate is sunk  
Below the degree of fear.

'The Duchess of Malfi,' IV. ii. 429-31.

Sidney alludes to a quaint saying, breaking off in the middle of it; Webster obligingly fills up the blank, as the following will show:—

"Cecropia grew so angry with this unkind answer that she could not abstain from telling her that she was like them that could not sleep when they were softly laid," &c.—'Arcadia,' Book iii.

*Julia*. You are like some cannot sleep in feather-beds,  
But must have blocks for their pillows.

'The Duchess of Malfi,' V. ii. 244-5.

A fine saying in the play is that of Bosola:

The weakest arm is strong enough that strikes  
With the sword of justice.—V. ii. 407-8.

It comes from the defiance of Argalus to Amphialus:—

"Prepare therefore yourself according to the noble manner you have used, and think not lightly of never so weak an arm which strikes with the sword of justice."—Book iii.

Sidney says:—

"Strictness is not the way to preserve virtue; he had better leave women's minds the most untamed that way of any; for no cage will please a bird, and every dog is the fiercer for tying."—Book i.

The proverb is not uncommon, yet we may assume that its presence in Sidney is responsible for its reappearance in Webster:—

*Bosola*. This restraint,  
Like English mastives that grow fierce with tying,  
Makes her too passionately apprehend  
Those pleasures she's kept from.—IV. i. 14-17.

It is a singular and remarkable fact that, although Massinger was well acquainted with

the 'Arcadia' and borrowed from it, yet several times he varies Sir Philip Sidney in the very words used by Webster. It is also strange that he should adopt the phrasing of Beaumont and Fletcher in exactly the same way. Take the foregoing parallel as an instance, and see how the "dog" of Sidney is particularized by Massinger and Webster as the English mastiff:—

*Francisco.* These Turkish dames  
(Like English mastives, that increase their fierceness

By being chain'd up), from the restraint of freedom,  
&c. 'The Renegado,' I. ii.

Then, as regards Beaumont and Fletcher, note the following:—

"For the very cowards no sooner saw him but, as borrowing some of his spirit, they went like young eagles to the prey under the wings of their dam."—'Arcadia,' Book iii.

*Ferdinand.* My soldiers (like young eaglets preying under

The wings of their fierce dam), as if from him  
They took both spirit and fire, bravely came on.  
'The Picture,' II. ii.

The passage in Beaumont and Fletcher, which Mr. W. J. Craig pointed out to me, agrees with Massinger in changing Sidney's "eagles" to "eaglets," and in styling the dam "fierce":—

*Achillas.* And, as inspired by him, his following friends,

With such a confidence as young eaglets prey  
Under the large wing of their fiercer dam,  
Break through our troops, and scatter'd 'em.  
'The False One,' V. iv.

Massinger has the same allusion, in almost the same words, in 'The Unnatural Combat,' II. i., and he repeats the remainder of the speech in the latter in another scene of 'The Renegado,' as well as in 'The Duke of Milan' and other plays. He was a writer who thought he could not say a good thing too often. As regards 'The False One,' it is conjectured that Massinger and Fletcher wrote the play between them, and therefore it is possible that Massinger is only borrowing from himself, as usual. But that theory would not account for the great number of other parallels that are to be found in Massinger and Beaumont and Fletcher.

When the duchess is parting from her husband, she says to him,

*In the eternal church, sir,  
I do hope we shall not part thus.*  
'The Duchess of Malfi,' III. v. 85-6.

The phrase is from Sidney:—

"She sought all means, as well by poison as knife, to send her soul at least to be married in the eternal Church with him."—'Arcadia,' Book ii.

CHARLES CRAWFORD.

(To be concluded.)

# SHAKESPEARIANA.

'TROILUS AND CRESSIDA,' V. i. 20.—Shakespeare puts into the mouth of Thersites the following adjuration to Patroclus: "Prythee be silent boy, I profit not by thy talke, thou art thought to be *Achilles* male Varlot." To which answers Patroclus: "Male Varlot you Rogue? What's that?" and receives the reply: "Why, his masculine Whore." The "Globe" edition of Shakespeare differs from this text of 1623 only in printing "varlet" for "Varlot." Surely the various emendators of Shakespeare's text have here omitted to rectify a very obvious typographical error. "Male varlot," or "varlet," is clearly nonsense: a varlet is always male, so far as I am aware. Nor is there any resemblance between a varlet and a loose woman, even a varletess being, according to Mr. Samuel Richardson, nothing worse than a waiting-woman. But by the alteration of a single letter in the 1623 edition it is possible to make absolute sense instead of absolute nonsense. Reading *h* for *v*, we have a *male harlot*, which is precisely a *masculine whore*. If I have not discovered a mare's nest, or started a quarry already put up by others, may I commend this suggested emendation to the favourable consideration of Shakespearians?

JAMES DALLAS.

The Old Vicarage, Long Crendon.

"AN INDIAN BEAUTY," 'MERCHANT OF VENICE,' III. ii. 99.—In 1673 Francis Osborn seems to use this phrase in the same sense as Shakspeare, who implies that the Eastern beauty was frightfully ugly to the Elizabethans. Osborn prints 'A Letter to two Sisters, the one Black, the other Fair,' and holds them both lovely: "To both which I remain an equal Captive." He adds to his 'Letter' a bit of verse, as usual ('Works,' p. 546):—

Beauty is writ in several Characters,  
None but are skil'd in some: who find out All?  
Which votes them mad, do say that this man errs  
Because his choice is Black, or Low, or Tall:  
Nature would have all pleas'd: and such as fall  
On Ordinary Features, are less learn'd:  
The Indian Beauties are as plain discern'd  
By those do know their Figure, as the White  
Nor can Expression render it so right  
As may force others to approve the Text:  
Reason, with Taste and Love, should not be vex'd.  
F. J. F.

'TWELFTH NIGHT,' I. i. 5-7:—

O it came o'er my ear like the sweet South,  
That breathes upon a bank of violets,  
Stealing and giving odour.

Pope's change of "sound" to "South" was very happy; and I feel sure that he was right. There are many variants of this

beautiful thought in British poetry. They must be well known, but perhaps they have not been all collected. I have arranged them so as to show how the poets were indebted one to another:—

Now gentle gales,  
Fanning their odoriferous wings, dispense  
Native perfumes, and whisper whence they stole  
Their balmy spoils.—Milton, 'Paradise Lost.'

And west-winds with musky wing  
About the cedarn alleys fling  
Nard and Cassia's balmy smells.—'Comus.'

Cool zephyrs through the clear blue sky  
Their gathered fragrance fling.

Gray, 'On the Spring.'

And the light wings of Zephyr, opprest with  
perfume,

Wax faint o'er the gardens of Gul in her bloom.  
Byron, 'Bride of Abydos.'

Like a rose embowered  
In its own green leaves,  
By warm winds deflowered,  
Till the scent it gives

Makes faint with too much sweet those heavy-  
winged thieves.—Shelley, 'Ode to a Skylark.'

The milk-white rose  
With whose sweet smell the air shall be perfumed.  
'2 King Henry VI.'

The milk-white thorn that scents the evening  
gale.—Burns.

E. YARDLEY.

'THE TWO GENTLEMEN OF VERONA': FRIAR PATRICK.—In looking over the brief file of a namesake of yours, *Notes and Queries*, published in this city some twenty years ago, but which seems to have lived scarcely as many weeks as you have lived years, I find this bit of Shakespearian annotation, signed "Appleton Morgan," the well-known President of the New York Shakespeare Society:—

"While possibly a little too ready to prefer a morsel, however minute, of circumstantial evidence to acreages of opinion in Shakespeare matters, I should be puzzled to know what opinion to form of what is undoubtedly (it seems to me) an item of circumstantial evidence of something—if one could only guess of what! Videlicet, 'Romeo and Juliet' was printed in quarto by John Danter, in 1597; 'The Two Gentlemen of Verona' was never (so far as we can ever know) printed in quarto or otherwise until the First Folio in 1623. In this 1623 version (the only one we have), at V. ii. 36, 'Friar Lawrence' is printed for 'Friar Patrick.' If this is to be accounted for by the fact that the copy-holder, or copy-reader—i.e., the person who read the copy for the compositor to set up the type (which was the way things were printed in those days)—had lately read 'Romeo and Juliet,' and was led to the slip of the tongue by the similarity of the situation where Sylvia should meet her lover at Friar Patrick's cell, to the meeting of Romeo and Juliet at Friar Lawrence's, then the error is curious, but adds nothing to our store of information about Shakespeare things (except perhaps that the copy-holder who read for the First Folio compositors in 1623

had served in that same capacity in Danter's printery in 1597).

"But, if the error was in the copy he read from—say in an original manuscript made by Shakespeare himself, or even in a transcription made by a copyist—then it seems to prove that 'Romeo and Juliet' came before 'The Two Gentlemen of Verona,' instead of, as we have always been so fully persuaded, that 'The Two Gentlemen of Verona' was a sort of first form of, or thumb-nail sketch for, 'Romeo and Juliet.'

"It is all very interesting, but unfortunately—like so many Shakespeare items—so very elusive! If we only had a stage history of 'The Two Gentlemen of Verona,' that copy-holder's error might lead us to important discoveries."

Has there ever been any explanation of the crux above noticed by Dr. Morgan?

HENRY GROSS LANGFORD.

1244, Ridge Avenue, Philadelphia.

"MICHING MALLICHO" (9th S. xi. 504; 10th S. i. 162).—Perhaps the following, from 'The Dialect of the English Gypsies,' by B. C. Smart, M.D., and H. T. Crofton, second edition (London, Asher & Co., 1875), may be worth noting:—

"*Malleco*, False. Borrow, 'Lavo-lil,' 1874; ? Dr. Paspati, 'Tchinghianés ou Bohémiens de l'Empire Ottoman,' 1870, *maklo*, stained."

See p. 160, and for interpretations of contractions, pp. 157-8. The above is in the 'Appendix to the Gypsy-English Vocabulary.'

ROBERT PIERPOINT.

'1 HENRY IV.,' III. i. 131 (10th S. ii. 64).—In reply to PROF. SKEAT's remark as to "turning with the foot," I would suggest that Stow's distinction is between a lathe to which motion was given by a boy turning a multiplying *wheel*, and one actuated, as was more commonly the case, by the workman's *foot*. The sound in the first operation would be nearly continuous, whilst the motion of a lathe caused to revolve by the foot in the very crude fashion shown in engravings of the period was necessarily irregular and intermittent, and the noise of the scrating correspondingly loathsome.

J. ELIOT HODGKIN.

CHARLES READE'S GRANDMOTHER. — All lovers of engravings know and admire Charles Turner's brilliant mezzotint of the second Mrs. Scott with two of her children, which was first published in 1804. The original picture by John Russell, R.A., which had been exhibited at the Royal Academy four years previously, is apparently lost. Surely English domestic life was never more delightfully portrayed. Yet in the letterpress written to accompany a "reproduction" of the print in what must be regarded

as the authoritative life of 'John Russell, R.A.' (1894), we are told at p. 81 that this blameless and beautiful woman "was an actress who possessed a somewhat battered reputation." Then some lines from an epigram of doubtful taste are cited, the sting of which lies in a pun on the surname "Waring," which the second Mrs. Scott never bore.

Permit me then to state that the second Mrs. Scott (not "Scott-Waring," as the writer erroneously styles her) was Elizabeth, daughter of Alexander Blackrie, a surgeon-general on the Indian establishment, who, on retiring from active service, fixed his residence at Bromley in Kent. She married Major John Scott, M.P., who is known to history as the amiable but feather-brained gentleman to whose "officious and injudicious zeal" Warren Hastings owed most of his troubles. Dying in 1796, in her fifty-first year, she was buried in Bromley Churchyard under a marble monument, with a long and quaint epitaph, which is still decipherable. The elder of her daughters, Anna Maria, married John Reade, of Ipsden House, Oxfordshire, and became the mother of eleven children; her fifth son being Edward Anderdon Reade, a distinguished Anglo-Indian official, while her seventh son and youngest child was Charles Reade, the famous novelist and dramatist. "I owe the larger half of what I am to my mother," Charles Reade said of her. The younger daughter, Eliza Sophia, married George Stanley Faber, the well-known Evangelical divine.

Two years after the loss of his charming (second) wife Major Scott inherited the Waring estates in Cheshire, and thereupon took the additional surname of Waring. A year or two later he purchased Peterborough House at Parsons Green, Fulham, where he lavished hospitality on very mixed company. At length (on 15 October, 1812) Major Scott-Waring took it into his head to marry the notorious Mrs. Esten, "formerly of Covent Garden Theatre," and on this *mésalliance* the coarse epigram alluded to was penned.

GORDON GOODWIN.

PLOUGHING.—It may be thought worth noting that on Thursday, 22 September, I saw in one piece of ground three teams of horses, three teams of oxen, ploughing, and a steam plough at work. This was near Chiseldon, not far from Swindon, in North Wilts.

R. H. C.

"THOUGH LOST TO SIGHT, TO MEMORY DEAR." (See *ante*, p. 260.)—Allow me to correct a mistake in your review of the

'Clarence King Memoirs.' It was not King, but his friend Horace F. Cutter, who wrote the poem 'Though Lost to Sight, to Memory Dear,' which he published as written by one Ruthven Jenkyns in the fictitious *Greenwich Magazine for Mariners* for 1707.

VIGGO C. EBERLIN.

New York.

WATERLOO.—The Rev. Thomas Norris, Chaplain to the Forces, sailed from Quebec, 11 June, 1815, on board H.M.S. *Acasta*, forty guns, Capt. Kerr. This ship and H.M.S. *Leander* and *Perseus* were convoying fifty-four sail of transports to England, and they reached Portsmouth 15 July. Mr. Norris left a short MS. journal of the voyage, from which I take this note. On 5 July, when they were in long. 17° 26', lat. 46° 58', 543 miles from Scilly,

"at 12 o'clock the *Leander* informed us by the telegraph that she had obtained great news from an American ship just boarded, that on the 16, 17, and 18 June the Duke of Wellington had completely reduced Bonaparte, and that flying to Paris the latter had been arrested; that General Picton, Ponsonby, and the Prince of Brunswick had been killed, and General Uxbridge, Prince of Orange, and other officers had been wounded, with 40,000 men killed upon the field."

On subsequent days they received further intelligence from passing ships, and on 7 July each of the three warships fired a salute of twenty-one guns "in consequence of Lord Wellington's victory." It will doubtless be considered that in their circumstances they received the news in a remarkably short space of time after the event.

W. C. B.

"LEADING ARTICLE" AND "LEADER."—Nearly thirty years ago MR. HAROLD LEWIS, a well-known Bath journalist, put a query (5<sup>th</sup> S. iv. 108) as to the origin of the terms "leading article" and "leader," and suggested the possibility of their having grown out of the printer's term "leaded," "applied to matter that is made to show a white space between the lines by placing thin strips of metal between the lines of type." I can trace only one reply, and that from another journalist, MR. W. B. WILLIAMS, of Sunderland, who (*ibid.*, p. 176) rejected the suggestion as impossible. I had been inclined to agree with this opinion until discovering the very term "leaded article" in a London newspaper of three years before the earliest quotation for "leading article" given in 'H.E.D.'

In 'The Spirit of the Public Journals for 1804' (p. 74) is an extract from the *Oracle* which refers to "a remarkable passage in

the *leaded* article of 'Wednesday's *Times*,' and some lines are appended, two of which ran :—

*In style sublime to make a wondrous clatter,  
And with opaque ideas to shine in leaded matter.*

It is interesting to note that so lately as 10 August, 1886, the *Pall Mall Gazette* alluded to "the leaded articles penned in Fleet Street"; but it is to be observed that in the *Times* of the same year as the quotation already given from the *Oracle* appeared a satirical offer from an imaginary political Scotchman to write "*leading paragraphs* for newspapers" ('The Spirit of the Public Journals for 1804,' p. 10).

ALFRED F. ROBBINS.

**CHILDREN AT EXECUTIONS.**—Some eleven years ago (8th S. iv. 404) I contributed to 'N. & Q.' two examples of school children being sent to witness public executions. The instances I gave related to Lincoln. I have recently encountered a French example. At Orange, during the Terror, many so-called political executions took place. A writer in the *Dublin Review* for July last tells us that there the guillotine

"stood on a raised platform, which was adorned with flags as if for a national festival. Around it gathered a dense crowd, in the midst of which might have been recognized, from their troubled countenances and evident anxiety to avoid notice, the relations and friends of those who were about to die. Children were there, too, for the schoolmasters and schoolmistresses of the town had orders to take their pupils to witness the executions. Some years ago there were still old people living at Orange who remembered how, in their youth, they had been present at the ghastly spectacle!"—P. 67.

EDWARD PEACOCK.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BIGGS OR BYGGES FAMILY, WORCESTERSHIRE.**—Will any reader help us to trace a missing link in the pedigree of the family of Biggs or Bygges of Worcestershire?

We particularly want to trace the birth of the first Thomas Biggs, of Pedmore, near Stourbridge, who in his marriage bond, dated 18 July, 1737, described himself as of Stourbridge, in the parish of Old Swinford, and about thirty-seven years of age. We have not, however, been able to find the birth of any Thomas Biggs during the years 1699–1701.

It has always been believed that our family is descended from the same branch as that of Sir Thomas Bigg (or Bygges), knight baronet, of Norton and Lenchwick, near Evesham, who died in 1621, and whose arms and crest we have always borne, though the latter now shows the hand grasping the serpent in the middle, instead of enwrapping, as his used to do. Our arms are Argent, on a fesse, between three martlets sable, as many annulets or.

As Sir Thomas Bigg died without children, and his sister's children were the next of kin, our family is most probably descended from the children of his uncle, Philip Bigge (or Bygges), of Aldington, who died at Evesham in 1640 and had four or five sons, as follows: Gabriel, b. 1587, d. 1615; Uriel (?), name not distinguishable, b. 1593; Thomas, b. 1602; Henry, b. 1603. There was also a Will. Bigg, married to Joan Tome, of Quinton, in 1622, who is believed to have been another son.

All traces of them appear to have vanished after this, probably because the family fought for King Charles and lost all their property, and so possibly descended in the social scale, rising again when they came to Pedmore about 1730–40, or earlier, as we have crested silver dated 1713. We particularly want to find the connecting links between these two families.

There are some very handsome tombs in the Biggs Chapel at Norton Church, near Evesham. Please reply direct.

(Major) H. VERO BIGGS, D.S.O., R.E.  
C/o Capt. Sherwill, Powick, nr. Worcester.

**BAROMETER BY MARINONE & Co.**—Can any correspondent give me information as to the date of a barometer by the above firm?

J. HARRISON.

**CAPE BAR MEN.**—In 1806 Lord St. Vincent, then in command of the Channel Fleet, wrote of a brother officer, in perhaps exaggerated language: "He is the meanest thief in the whole profession, abounding as it still does with Cape Bar men." Can any one explain this? What or who were Cape Bar men?

J. K. LAUGHTON.

**LOUIS XIV.'S HEART.**—In view of the recent death of Sir William Harcourt at Nuneham the following excerpts from Sir M. E. Grant Duff's 'Notes from a Diary' are doubly interesting. Under date 6 October, 1893, the diarist writes :—

"I mentioned as an instance of the way in which stories get altered, that a friend wrote to me the other day that she had heard it said that Max Müller had swallowed the heart of Louis XIV. I was able to reply to her that the story had



been told me years ago, the hero of it, however, being Dean Buckland, when his mind was going, but that I did not know whether it was true.

And again, under date 6 November, 1893:—

"I talked with Lecky about the story of Buckland swallowing the heart of Louis XIV. 'It is,' he said, 'I suspect, quite true; at least Sir Henry Howorth told me he had looked into it, and was of that opinion. It is stated to have happened at Nuneham, Mr. Harcourt's place near Oxford.'"

As the above is somewhat ambiguous, I am desirous to know who is reputed to have swallowed the monarch's heart, and how. Only 'N. & Q.' can reply.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

**GENERAL KUROKI.**—In an issue of the *Daily Chronicle* some time ago it was asserted that Kuroki was of Polish origin, as his coat of arms was the same as that still borne by the Kurowski family. What ground is there for this assertion? What are the arms referred to?

In Rietstap's 'Armorial Général' the arms of four families of Kurowski are given. Three of these are described as Polish, and are said to bear the same arms respectively as the families of Lubicz, Sreniawa, and Zadora. The fourth family is described as of Posnania, and as bearing the same arms as those of Nalencz II.

CHR. WATSON.

264, Worple Road, Wimbledon.

**EDWARD GORDON, SERGEANT-AT-ARMS.**—Where can I find a notice of this official? He was the son of Edward Gordon, of Bromley, and I think the father of Mrs. Gordon Smithies, the novelist.

J. M. BULLOCH.

118, Mall Pall, S.W.

**MONMOUTH CIPHER.**—I should be deeply grateful to any of your correspondents who have had any experience in reading ciphers, or of puzzling them out, if they would kindly communicate with me. There is a cipher by the ill-fated Duke of Monmouth which I should like help in solving. The solution would be a matter of great historical interest.

(Rev.) JOHN WILLCOCK.

Lerwick, N.B.

**COVENTRY WORSTED WEAVERS.**—The late Mr. W. G. Fretton, F.S.A., of Coventry, in an article that appeared in the *Old Cross*, a quarterly magazine for Warwickshire (of which I believe only four numbers, 1878 and 1879, were issued), part i. pp. 80-84, gives some extracts from the books of the Company of Silk and Worsted Weavers of Coventry dated 1650 and following years. Where is

this book? It does not appear to be in the custody of the clerk. Any information on this subject will be welcomed.

SILCO.

**CORKS.**—"There was an English fruiterer at dinner, travelling with a Belgian fruiterer; in the evening at the *café* we watched our compatriot drop a good deal of money at corks; and I don't know why, but this pleased us" (R. L. Stevenson, 'An Inland Voyage,' section headed 'At Landrecies'). No dictionary accessible here explains the word *corks* in this passage. Murray, Webster, the best English-German dictionaries, and the 'Slang Dictionary' of Barrère and Leland, have been consulted in vain. Is it a card game, a game played on a billiard-table, or what?

L. R. M. STRACHAN.

Heidelberg, Germany.

'TRACTS FOR THE TIMES.'—Can any one direct me to a complete list of the authors of the 'Tracts for the Times,' stating their respective contributions? Some one asked this question in 'N. & Q.' of 1859, but got no answer. I am aware that the 'D.N.B.' article on Newman specifies the tracts of his authorship.

W. G. H.

"I LIGHTED AT THE FOOT," &c. — Who is the author of the following lines, and where do they occur?—

I lighted at the foot  
Of Holy Helicon, and drank my fill  
At that clear spout of Aganippe's stream.  
I've rolled my limbs in ecstasy along  
The selfsame turf on which old Homer lay  
That night he dreamed of Helen and of Troy.

SNYFF.

**AMERICAN MILITARY ORDER OF THE DRAGON.**—I shall be much obliged if any one can give me information as to the origin, history, and constitution of the above order.

W. J.

**MICHAELMAS CUSTOM.**—It was the custom in some parts of Ireland twenty years ago, after killing the Michaelmas goose, to sprinkle a few drops of the blood on the floor of all the rooms in the house. I have asked old inhabitants, priests, and others for an explanation of this curious old custom, but have never been able to elicit any information about it. Perhaps some reader of 'N. & Q.' can give an idea as to its origin, and also tell me whether it prevails anywhere in England. It is still, I am told, to be met with in Ireland.

FREDERICK T. HIBGAME.

"BONNETS OF BLUE."—Will a reader kindly inform me where to find the words and music

of an old English (?) ditty in which occurs this line: "Hurrah for the bonnets of blue"? The writer heard a Yorkshireman (born at Beverley, York, *circa* 1819) sing a few words only, in America, during March last.

E. BEAUCHAMP.

[We recall, but cannot trace.]

RUSKIN AT NEUCHÂTEL.—Can any of your readers inform me where Ruskin gives an account of his receiving his first revelation of the beauty of nature, in his early youth, when walking on the shores of the lake of Neuchâtel?

P. A. F. STEPHENSON.

Neuchâtel.

LECHE AND EVELYN FAMILIES.—I should be glad to know whether Sir John Evelyn, of Godstone, Surrey, left a daughter Jane, and if so, whether she was the wife of Sir William Leche, of Squerries in Kent. Hester Leche, daughter of Sir William, was heiress of manors of Shipley and Duffield, co. Derby. Were these manors ever possessed by the Evelyn or Leche families?

P. C. D. M.

BOOK-BORROWING.—In my copy of Mathew Green's poem 'The Spleen,' 1796, a previous owner—probably the purchaser of the book about that date—has fixed inside the cover his name, "William Long," on a label, and below this on another label the following:—

Read and return,  
Nor other's goods disperse;  
Be you the wiser,  
And the book no worse.

Is this original or quotation?

HERBERT SOUTHAM.

GOVERNOR STEPHENSON OF BENGAL.—I should be glad of any information concerning Edward Stephenson, Governor of Bengal in the first half of the eighteenth century. S.

REV. RICHARD WINTER.—Can any one inform me to what church the Rev. Richard Winter, New Court, Carey Street, London, was attached in 1775?

A. J. C. GUIMARAENS.

"ISLAND."—I have a small book, in the tiniest manuscript, of the date 1682-4, giving an account of the various crops reaped each year in a district in the neighbourhood of Cambridge (Royston, Triplow, &c., being mentioned). There is nothing to show who was the writer; but it has been kept with great care and detail, naming quantities of each crop reaped, how disposed of, names of various fields sown, and the persons to whom the crops were sold. In the course of the account many old words occur, but I have found most of them in Halliwell's 'Archaic

and Provincial Words' or the 'English Dialect Dictionary.' I have, however, come across the following sentence referring to barley:—

"Note. That the 7th, 9th, 12th, and this 13th dressings, making in all 24 quarters one bushell and 3 pecks, came all out of the first mow on the right hand in the new barne, and the *iland* was full of Rye besides."

I can find no mention of "iland" or "island" in the above sense in any dictionary. What is its signification?

A. H. ARKLE.

BRADLAUGH MEDAL.—A medal in bronze bears upon the obverse a good likeness of Bradlaugh, and the words "Charles Bradlaugh." The reverse has the rim inscription: "To his honor he was elected M.P. for Northampton, 1880-1881." On the field is an urn, bearing the words "Education, Equity, Humanity." On the top is laid a beam, with the scales hanging to midway on each side of the urn. The medal is very roughly executed, and appears to have been run in a sand-mould, and the edge has been trimmed with a file. When and where would this be made? Is it a copy of a better executed medal?

THOS. RATCLIFFE.

Workshop.

ALMS LIGHT.—Robert Rolfe, of Sandwich, in his will dated 1469, leaves a small bequest "to the light of the Eleemosinar," in the church of St. Clement, Sandwich. Two other wills of same date have a similar bequest. Joan Kenet, another parishioner, whose will (1477) is in English, gives "to the Almeslight there." What is the meaning in a parish church?

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

"ACHING VOID."—How far can this phrase be traced back? In Pope's 'Eloisa' we read:—

No craving void left aching in the soul.

Cowper's hymn-line is familiar:—

But they have left an aching void.

And Charles Wesley writes:—

My soul is all an aching void.

Coleridge, I believe, made a sort of pun about "void Aikin" and an "aching void."

I suppose no good writer of our day would allow himself to use this hackneyed expression otherwise than humorously.

C. LAWRENCE FORD.

[Yet it fully indicates the sense of absence of a beloved object which we have heard familiarly called "empty pitchers."]

"DOBBIN," CHILDREN'S GAME.—At the pretty village of Eccleston, Cheshire, in 1852 (and probably earlier and later), this game

used to be played in the street by little girls, who stood, four, holding hands, dancing and singing round one ("Dobbin") lying on the ground:—

Old Dobbin is dead,

Ay, ay;

Dobbin is dead,

He's laid in his bed,

Ay, ay.

There let him lie,

Ay, ay;

Keep watch for his eye,

For if he gets up

He'll eat us all up—

and away they scampered, and Dobbin after them. The one he first caught lay down again for "Dobbin," when it was repeated.

Has any reader heard of this game? and does it now survive in any part of England or Wales? W. I. R. V.

**LOUSY-LOW.**—In Bateman's 'Ten Years' Diggings' a barrow called Lousy-low, in Staffordshire, is mentioned. In the 'Black Book of Hexham' (Surtees Soc.), p. 61, I find "Le Lousy-lawe" and "Lousy-law-carre"; compare also Lousey-Cross, near Richmond, Yorkshire. According to Mr. Searle's 'Onomasticon Anglo-Saxonicum,' Lownan is a form of Leofnan. If that is right, *Lousy* may stand for the man's name *Leofsige*, of frequent occurrence. Can this derivation be justified by the laws of phonetic change? S. O. ADDY.

**HAZEL OR HESSLE PEARS.**—A very common kind of pear is known in these parts as the "Hessle pear," and is so described in Shirley Hibberd on 'Vegetables and Fruits,' London, n.d., p. 257, in a list of "Hardy Pears suitable for the North of England." This writer seems to think that the pears are named from Hessle on the Humber, and they are commonly so named. In Hull market, however, they are labelled "Hazel pears" (often pronounced "Hazzle"), as if named from their hazel-brown colour. Is it known what the origin of the term really is? I do not find anything like it among the sixty-four names of pears in Parkinson's 'Paradisi,' 1629, pp. 592-3. J. T. F.

Winterton, Doncaster.

**BOTTESFORD,** otherwise spelt Botesford, was in the reign of Henry III. a manor in Devonshire. Does it exist now? if so, where is it? See 'Calendar of Inquests post Mortem,' vol. i., Henry III., articles 50 and 564. N. M. & A.

**THE TENTH SHEAF.**—A friend of mine tells me that it used to be the custom in Dorsetshire to arrange the sheaves of corn in

the harvest field in shocks by ten, so that in each shock the last or tenth sheaf represented the tithe. Is this custom still kept up, and in what parts of the country? What is the most usual way of putting the sheaves into shocks? and how many sheaves do the shocks usually consist of?

H. W. UNDERDOWN.

### Replies.

#### JACOBITE VERSES.

(10<sup>th</sup> S. ii. 288.)

IN a MS. collection of Jacobite songs and poems which I procured some years ago from Mr. Baker, of Soho Square, I find on p. 19 the following. It or the other given below may have been the "jingle" which got Mr. Fern into trouble. I quote *literatim*:—

#### A SONG.

Of all the Days that's in the year  
I dearly Love but one day,  
And that is Called the Tenth of June  
And it falls on a Tuesday.  
In my best Cloaths  
And my White rose  
I'll Drink a health to J—y [Jamey],  
He is my true and Lawfull K—g  
And I hope he'll Come and see mee.  
Br—s—k shall goe, and Turnups hoe  
For such as please to buy them,  
And Nummy he shall Drive the Cart  
And about the streets shall cry them.  
A figg for those That doe oppose  
So Bright a Lad as J—y,  
He is my true and Lawfull K—g  
And I hope he soon will see mee.  
Potatoes is a lovely Dish  
While Turnups is a springing.  
When J—y comes we will rejoyce  
And set the bells a ringing.  
W'll take the C—k—d by his Horns  
And Halle him down to doer,  
W'll put him in a Leather boat  
And send him to Hannouer.

The date of this song might be fixed by the coincidence of 10 June with a Tuesday. Who was "Nummy"? It is slang for numskull, dolt, or noodle (see below).

On further examination I find on p. 42 this same song, with slight variations and an extra verse, written by another hand. Here in the first verse "Tuesday" becomes "Monday," and the second verse begins:—

Old H—r does Turnips sell  
And through the Street does cry them,  
Young noodle leads about the Ass  
To such as please to buy them.

The last verse begins:—

The British Lyon then shall rear  
The foundered horse of B—k,  
And G—ge for want of better Nagg  
Shall ride upon a Broomstick.

Following this song (p. 43) is another, called 'The Turnip Song, a Georgick.' It contains nine verses, with the chorus (slightly varied by beginning with "That" or "Where"),

Then a Hoeing he may go, may go, may go,  
And his Turnips he may hoe.

Of all the Roots of H——r  
The Turnip is the best,  
'Tis his Salad when 'tis raw,  
And his Sweetmeat when 'tis drest.

A potatoe to dear Joy,  
And a Leek to Taffy give,  
But to our Friend H——r  
A Turnip while you live.

No root so fit for barren  
H——r can be found,  
For the Turnip will grow best  
When 'tis sown in poorest ground.

But if it be transplanted  
'Twill shortly have an end,  
And the higher still it grows  
It must the sooner bend.

The shallow and the soft  
In greatness do excell,  
But if rooted deep 'tis rank  
And will ne're digest so well.

The Turnip ne're should swell  
Like the Turbant of a Turk,\*  
For 'tis best when 'tis no greater  
Than the White Rose of York.

These Turnips have a K—g,  
If we may credit Fame,  
His Sceptre is his Hoe  
And C——d is his name.

Their seed tho' small increases  
If the Land doth it befriend,  
And when they grow too numerous  
'Tis time they shou'd be thin'd.

May the Turnip make a season  
For a better plant to grow,  
Lest ye H——r root prove  
The Root of all our woe.

Cecil Deedes.

Chichester.

I think the following poem is the one sought for by ASTARTE:—

THE SOW'S TAIL TO GEORDIE.

It's Geordie's now come hereabout,  
O was light on his sulky anout!  
A pawky sow has found him out,  
And turned her tail to Geordie.

The sow's tail is till him yet,  
A sow's birse will kill him yet.  
The sow's tail is till him yet,  
The sow's tail to Geordie.

It's Geordie he came up the town,  
Wi' a bunch o' turnips on his crown;  
"Aha!" quo' she, "I'll pull them down,  
And turn my tail to Geordie."

The sow's tail is till him yet, &c.

\* An allusion to the king's two favourite valets, Mustapha and Mahomet, captives of one of his Turkish campaigns. See 'D.N.B.,' xxi. 150.

It's Geordie he got up to dance  
And wi' the sow to take a prance,  
And aye she just her hurdies flounce,  
And turned her tail to Geordie.

The sow's tail is till him yet, &c.

It's Geordie he gaed out to hang,  
The sow came round him wi' a bang:  
"Aha!" quo' she, "there's something wrang;  
I'll turn my tail to Geordie."

The sow's tail is till him yet, &c.

The sow and Geordie ran a race,  
But Geordie fell and brak' his face:  
"Aha!" quo' she, "I've won the race,  
And turned my tail to Geordie."

The sow's tail is till him yet, &c.

It's Geordie he sat down to dine,  
And who came in but Madam Swine?  
"Grumph! Grumph!" quo' she, "I'm come in  
time,

I'll sit and dine with Geordie."

The sow's tail is till him yet, &c.

It's Geordie he lay down to die;  
The sow was there as weel as he:  
"Umph! Umph!" quo' she, "he's no for me,"  
And turned her tail to Geordie.

The sow's tail is till him yet, &c.

It's Geordie he got up to pray,  
She mumpit round and ran away;  
"Umph! Umph!" quo' she, "he's done for  
aye,"

And turned her tail to Geordie.

The sow's tail is till him yet, &c.

I am sorry I am unable to trace the name of the author. JOHN SYDNEY HAM.

HOLME PIERREPONT PARISH LIBRARY (10th S. ii. 149, 295).—I am much obliged to Mrs. J. SMITH for the copy of the inscription. It is to be noticed that the monument was erected by the third son, Gervase, and not by the Royalist Marquis of Dorchester, who, in 1649, went to London to live in retirement and study physic. This Gervase must, I suppose, be the same as the Francis mentioned in the 'D.N.B.' as being the third son of Robert Pierrepont. If so, he is stated to have been a colonel in the Parliamentary army, representing Nottingham in the later years of the Long Parliament, and dying in 1659.

Is it possible that there is no monument at Holme Pierrepont to the eldest son, Henry Pierrepont, Marquis of Dorchester? He died at his house in Charterhouse Yard on 8 December, 1680, and after lying in state his remains were removed to be interred at the ancient seat of his family. Mrs. SMITH would confer a further obligation if she would send a copy of any inscription referring to him. W. R. B. PRIDEAUX.

GEORGE STEINMAN STEINMAN (10th S. ii. 88, 314).—Thanks to D. K. T.'s kind reply, I was

directed to the *Proceedings* of the Society of Antiquaries, and there found that Mr. Steinman was born 11 June, 1811, and died 12 February, 1893 (Second Series, xvi. 45). At the time of his death he was the "father" of that learned body, having been elected a Fellow 23 January, 1834. ITA TESTOR.

POEM BY H. F. LYTE (10<sup>th</sup> S. ii. 327).—It cannot be necessary to reprint at full length such a well-known piece of poetry as 'The Sailor's Grave,' which is to be found in the collected edition of Lyte's poems. As to its having been set to music by Sir Arthur Sullivan, I heard it sung many years before Sullivan could possibly have published anything—about 1849 or 1850. Who the composer was I do not know; but the refrain and finale were suggestions of 'Rule, Britannia.' It had an extremely good effect, and if Sullivan did anything more than elaborate it, he might have employed himself to better advantage. J. K. LAUGHTON.

PERTINAX will find the full words of the poem 'On a Naval Officer buried in the Atlantic' in "Poems, | chiefly Religious. | By the | Rev. H. F. Lyte, A.M. | London: | James Nisbet, Berners Street; | And W. Marsh, Oxford Street. | MDCCCXXXIII." pp. 24-5. As this little book is constantly to be met with, I will not take up your valuable space by giving the seven four-line verses of the poem. R. A. POTTS.

[MR. E. H. COLEMAN, MR. J. GRIGOR, A. E. H., MR. J. HEBB, MR. C. S. JERRAM, and MR. STAPLETON MARTIN also send replies.]

GERMAN VOLKSLIED (10<sup>th</sup> S. ii. 327).—The words of the *Volksslied* beginning "Es ist bestimmt in Gottes Rath," &c., are by Edouard von Feuchtersleben. R. E. FRANCILLON.

[Reply also from MR. J. B. WAINSWRIGHT.]

NORTHUMBERLAND AND DURHAM FAMILY PEDIGREES (10<sup>th</sup> S. ii. 268, 331).—The 'Pedigrees recorded at the Visitations of the County Palatine of Durham,' 1575, 1615, 1666, were printed by Mr. Joseph Foster in 1887. W. C. B.

Consult the 'Index to the Pedigrees and Arms contained in the Heralds' Visitations and other Genealogical Manuscripts,' by R. Sims, 1849, in the MS. Dept. of the British Museum, s.v. 'Durham' and 'Northumberland.' J. HOLDEN MACMICHAEL.

"DAGO" (10<sup>th</sup> S. ii. 247, 332).—MR. BARCLAY-ALLARDICE is absolutely misinformed in his definition of "dago" as "a person who cannot speak English intelligibly." The American name for such people is "green-

horn," and no one would ever think of calling a "green" Swede or Dutchman a dago. That name is applied only to Italians, Spaniards, and Portuguese. The word "white man," as opposed to "dago," is used by contractors, who pay a higher rate to the "white men" (Americans, Irish, Scandinavians, Germans, &c.) than to the inferior dago labourers. On the contractors' pay roll a negro would no doubt be classified as a "white man," but no one would ever think of referring to a negro as a white man.

VIGGO C. EBERLIN.

New York.

KING'S 'CLASSICAL AND FOREIGN QUOTATIONS' (10<sup>th</sup> S. ii. 281).—As to "Vivit post funera virtus," see under 'Latin Quotations,' ante, p. 276. H. C.

"HUMANUM EST ERRARE" (10<sup>th</sup> S. i. 389, 512; ii. 57, 293).—Thanks to PROF. BENSLEY'S interesting communication, this phrase has been traced back to 1599; but it is clear from the form of the passage cited from Jonson that it was then already well known. Since writing my second note I have referred (as I ought to have done before) to the translation of 'Adv. Coloten' in Stephanus's edition of Plutarch, where the rendering of the passage in chap. xxxi. is "Decipi..... humanum est"; and, as no other Latin translation except that of Xylander, cited by PROF. BENSLEY, seems to have appeared before 1599, the idea that the phrase is derived from a Latin version of Plutarch must be abandoned. E. W. B.

H IN COCKNEY, USE OR OMISSION (10<sup>th</sup> S. ii. 307).—What may have been the Worcestershire pronunciation in Shakespeare's time I cannot pretend to say. I lived in that county from 1879 to 1902, and I noticed that some of the words are sounded in a way similar to that called cockney. Thus *hail*, *pain*, *rain*, become *hie-il*, *pie-in*, *rie-in*. W. C. B.

Perhaps Shakspeare, and others of his time, also dropped the aspirate. Prospero says:—

No, not so much perdition as an hair.

But Shakspeare has also a before *h*. In the Bible *an* seems to be always used before *h*: "there were sealed an hundred and forty and four thousand." Dr. Johnson in his grammar has said: "Grammarians of the last age direct that *an* should be used before *h*; whence it appears that the English anciently aspirated less." E. YARDLEY.

The omission of the initial aspirate among East-End Londoners is said to be a result of

the Huguenot invasions. Among the hospital-patient class such words as *very* and *winegar* are still heard. The dialect as a whole is that brought thither by the continual influx of East Anglians.

MEDICULUS.

WHITSUNDAY (10th S. ii. 121, 217, 297).—There is a further point about this term which is far too important to be missed. I have already mentioned that Welsh *sulgwyn* (white sun), as a name for Whitsuntide, is obviously translated from English; and I am informed that *sulgwyn* is by no means modern.

But my further point is this. Vigfusson has already pointed out that *White Sunday* was originally *Dominica in albis*, i.e., Low Sunday, and was transferred to the day of Pentecost later on; which is in itself an excellent reason why *White Sunday* was not derived from *Pentecost* either in its Middle High German or any other form. I adduce a few other curious facts of a similar kind.

Hexham, in his 'Middle-Dutch Dict.' ed. 1658, has: "*Witte brodt*, white bread; *Witten Donderdag*, Holy Thursday; *Witten Sondag*, Palme Sunday."

Kalkar's 'Middle-Danish Dict.' has: "*Hvid*, white; *Hvidesøndag*, (1) the first Sunday after Easter; (2) the first Sunday in Lent." Larsen's mod. 'Danish Dict.' has: "*Hvid*, white; *Hvide*, white of an egg; *Hvidehavet*, the White Sea; *Hvidesøndag*, Low Sunday; *Hvidtirsdag*, Shrove Tuesday."

It would be interesting to learn how and why all these days were named from a German form of Pentecost, which means "fiftieth." For Low Sunday is the "eighth" day, and Holy Thursday is the "fortieth"; while Shrove Tuesday and the first Sunday in Lent can only be reckoned from Easter by help of a *minus* quantity.

It is truly wonderful to be told that the M.Du. *witten-donder-* in what looks like "white Thunder-day," *witten-son-* in what looks like "White Sunday," and the Dan. *hvide-tirs-* in what looks like "White Tuesday," are, after all, to be derived from the M.H.G. form of *Pentecost*!

WALTER W. SKEAT.

ENGLISH GRAVES IN ITALY (10th S. ii. 307).—I should imagine that, failing a kindly intervention on the part of the local authorities, the nearest British Consul would be the right person to approach in the matter of the crumbling tombstone at Macerate, with its relic, so precious to many. No doubt in the larger cities of Italy societies exist whose scope would embrace such considerate service as needed in the present instance, but I cannot at the moment call any such to

mind. The interment of an English subject abroad after the manner recorded must surely be very unusual. CECIL CLARKE.  
Junior Athenæum Club.

SCHOOL COMPANY (10th S. ii. 288).—D. M. might obtain information which would be useful to him by applying to the Secretary of the Girls' Public Day School Company, The High School, 53, Norland Square, Notting Hill, London, W., though I do not think that the establishments of this company number quite so many as sixty. L. L.

MARTYRDOM OF ST. THOMAS: ST. THOMAS OF HEREFORD (10th S. i. 388, 450; ii. 30, 195, 273).—The statement that Thomas de Cantelupe was "the last Englishman canonized," made by MR. J. HOLDEN MACMICHAEL, contradicts the story which one used to hear about St. Richard, whose beautiful shrine attracts so much attention in the cathedral church of Chichester. As the latter was one of Wykeham's "sons," I feel bound, as a loyal Wykehamist, to ask why he is to be ousted from the distinction which he used to enjoy.

E. S. DODGSON.

ALEXANDER AND R. EDGAR (10th S. ii. 248).—Raikes Edgar was of Downing Coll., Cam., B.A. 1827; Robert Edgar was of Trin. Coll., Oxon., 1819. The former was curate of Broxtel, and the latter curate of Nacton.

CHAS. F. FORSHAWE, LL.D.

ITALIAN INITIAL H (10th S. ii. 107).—To write *ò, ài, à, ànno*, is not a peculiarity of Petrocchi's publishers. In Vanzon's well-known 'Grammatica Ragionata,' published at Leghorn in 1834, it is said, p. 18, ¶ xvii.:

"La H— da noi s'usa solamente l'ò. Nelle quattro qui appresso voci *ho, hai, ha, hanno* onde non confonderle con o cong. ai artic. comp., a prep., *anno* nome; eppure in quelle voci avean già taluni cominciato a sopprimerla, sostituendovi un accento posto sopra la susseguente vocale, scrivendo *ò, ài, à, ànno*; ma tale innovazione pochi seguaci trovò."

In Caleffi's grammar, published at Florence in 1863, it is said, p. 14:—

"Serve pure l' H a togliere alcuni equivoci come si può vedere nelle quattro voci seguenti *ho, hai, ha, hanno*. In questo caso però non manifesta alcun suono distinto; tanto è vero che molti, invece dell' H, sogliono in questi casi adoperare l' accento."

As for Petrocchi, it is he who is responsible, and not his publishers, for the *ò, ài, à, ànno*, to be found in his works, for in his 'Dictionary,' vol. i. p. 1122, he says, under the letter H:—

"Molti la conservano come puro segno ortografico nelle quattro voci del verbo *avere*.....dove altri, e specialmente nel Veneto e nell' Italia meri-

dionale mettono con più ragione l' accento, come facciamo anche noi."

In spite of Petrocchi, I thoroughly agree with Q. V. in preferring the *ho, hai, &c.*, and I feel as he does about *tun* and *tat* in German. I earnestly hope that purely phonetic spelling may never be adopted in England, as it has been in Italy, for it must be accompanied by indifference to etymology and derivations. That this has happened in Italy may be inferred, I think, from the fact that this same Petrocchi's excellent dictionary gives no derivations. Such a thing would not be found in an English dictionary of corresponding importance. M. HAULTMONT.

JOWETT AND WHEWELL (10<sup>th</sup> S. i. 386; ii. 275).—An old Oxford don tells me that the Balliol dons were supposed to appear, one after the other, on the dais, each reciting an epigram. Jowett's was:—

My name is Jowett.  
I am the Master of this College;  
Whate'er is known, I know it;  
Whate'er I know not is not knowledge.

Then a young man named Forbes, a Scotchman, comes next:—

My name is Forbes.  
The Master me absorbs,  
Me and many other mes,  
In his great Thucydides;

the point being that Jowett made Forbes, like other young men, do his work for him.

There is another, not connected with Balliol:—

I am the Dean, and this is Mrs. Liddell,  
She plays the first, and I the second fiddle;  
She is the Broad, I am the High;  
We are the University.

J. T. F.

Winterton, Doncaster.

I find what was probably the original form of the Jowett epigram in one of my notebooks:—

I stand first: I am Professor J-w-tt—  
Whatever is to be known, I know it:  
I am the Master of this College,  
And what I don't know isn't knowledge.

ST. SWITHIN.

There seem to be several variants of the lines on Dr. Jowett. What I heard at college was:—

My name it is Benjamin Jowett,  
I'm Master of Balliol College;  
Whatever is knowledge I know it,  
And what I don't know isn't knowledge.

A. B.

EALDES (10<sup>th</sup> S. ii. 228).—There were two brothers named Eeles (not Eales) at the battle of Waterloo. Both of them were captains in

the 3rd Battalion of the 95th Rifles. Charles was killed in the fight; William lived to be colonel of the 1st Battalion of the Rifle Brigade, and died in 1837. See Dalton's 'Roll Call' and Siborne's 'Waterloo Letters,' p. 303. B.

Possibly some members of the Eales family of the present day could give G. F. R. B. the necessary information. There are several clergymen and medical men bearing this uncommon name, and we have in Bradford a Mr. William Eales in practice as a dental surgeon.

The Rev. William Thomas Huxham Eales, of Trin. Coll. Cam., B.A., was curate of Wolborough in 1835, and subsequently for many years vicar of Yealmpton.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

FIRST-FLOOR REFECTORIES (10<sup>th</sup> S. ii. 167, 237).—The refectory at Iona Cathedral is built on the first or upper floor, but seems to occupy the position of a previous refectory, which formerly stood on the site. The first refectory, however, appears to have been on the ground floor, and at a later period it has been raised to the upper floor. See MacGibbon and Ross, 'The Ecclesiastical Architecture of Scotland,' vol. iii. p. 73.

T. F. D.

ACQUA TOFANA (10<sup>th</sup> S. ii. 269).—Garelli (physician to Charles VI. of Austria) informed Hoffman in a letter that this poison, otherwise Acquetta di Napoli, with all the physical characters of water, was *Aqua cymbalariae* in which arsenic had been dissolved. Four to six drops were fatal ('Med. Ration. Syst.,' i. 198, and *Mag. für die gerich. Arzneikund.*, ii. 473). Pius III. and Clement XIV. are said to have died from this poison. Sir Robert Christison, in his work on 'Poisons,' gives further historical information.

MEDICULUS.

In 'Poison Romance and Poison Mysteries,' 1902 (p. 65), by C. J. S. Thompson, is an account given of acqua Tofana, a poison named after the most notorious of Italian poisoners—Tofiana. She compounded more than one preparation, all of which were proved to be simply solutions of arsenious acid.

A. KATE RANCE.

[Dr. Forshaw refers to chap. xxx. of Major Griffiths's 'Mysteries of Police and Crime,' and Mr. Holden MacMichael to Timbs's 'Popular Errors,' 1856, pp. 276-8.]

MANOR COURT OF EDWINSTOWE, NOTTS (10<sup>th</sup> S. ii. 226).—No doubt Mr. R. W. Wordsworth, Whitemoor, Perlethorpe, Notts, agent to

Earl Manvers, Lord of this Manor, would, on reasons being given for the inquiry, supply the name and address of the solicitor who is steward of the manor and holds the Court Rolls. Stewards of manors are probably alone able to say what is the procedure as to registration of wills on the rolls.

#### MISTLETOE.

[DR. FORSHAW refers to the account of Edwin-stowe in the 'Beauties of England and Wales,' 1813.]

PAWNSHOP (10<sup>th</sup> S. ii. 267) — This word occurs five times in the celebrated Tyneside song 'The Pawnshop Bleezin,' written by Jos. Philip Robson in 1849, in 'Bards of the Tyne.' The following are quotations from the song:—

For Pawnshop law hes ne relief.—V. 5, l. 8.

The world was better far, aw'm sure,

When Pawnshops had ne nyem, man.

V. 6, ll. 1 and 2.

THOS. F. MANSON.

A slightly earlier reference may be seen in the following work: Thieme, 'Critical Dictionary of the English and German Languages,' Leipzig, 1853, royal 8vo.

WM. JAGGARD.

139, Canning Street, Liverpool.

HELL, HEAVEN, AND PARADISE AS PLACE-NAMES (10<sup>th</sup> S. i. 245, 332).—There is a charming spot called Paradise in Cameron parish, Fifeshire, about four miles south-west from St. Andrews. Near by is Drumcarro Crag, which St. Andrews people sometimes find a convenient goal for a Sabbath day's journey (see Mrs. Oliphant's 'Memoir of Principal Tulloch,' p. 361). This particular place-name is of great antiquity, and the march of time has graced it with various associations. Two legends of the nineteenth century seem worthy of mention. The first is of an unknown settler who made broom-switches from material ready to his hand in the district, and carried them far and wide as articles of merchandise. His mode of intimating his business to likely customers is diversely reported, but it took metrical shape somewhat in these terms:—

Here comes John Brown with broomsticks nice,  
From within the gates of Paradise.

The implication, no doubt, was that at last a truly efficient new broom had come to earth. Probably it will be no surprise to hear that this merchant outgrew the traffic in brooms, and found Paradise too narrow for the full exercise of his genius. From being a pseudonymous incomer he developed into a strong parish character, a local poet, and the owner of a notable stud of asses.

The other story is of a somewhat later date, and concerns a runaway calf and its worthy owner. The calf on being put to grass for the first time snapped its cord, and for several miles pursued a headlong career over hedges and ditches before it was captured and brought home by the maiden lady to whom it belonged. Telling afterwards how both the animal and herself had outstripped all other competitors in the race, this charming humanist said that the fugitive never once stopped till it reached Paradise, and there, like herself, it was fain to rest.

It may not be inapposite to add that St. Andrews golfers of many generations have known the Hell bunker on the old course.

THOMAS BAYNE.

In the western suburbs of Newcastle-upon-Tyne is a village or hamlet named Paradise. To that village is attached a local story, which may not be out of place even in 'N. & Q.' In the month of November, 1771, when a disastrous flood swept down every bridge upon the Tyne except that of Corbridge, there was living at Paradise a keelman named Adam Robson. In his old age he was called as a witness at the assizes, when the following colloquy occurred:—

Counsel: "What is your name?"

Witness: "Adam Robson, sor, but they ginerally caals us Adam, for short, ye knaa."

"You've known the river Tyne for a long time, I believe?"

"Yis, sor, sartainly."

"How far back can you remember?"

"Hoo far back can aa remimbor? Wey, aa can remimbor things as happened afore the flood, fine."

"Oh, indeed! You can remember things that happened before the flood, can you?"

"Yis, sor, parfickly."

"Really! Pray tell my lord and the jury where you were living at that very early date, Adam."

"Where was aa leevin' afore the flood? Wey, in Paradise, to be sure."

RICHARD WELFORD.

My little native town (Zerbst, in Anhalt) has also a street called Paradise.

G. KRUEGER.

Berlin.

Jeremiah Pemberton, Chief Justice of Nova Scotia, built about 1788 a large villa near Halifax, which he called Paradise. It was afterwards owned by Sir Alexander Croke, who changed the name to Studley.

Near Newport, Rhode Island, is a small cave called Paradise. Tradition says it was used as a study on warm summer days by



Bishop Berkeley when living at Newport about 1730. Not far off is Purgatory, a deep and unpleasant-looking pit in the cliff, into which the sea enters.

I have seen in Germany a country inn called Heaven. M. N. G.

A street in Whitechurch, Salop, was, until some twenty years ago, known as Paradise Street to the Post Office and the elect, the *hoi polloi* preferring to style it the "tin-hole road." Both parties have now compromised on Talbot Street. HELGA.

Dundee has a Paradise Road, where for many years lived the Rev. George Gilfillan, "critic, poet, and divine." THOMAS KYD. Aberdeen.

I was born in Paradise Row, overlooking the racecourse in the city of Chester. In the same city, in Handbridge, a suburb across the Dee, is a row of cottage houses known as Paradise.

T. CANN HUGHES, M.A., F.S.A.  
Lancaster.

There is a Paradise Row in Birmingham, running from the front of the Town Hall towards Edgbaston.

EDWARD P. WOLFERSTAN.

In this town we have Paradise and Paradise Vale as names of houses; and in the neighbouring town of Kelso, Paradise is also used to designate a house.

J. LINDSAY HILSON.  
Public Library, Jedburgh.  
[No further replies on this subject can be inserted.]

**HUMOROUS STORIES** (10<sup>th</sup> S. ii. 188, 231).—'Hicks's Great Jury Story' is contained in 'Tales and Sayings of William Robert Hicks of Bodmin,' by W. F. Collier, published about 1892 by Messrs. Brendon & Son, Plymouth. The occasion was the trial of a Cornish doctor for poisoning his mother-in-law, and the story purports to be related to Mr. Hicks by one of the jurymen who arrived at a verdict of acquittal. W. B. H.

**JOANNES v. JOHANNES** (10<sup>th</sup> S. ii. 189, 274).—At any rate, on my matriculation paper, dated at Oxford, 10 February, 1848, and on four other documents, signed by some of the leading scholars in the university, my sponsorship appellation, as Dr. Pangloss calls it, is legibly written *Joannes*.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

**PRESCRIPTIONS** (10<sup>th</sup> S. i. 409, 453; ii. 56, 291).—To the questions regarding the origin of the abbreviations used in medical pre-

scriptions the replies have not been very satisfactory. One of them, indeed, assumes that a scrupulum being half an obolus, its sign was a half of the O which was the sign of the latter. From Roman times onward the obolus has always had the sense of a half, as a halfpenny, &c.; the medical obolus was half a scruple, the latter term having the sense of one-twenty-fourth; the scruple was the twenty-fourth of an ounce, as the carat was the twenty-fourth of the *solidus*, the assay-unit, and the grain a twenty-fourth of a pennyweight. I venture to give an explanation which will, I think, be found to be not far from correct, if it does not go quite to the root of the subject.

For the mystic R at the head of a prescription I accept Charles Reade's explanation (in 'Hard Cash,' if I mistake not): "O Jupiter, be favourable unto us!"

The sign for the *denarius* mentioned in one of the replies was not that of the zodiacal Pisces, but simply an X (denoting the ten units of the coin-weight) with a line across it.

I need hardly say that the medical weights and measures of the Roman system, largely derived from the Greek, were generally used by Greek physicians. With these, the sign for the Roman *scrupulum* or *gramma* was the first two letters of the latter word, that is, a capital *gamma* with a well-curved *ro*, the latter crossed horizontally, as is usual in abbreviations. Now reverse this symbol, and the evolution of the scruple sign, a very curved E reversed, becomes evident.

The Roman ounce (437 grains) was at first divided into seven *denarii*, or pennyweights, and these were the usual units of prescriptions in the time of Celsus; p. Xx meant *pondere denarii decem*, ten pennyweights (of course the capital X should be crossed). Later on, it was divided into eight *drachmæ*, each of three *scrupula* or *grammata*. The sign for the drachma was at first the Greek letter ζ (ζ), which, denoting six, signified that the drachm was equal to six oboli, or half-scruples. The Greek letter became replaced by a Roman Z; this acquired at its lower extremity a downward curl, which grew until the sign became that which we now use.

The sign for the ounce was the Greek letter ς (ς) reversed. This letter, originally the sign of the *oxybaphon* (the Roman *acetabulum*) if with a little o, of the *xestes* or pint if with a little e, became when reversed the sign of the Roman ounce as adopted by the Greeks. In the 'Table of the usual Characters of the Weights and Measures used by the Greek and Roman Authors' appended to the Sydenham Society's English edition of the works

of Paulus Aegineta, the very signs now used in prescriptions will be seen, amongst others, against *Scripulum*, *Drachme*, and *Ouggia*.

I may mention that our ounce is the same, to half a grain near, as the Roman ounce. The only ounce recognized by the Medical Council's 'British Pharmacopœia' is the imperial ounce of 437½ grains, one-sixteenth of the pound, of 7,000 grains. The drachm and scruple are not divisions of the ounce; they are merely convenient units of 60 and of 20 grains. The fluid ounce is a measure of an imperial ounce of water; it is divided for convenience into eight fluid drachms, each of sixty minims.

A curious muddle occurred in the schedule of our statute weights and measures, by which the Troy ounce (instead of being confined to bullion transactions, previous to disappearing, as the Troy pound disappeared many years ago) survives in a fossil series of apothecaries' weight, which is wanted by neither doctors nor druggists, and which is not recognized by the 'British Pharmacopœia.' Thus the chemist and druggist buys his senna and his salts by the usual imperial weight, and he sells them by the same; but should an ounce weight of any drug be ordered in a prescription, the 'Pharmacopœia' tells him rightly to take an imperial ounce of 437½ grains, while the Board of Trade require him to use an old Troy ounce of 480 grains. There is practically not much inconvenience, for solid medicines are rarely prescribed in such a large quantity, but it is annoying to find a foolish relic of a mischievous system surviving in our weights and measures.

EDWARD NICHOLSON.

Liverpool.

As DR. FORSHAW proposes to have this subject further discussed, I am emboldened to make a few further remarks thereon.

The resemblance of the thirty-first letter of the Russian (or thirty-fifth of the Servian) alphabet to the scruple sign may seem fortuitous, but I do not think this to be the case. It is known that the alphabet in question is based chiefly on what is commonly termed the Cyrillic, and this, in turn, is derived from cursive Greek. Now I can think of no more likely source of the apothecaries' hieroglyphics than Greek medical MSS. of the Middle Ages. In a collection of alphabets I have at hand—Ballhorn's (Leipzig, 1853)—I note several coincidences. The Russians have two *ε*'s, the sixth letter being clearly Cyrillic and Greek epsilon; but the thirty-first is a glagolitic importation. In the glagolitic alphabet *this* is the sixth letter (*est*), an *ε*, with the numerical value of 6, and obviously

the Greek epsilon inverted. Hence both *ε*'s in Russian are ultimately the same letter.

To turn now to the ninth Cyrillic (Wallachian or Servian), or the eighth Russian, letter, this *semia*, or soft *z*, resembles closely the drachm sign. It is the Greek zeta, which (*ante*, p. 291) is said to represent the drachm because that weight was divided into six obols. The obol has dropped out of our apothecaries' weights, but the scruple, equaling two obols, remains. Can we infer, therefore, that the *est* sign has been transferred from the lost obol to the scruple?

The symbol for the ounce is also recognizable in the forty-fifth Cyrillic and thirty-eighth Wallachian as a reversed and somewhat modified Greek *ξ* (*xi*). The glagolitic *m* (numerical value 60) was represented both by a letter nearly the Greek *M* and by a sign like four drops hanging on a T-shaped figure.

There are also some other similarly interesting features in the glagolitic—I apologize for the frequent repetition of this terrible word—alphabet, one of them being the resemblance of the fourth letter, *glagol'*, *g*, to the percentage symbol. Hence I think that if some palæographer or metrologist would examine these ancient Slavonic alphabets in connexion with the cursive Greek of old medical MSS. the origin of the mysterious apothecaries' signs would be revealed.

J. DORMER.

Surely the word *drachm*, *drachma*, is derived from *δρασσομαι*, I grasp, and signified as much as could be grasped. Several words of measure seem to be formed from the same idea; cf. *thrave*, twenty-four sheaves, properly an armful; cf. Icelandic *thrifa*. See Skeat, *s.v.* Other instances of words signifying definite measures formed from indefinite indications are cubit, scruple, and the German *schock*, used to indicate the number sixty.

H. A. STRONG.

TICKLING TROUT (9<sup>th</sup> S. xii. 505; 10<sup>th</sup> S. i. 154, 274, 375, 473; ii. 277).—I find from M. Rolland's 'Faune Populaire de la France', vol. iii. p. 131, that there is a proverb:—

"On chatouille la truite pour la mieux prendre." Cette locution vient de ce que le plongeur, ayant découvert des truites, leur passe la main sous le ventre afin qu'elles ne s'effarouchent pas et se laissent prendre plus facilement."

In this country groping and grappling for trout are connected with the same mode of capture.

ST. SWITHIN.

I MAJUSCULE (10<sup>th</sup> S. ii. 288).—The 'N.E.D.' says, on its first page, that the phrase

"*A-per-se* [means] the letter A when standing by itself, especially when making a word. The word

*a* was formerly spelt 'a-per-se, *a*,' that is '*a* by itself makes the word *a*': whence also the letter itself was sometimes called *A-per-se-A*. So also *I-per-se*, *O-per-se*, *d-per-se*."

The only letters that can thus stand alone are *A*, *I*, and *O*; and it was not unusual in MSS. to write these letters as capitals when so standing. *I* and *O* are usually so written still; but *A* is of so very common occurrence that it is more convenient to write *a*. This seems to be the whole account of the matter.

It once fell to my lot to edit 'The Romance of Partenay' for the Early English Text Society; and the capital *A*'s of the MS. proved to be troublesome from their frequency. On p. 3 occur such words as "Agayne," "And," "Apart," "Almightye," "After," all in the middle of a line. On p. 9 occur such lines as these:—

FOR tho ther was A Erle in the forest,  
Which of children had A huge noubre gret.  
At peiters [Poitiers] made A roial gret feste.

WALTER W. SKEAT.

Though unable to say *why* the personal pronoun *I* is written with a capital, I may point out a volume in which both capital and lower-case are used. That volume is the first collected edition of Akenside's poems:—

The Poems of Mark Akenside, M.D. London, Printed by W. Bowyer and J. Nichols. And Sold by J. Dodsley in Pall Mall. MDCCLXXII. 4to. xii-380 pp.

In this fine book, whenever the pronoun *I* and the interjection *O* occur at the beginning of a line or a sentence, they appear in capitals; in any other position they are printed in lower-case. Thus in Book I. p. 16, we have

O! attend  
Whoe'er thou art, whom these delights can touch,  
Whose candid bosom the refining love  
Of nature warms, o! listen to my song;  
And i will guide thee to her favourite walks.

Book I. ends on p. 34 with an invocation to the genius of ancient Greece as follows:—

Far above the flight  
Of fancy's plume aspiring, i unlock  
The springs of ancient wisdom: while i join  
Thy name, thrice honour'd! with the immortal  
praise  
Of nature, while to my compatriot youth  
I point the high example of thy sons,  
And tune to Attic themes the British lyre.

RICHD. WELFORD.

Newcastle-upon-Tyne.

PUBLISHERS' CATALOGUES (10th S. ii. 50, 118).—The following extract from the sale catalogue (20 October) of Messrs. Hodgson & Co., of Chancery Lane, is interesting in connexion with early catalogues of publications affixed at the end of a book:—

"370 [Defoe (D.).] The Life and Strange Surprising Adventures of Robinson Crusoe of York, Mariner.....written by Himself, with map (no title or frontispiece), London, printed for W. Taylor, 1719—The Farther Adventures of Robinson Crusoe, first edition, 1719—Serious Reflections during the Life of Robinson Crusoe, first edition, 1720, together 3 vols. calf gilt, each volume containing the catalogues of Taylor's publications at end (sold not subject to return)."

RONALD DIXON.

CHIRK CASTLE GATES (10th S. ii. 269).—These gates were the work of a common blacksmith, whose name is not apparently known. They seem to have been removed from their original to their present situation. In Lewis's 'Topographical Dictionary of Wales' (1840) we are told that

"a new road, leading to Chirk Castle, in a winding direction through it, so as to embrace a view of much interesting scenery in the valley of the Ceiriog, and avoid a steep hill, has been formed of late, in lieu of that which formerly led from the village. Near New Hall, which is described as an old seat of the Myddeltons, rebuilt many years ago as a farmhouse, and surrounded by a moat, at the entrance into the park from Llangollen and Wrexham, stands a pair of iron gates of the richest and most delicate and exquisite workmanship—designed and executed by a common blacksmith—which anciently stood immediately in front of the castle."

J. HOLDEN MACMICHAEL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*After Work*. By E. Marston, F.R.G.S. (Heinemann.)

THE words of old Adam in 'As You Like It,'

At seventeen years many their fortunes seek;  
But at fourscore it is too late a week,

serve as motto to Mr. Marston's volume of reminiscences. At that ripe age there is, happily, in this instance, no question of seeking fortune, but only of extracting what enjoyment and advantage can be reaped, during a period of well-earned leisure, from the experiences of a long and arduous life. In his public and private career Mr. Marston, of the great publishing house of Sampson Low, Marston & Co., has made many friendships and intimacies, private and professional. Memories of these supply materials which, had not the title been appropriated by Landor, might have been called 'Last Fruit off an Old Tree.' While engaged for sixty-five years (fifty-eight of which have been spent in London) in the business of publishing and bookselling, Mr. Marston has found time to become a successful as well as a fairly voluminous author, and among the pleasantest contents of his latest volume are the utterances or revelations it contains concerning the delightful works he has written. The greater portion of his volume is occupied with souvenirs and correspondence of many men of business and letters with whom he has been thrown into close association, and the work may, to some extent, be regarded as a history of the firm of which he is a distinguished member. With his

entry into the house of Sampson Low, about 1846, the recollections open. In the library and reading-room of Low, in Lamb's Conduit Street, we come upon traces of many distinguished men of what now begins to look like a remote generation, Macaulay, Samuel Warren, G. P. R. James, as well as legal luminaries—the Bethells, Pollocks, and Thesigers. Ten years later Mr. Marston became a partner, and his personal reminiscences begin with Sir Edward Bulwer Lytton, the first Lord Lytton, for whom the house undertook to publish 'A Strange Story.' It is curious and interesting to find on the agreement for the publication of this four signatures: those of Edward George Earle Lytton Bulwer Lytton, Sampson Low, Son & Marston, Charles Dickens, and W. H. Wills, the last at one time well known in connexion with the *Daily News*, *Household Words*, and *All the Year Round*. To this period belongs the publication by the firm of 'More-dun: a Tale of Twelve Hundred and Ten,' the authorship of which was ascribed to Sir Walter Scott. Literary celebrities and publishers divide the attention of the reader, the portraits of the Sampson Lows, *père et fils*, Fletcher Harper, Joseph Whitaker, and John Francis alternating, it might almost be said, with those of Lytton, Harriet Beecher Stowe, Wilkie Collins, Charles Reade, and R. D. Blackmore. The frontispiece consists of a portrait of Sir Henry M. Stanley. Innumerable likenesses of other men of eminence appear, and the book, in that respect alone, forms a pleasant addition to any library. Blackmore and Stanley, the former especially, are among the most important contributors to the volume. Blackmore's letters having often great interest. It is pleasing to come upon a capital portrait of poor Fred Burnaby, whose premature death in action was a loss to literature and arms. The pen picture supplied of him is also excellent. General Sir W. F. Butler, Capt. Mahan, Mr. W. Clark Russell, Jules Verne, and the author are among those of whom portraits are supplied. The book (which, as our readers must know, is by a frequent contributor to our columns) is well written, and, besides being pleasantly chatty and gossiping, supplies much valuable literary information. We see a great number of interesting people in sidelights, and obtain much striking information upon social and business conditions during the latter half of the nineteenth century.

*Dictionary of National Biography Errata.* (Smith, Elder & Co.)

THIS sixty-seventh and complementary volume of the 'Dictionary of National Biography' has been carried out by the editor at the instance of Mrs. George M. Smith, by whom it has been presented to the subscribers. Its value is, of course, signal, and one can only wish that in works of similar "long breath" similar consideration had been displayed by the projector and the executants. In the preface it is pointed out that two million facts and dates are supplied in the work, and it is pleaded that no human care could ensure complete accuracy under such conditions. This may willingly be conceded. All against which we are disposed to protest is the inclusion of the entire contents under the head of *errata*. Some genuine *coquilles* there are: there are errors in dates, difficult of avoidance when, necessarily, so long a period intervenes between writing the article and correcting the proof, that the examination of every item involves

doing the work over again. So far as we have traced, however, the more important alterations consist of additions. After all possible use had been made of 'N. & Q.,' a date in some rather obscure life remained undiscoverable. After the publication of the volume in which the life appears fresh intelligence is brought to bear upon it, and some one inaccessible in our columns—say a surviving relative or a descendant—supplies it. This is not an *erratum*. We would, therefore, prefer to have had the volume headed 'Errata and Addenda.' As the volumes are treated in the order in which they appeared, the arrangement is necessarily alphabetical. It would be invidious to work through the volumes and show which of the seven hundred contributors are the more or the less careful. Such an investigation would, moreover, be unfair. The man who writes the life of an obscure artist finds few men on his track. He, on the contrary, who is responsible for the life of a great poet or statesman will have many to correct him if he makes a slip. Full acknowledgment is made by Mr. Sidney Lee, to whose energy and erudition the 'Dictionary' itself is principally due, of the sources of information employed in the preparation of the new volume. Few of our readers will be surprised to hear that W. C. B., whose emendations of successive volumes have been a marked feature in 'N. & Q.,' is the recipient of special recognition.

*Schwierigkeiten des Englischen.* Von Dr. Gustav Krüger.—III. Teil. *Syntax nebst Beiträgen zur Stilistik, Wortkunde, und Wortbildung.* 2 vols. (Dresden and Leipzig, C. A. Kochs.)

THESE two volumes are part of Dr. Krüger's 'English Syntax,' and we have given the title pretty fully in order that our readers may have some idea of the extent of the ground covered. There are no fewer than 2,662 sections, which consist mostly of rules, followed by examples in English and German, and the whole presents a wonderfully complete survey of the differences of expression and form in these two great languages. Dr. Krüger's industry and research are extraordinary, and his collection of examples shows a width of reading which is almost unexampled, we should say, in a foreigner.

We think, indeed, that his work is, if anything, too massive. Confronted with a similar plan, we should have confined ourselves to the best English, by which we mean the English of the best taste, if we may use the phrase. Such can be secured in select company only, from writers and speakers who by happy instinct, or love of their own tongue, or philological zeal, use the English language properly. And here we may explain our position a little. We are no pedants, and some knowledge of other languages has taught us that freedom of idiom is preferable to an unthinking apotheosis of grammar. Such freedom in speech is, to us, the ideal, for we rank grammar with the conventions of society as means to an end—means which in both cases may become intolerable and may in the stress of actual life be justly disregarded. Having made this much clear, we may say that Dr. Krüger has attempted too much in including Americanisms, oddities of speech meant to be comic only, definite mistakes which belong to what we may call low vernacular, and usages which are not tolerated by the select body we have referred to above. Our language is, we regret to say, slack enough without references to such lapses, and we think that the

student may be confused by the very abundance of notes and cautions set before him. If the field had been narrowed, he would have had less to learn, and he would not have missed much. His very correctness of idiom, which might appear strange to unthinking Englishmen, would win from the competent a tribute of praise and regard which would be worth having; and he would easily learn without book some of the inelegancies which are seriously treated here, as if they were necessary parts of English speech. Our own view on the difficult question, What is English? may, of course, be challenged, but we may be allowed to say that it is the fruit of a love of the subject in which we yield to none, and which we have fortified for many years by close study of style both among the living and the dead, of the deficiencies and advantages of our own tongue in comparison with modern and ancient languages.

This book is indeed a wonderful storehouse of notes and rules, and almost every subject which we have looked for we have found mentioned with references to such authorities as Dr. Sweet and the 'New English Dictionary.' The English gerund, the wealth of German adverbs which have no English equivalent in a single word, the use of the word "gentleman," English forms of foreign towns (to which *Genf* might have been added), are a few instances of subjects excellently treated. We notice, too, that on the delicate question of implied comedy or depreciation in English words, Dr. Krüger shows generally remarkable discrimination.

We proceed to mention a few points which have struck us in going through the book. We do not think that a serious work should record as an instance of sex applied to things, "Say, Bill, got a yaller ticket?" "Yes." "What'll you take for her?" from 'Tom Sawyer' (vol. i. p. 5). "Ship" and "boat" are feminine always for seafolk, adds Dr. Krüger, and we might add, for everybody. The motor, too, will be generally taken as a lady, we think, when it gets into popular speech. We do not regard "infirmaries," "monks," and "regentress" as decent English at all (p. 2). "Mit Zittern und Zagen" may be rendered by the Biblical "with fear and trembling" (p. 75). On p. 102 we read, "he looked ascence (read "askance"), askew at the new comer." "Askew" is hardly natural English to-day in this connexion.

Section 2063 points out that English "folk-speech" and various sorts of slang shorten words. Then follows a list of words which hold very different places in the regard of speakers and writers. Thus "cab" and "mob" are exemplary English, but we have never seen "coll." for "college" anywhere except on an envelope as a shortened form of address. The university man does not use it in his daily talk. "Pub" is decidedly vulgar, while "curio" is not. "Bike" is familiar, but displeasing to the present reviewer, who has not heard "trike" for tricycle ventured often. "Com" for commission is unfamiliar. We talked of "comp" (= composition in Greek and Latin) in schoolboy days, before we realized its use as the abbreviation of the expert body who are concerned in giving this present article to the world of print. To put all these words together on the same footing without further explanation seems a misleading process. We do not say "She was married firstly.....secondly" (p. 220), but "first.....secondly," "firstly" being only current in formal documents. We do not

think that the so-called "split infinitive" deserves to be treated with regard; in any case a reference to a notice in the bedrooms of the Charing Cross Hotel is not a fair example of English. Our own collections offer proof that the two leading novelists of the English world, Mr. Meredith and Mr. Hardy, both tolerate this usage. Americans say (p. 195) "real nice," but we have never heard common people, "das Volk," say "I am right glad, proper glad." Such usages are distinctly dialectal, or conscious reminiscences respectively of elevated and slangy language. Many further points suggest themselves in this complete record of the two tongues; but we have already shown sufficiently the lines on which Dr. Krüger's book is open to criticism. It contains the material for at least three separate books which we should like to see, with abundant German parallels and annotations: one on spoken English, including the English of authors who have a claim to respect as writers; another on current slang, in which we should neglect the comic distortions of particular authors; and a third on the English which may be called elevated, the style of the best prose writers and of most poets. All these books, to be thoroughly trustworthy, would need the close attention of English experts. Dr. Krüger has, as we have hinted, a very good idea of the nuances of our language for a foreigner, and he has found some English folk to criticize his equivalents; but more such aid, we think, would have been advisable. Unfortunately competent persons of the sort are rare, and we do not know that we should choose those who would occur to the average man as judges.

#### *Book-Prices Current.* Vol. XVIII. (Stock.)

The appearance of successive volumes of 'Book-Prices Current' is to the collector and the book-seller one of the pleasantest features of the recurring autumn. Seldom has an idea happier than that which led to the establishment of the series occurred to the mind of a bibliographer, and seldom has a worthy scheme been better carried out. The issue of the first two or three volumes was, to a certain extent, tentative. A very short time sufficed for Mr. Slater to get into his full stride, and the work now seems incapable of alteration or of improvement. Once more, for the eighteenth year, it appears in a volume of between seven and eight hundred pages, to be contentedly ranged with its fellows in the rapidly extending row. This time its contents beget in the mind of the book-lover contending feelings. To the collector busily engaged in establishing a library its appearance is necessarily welcome, since it proves that books generally, with the exception of the rarest and most valuable, are lower in price than they have been for some years, and that the modern investor is likely to obtain exceptional value for his money. The man, on the other hand, whose collection is virtually complete, will see with some regret the value, for sale purposes, of his library sadly depreciated. Mr. Slater holds that the falling-off in what may be called established books amounts to from thirty to forty per cent. compared with the amount they used to bring in days when commercial and other surroundings were less unsettled. In the case of works of less value or repute the decline is so great that comparison is almost out of the question. Against these things must be ranged one or two facts: first of all, that whole classes of works that a score years ago were in no estimation are

now eagerly sought, and that those works which constitute what Mr. Slater calls "the aristocracy of the bookshelf" mount in price, and pass out of the reach of all but our collector princes. How long this state of things will last, and whether with brightening commercial days average books will regain their value, are matters on which it is not safe to prophesy. We could furnish suggestions as to the cause of the falling-off in prices were the occasion apposite, or were it our cue so to do. Considerations of space prohibit, however, such indulgence, and existing conditions as chronicled by Mr. Slater must be left to preach their own lesson. The average price per lot of the sales in 1904 has fallen from 3*l.* 7*s.* 10*d.* in 1901 to 2*l.* 9*s.* 3*d.* Since 1901, indeed, the declension has been steady, and the point now reached is lower than it has been since 1896, when the average was 1*l.* 13*s.* 10*d.* The item of most importance in the year's sale was the original MS. of the first book of the 'Paradise Lost,' which was bought in for 5,000*l.* in January. It came with a direct pedigree from Jacob Tonson, the bookseller, by a deeply interesting letter from whom it was accompanied. This contains an excellent arraignment of Bentley for his edition of Milton, and supplies curious information as to the relations between the poet and Sir William D'Avenant. It is very interesting to find Tonson in 1731 describing Milton as "the admiration of England and its greatest credit abroad." Much matter of hardly less significance is to be found in a volume that is inferior in interest to none of its predecessors.

*The Poetical Works of John Milton.* By the Rev. H. C. Beeching. (Frowde.)

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NEWS of the death of Lady Dilke, which occurred on the 24th inst. at Pyrford Rough, Woking, came as a profound shock to ourselves, and will be received as such by very many of our readers. Born at Ilfrcombe on 2 September, 1840, the fourth daughter of Major Henry Strong, H.E.I.C.S., and granddaughter of Samuel Strong, U.E.L., of Augusta, Georgia, and educated by a sister of Thomas Edward Bowdich, of Ashantee fame, Emilia Francis Strong married first, in 1862, Mark Pattison, the celebrated Rector of Lincoln College, Oxford, and secondly, in 1885, the Right Hon. Sir Charles Wentworth Dilke, Bart., M.P. She developed at an early age literary ability and artistic appreciation, was a contributor to the *Saturday Review* in its best days, and wrote chiefly on fine art—in regard to which she was an expert—in many periodicals, English and foreign, including the *Gazette des Beaux-Arts* and the *Art Journal*. During some years she was art critic to the *Academy*. Her publications include a life of Lord Leighton, contributed to "Dumas' Modern Artists," 'Renaissance of Art in France,' 'Art in the Modern State,' 'Claude Lorrain d'après des Docu-

ments inédits,' 'Shrine of Death and other Stories,' 'Shrine of Love and other Stories,' 'French Painters of the Eighteenth Century,' 'French Architects and Sculptors of the Eighteenth Century,' 'French Decoration and Furniture in the Eighteenth Century,' and 'French Engravers and Draughtsmen of the Eighteenth Century.' The four works last named constitute her chief accomplishment in a line in which she had, in this country, no rivals, are admirably illustrated, and form a brilliant history of that delicate eighteenth-century art which attained in French painting, sculpture, architecture, and designs its highest development. An active part was taken by her in the Women's Trade Union League, of the committee of which she was an indefatigable member. In our own columns she wrote on her special themes, and on subjects such as the 'Chevalier Servandoni,' 'Jinrikshas,' 'Pin-pricks as a Political Phrase,' 'Perelle's Etchings,' 'Pyramus and Thisbe,' 'When all the world was young, love!' and 'Strong's Bluff.' She was very proud of her connexion with the United Empire Loyalists, and of the sufferings undergone by her grandfather and her great-uncle in the Southern States. Those privileged to enjoy her intimacy know how great was the range of her knowledge and how wide that of her social sympathies. Under her sway her drawing-room perpetuated the attractions and advantages of the salons of past days, she herself presiding with admirable tact and distinction over brilliant and delightful gatherings, and pouring a flood of illumination over the themes discussed. We may, perhaps, on her behalf alter Steele's celebrated declaration concerning Lady Elizabeth Hastings, since to have known her, which was equal to having loved her, "was a liberal education." Lady Dilke was an enthusiastic bibliophile, and, besides the priceless French Elzevirs in which she delighted, had a collection of early French poetry.

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A. J. WILLIAMS ("Shakespeare's Sonnet xxvi.").—We cannot publish.

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This Index is double the size of previous ones, as it contains, in addition to the usual Index of Subjects, the Names and Pseudonyms of Writers, with a List of their Contributions. The number of constant Contributors exceeds eleven hundred. The Publisher reserves the right of increasing the price of the Volume at any time. The number printed is limited, and the type has been distributed.

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LONDON, SATURDAY, NOVEMBER 5, 1904.

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## Notes.

## ISAAC VOSSIUS'S LIBRARY.

THE full story of the transference of this library to the University Library at Leyden has never yet, I think, been told in English; nevertheless we are directly concerned in it, for attempts, almost successful, were made to acquire this famous collection for Oxford. For this reason the following abstract from an article by P. C. Molhuysen on the history of the Leyden University Library should prove of interest. The original is to be found in the *Tijdschrift voor Boek- en Bibliotheekwezen*, Jaargang II., Maart-April, 1904, pp. 95-100. Molhuysen has gone for his facts to the resolutions of the curators of the University and to the reports of legal proceedings before the High Council, so that his account may be taken as trustworthy.

Isaac Vossius died at Windsor on 21 Feb., 1689, and left his library to his brother Matthew's two children, Gerard Jan Vossius, a Councillor of Flanders, and his sister Aafje. The University of Oxford entered into communication with them, and an offer of 3,000*l.* was made, which was not accepted. Through the intervention of one of the curators, Van Beverningh, the books were offered to the Leyden Academy for much the same price, namely 33,000 gulden. The cata-

logue alone could be inspected at a friend's house at the Hague, but no examination of the books was possible.

The bargain was concluded in haste, as Vossius feared that the English were but little inclined to let such a collection go out of the country. Van Citters, the Dutch Ambassador, brought the books to London in thirty-four cases, of which five contained the MSS., whence they were conveyed by warship to Texel, and then to Leyden. All had arrived there by October, 1690. To accommodate the new accessions extra shelving was put up in the library, and for the sake of security the radical measure was taken of closing it to the public.

Profs. Spanheim, Gronovius, and Trigland were appointed to compare the books with the catalogue. They handed in their report on 14 March, 1691, in which they stated their conclusion that the books and MSS. which had been delivered did not wholly agree with or satisfy the catalogue. On this the curators proposed a considerable reduction in the sale price, and when G. Vossius would not agree, an offer was actually made to send the whole library back to Oxford or Cambridge, whichever he preferred. Vossius would not entertain the proposal, but demanded the rest of the purchase money, for a certain proportion had already been paid him.

Through Spanheim information was now sought in England from Adrian Beverland concerning the terms of the offer made by Oxford. Beverland replied that only 2,800*l.* had been offered, and sent a list of valuable books and MSS. which he asserted had been retained by G. Vossius against the wish of the deceased. This report not being trusted, Beverland was requested to furnish a formal declaration to the same effect. The result of this application is not known, but evidently some reliance was placed on the information, for a suit was entered into on two grounds: (1) that Vossius had not delivered what was down in the catalogue; (2) that he had not shown them the true catalogue, but had caused a new one to be drawn up. What (2) had to do with the case is not very clear, for the curators had evidently purchased the books as described in the catalogue seen at the Hague.

The truth seems to be that the three professors were disappointed at finding so little unpublished matter among the MSS., and therefore were inclined to undervalue them. For the purposes of the suit the professors had to draw up an inventory of defects; but all in vain, for after much delay judgment was given against the curators.

As a last resort a petition was sent to the High Council (meeting of curators, 27 April, 1697) seeking to undo the contract on the ground of *læsis ultra dimidium*. A survey of what had been delivered was now necessary, and the task was undertaken with great unwillingness by the three professors. It was disagreeable work, as no fire was allowed at any time in the library. The use of a chafing-dish with coals to warm their hands was granted as a special concession. The printed books were left to be gone over by booksellers.

The instructions were to ascertain

"whether and in how far what had been delivered agreed with the catalogue; whether the books were complete or defective; but also whether they had been already published; whether they were better than the printed edition; whether they had already been used and the emendations given to the light; further taking notice of condition and age."

This inventory is still extant in the library archives, and some of its criticisms are decidedly captious. Thus the professors admitted that the MS. Lucretius (V.L. fo. 30) was valuable, but stated that its worth was lessened by its having been already thoroughly collated and examined. Or again they belittle the illustrations in an early surgical MS., 'Theodorici Chirurgia,' because, according to them, "Figuræ inutiles nec nisi solo colore conspicuæ." A Vitruvius they declared twice bought, because the original MS. and a copy of the printed edition founded on it were both in the library.

The petition was, however, fruitless. Judgment was delivered against the curators on 20 December, 1704, and they were required to pay Vossius the whole sum of 33,000 f., with interest at 4 per cent., after deduction of what had been already paid. In the May following an agreement was come to by which Vossius consented to receive 1,620 f. instead of 2,119.8 f. still due to him, and to hand over one or two books which had been kept back. In this way the University at last, after fourteen years, entered into real possession of the library.

At first plans had been made for an annexe, but they were abandoned, and instead the room was rearranged. A double case was put up through the middle of the hall parallel to the walls, in which the Vossian library was placed. This part was railed off from the public. Tables for readers were provided in the space between the rails and the walls, reading-desks were placed in the windows, and the original library seems to have been transferred to wall-cases protected by

gauze. For an illustration of the library as it was before these changes see Mr. J. W. Clark's 'Care of Books,' p. 170. The middle case was boarded up during the progress of the lawsuit, and the library opened again to readers in April, 1695, after having been closed for four years and a half.

In conclusion I will just draw attention to the points in which the account in the 'D.N.B.' differs from the above. It states that "3,000l. was offered by the University of Oxford for the library in September, 1710, but on 10 October it was sold to Leyden for 36,000 florins," with a reference to 'Reliq. Hearn,' i. 207. Surely there is some mistake here—the date must be 1690. It will be seen also that the account I have followed gives the price as 33,000 florins, not 36,000. G. Vossius evidently used the Oxford offer simply as an estimate of the value of the library, and had no intention of letting England retain so fine a collection. Perhaps he would have got his money sooner if he had.

W. R. B. PRIDEAUX.

#### BREWER'S 'DICTIONARY OF PHRASE AND FABLE.'

A FEW months ago, casually wishing to ascertain the life-dates of Stradivarius, I consulted four works of reference. There was a certain amount of nebulosity in the information obtained. From the octet of dates, each given without any indication of dubiety, I gathered that this eminent violin-maker must have been born four times at intervals during a quarter of a century, and that he died in a similarly remarkable fashion. An experience like this illustrates the advisability of testing such statements before placing too much reliance on their accuracy. Dates are such lifeless things; Homer sometimes nods; misprints will occur; and infallibility is beyond expectation. I am not, therefore, prepared to say that the anachronisms to be found in the last edition of Dr. Brewer's 'Dictionary of Phrase and Fable' are more numerous than might be anticipated in a compilation dealing with a great diversity of topics and not professedly chronological.

To begin with hemerine errors, some instances may be found in an article in the above-named volume on 'Kings, etc., of England,' wherein 28 October, 1216, should be Friday, not Saturday; 8 March, 1702, O.S., Sunday, not Monday; and the incomprehensible date given for the termination of George I.'s reign, "Saturday, June 11th, 1727 O.S., 1721 N.S.," resolves itself into a.

Sunday.\* The insertion of N.S. after the date of Edward III.'s accession is also erroneous.

Among other articles of a similar nature there is a list of important battles fought on a Sunday. In passing it may be noted that the first battles of Lincoln and Bull Run, and the second of Newbury, are here referred to. I do not find that 27 July, 1689, the date usually assigned to Killiecrankie, was a Sunday; and Carlyle definitely says that "the battle of Worcester was fought on the evening of Wednesday, 3 September, 1651." Unless I am mistaken, too, there was a cessation of hostilities at Leipzig on Sunday, 17 October, 1813; Louis Napoleon received his "baptism of fire" at Saarbrück on Tuesday, 2 August, 1870; and the fighting round Sedan began on Monday, 29 August, concluding on the following Thursday. Elsewhere pruning is also required, for of four entries under 'Friday and the United States,' two are inadmissible. The battle of Bunker's Hill was fought on a Saturday, 17 June, 1775; and 17 July, 1776, was a Wednesday. Immediately preceding this is another article on Friday, here connecting it with Columbus, and probably suggested by a note in Prescott's 'Ferdinand and Isabella,' pt. i. ch. xviii. Apart from a misprint (12 March for 15 March) it is noticeable for dating the discovery of the American continent 13 June, 1494. It is generally agreed, I believe, that Columbus then laboured under a misconception, and that the real discovery took place on a Wednesday, 1 August, 1498; though, if we are to credit a well-known and much-advertised publication, the intrepid voyager first saw the mainland of America on 30 May of that year, whilst still off the coast of Spain.

Coming now to year-dates, one finds, *s.v.* 'Parliament,' the existence of the Addled variety extended by a twelvemonth, and that of the Pensioner or Cavalier curtailed by a like period. The 'Teutonic Knights' are abolished nine years too soon; the 'Argand Lamp' is invented five years after it was patented; Huxley coins 'Agnostic' in 1885, though he had already done so in 1869; and so forth. What may be called personal dates come off no better. Under 'Great,' Diego Hurtado de Mendoza is mistaken for his relative the Cardinal, who died in 1495, aged sixty-six; and other double-barrelled misses occur in the cases of President "Rough and Ready" Taylor; Bolivar, the "Washington

of Columbia"; the "Coxcomb" Prince de Ligne; and the "Wise" Frederick III. of Saxony. Sometimes celebrities have their lives prolonged, Fielding, for instance, *s.v.* 'Homer,' gaining fourteen, and Averroes, *s.v.* 'Science Persecuted,' twenty-eight years. More frequently they are deprived of a few months or years' existence. It is sufficiently well known that the "Man of Blood and Iron," here alleged to have come into the world on 1 September, was an April fool—by birth only. De Quincey loses nine years, *s.v.* 'Opium-eater'; Petrarch thirty, *s.v.* 'Sonnet'; Sir Philip Sidney two, *s.v.* 'Bayard'; Goethe twenty, *s.v.* 'Corypheus'; Tartini six, *s.v.* 'Violin'; Cellini nine, *s.v.* 'Persens'; Elie de Beaumont twenty-three, *s.v.* 'Beaumontague'; Voltaire two, *s.v.* 'Grand.' It would, however, be tedious to enumerate other instances where the dates given differ by a year or two from those usually accepted. That mysterious scapegoat the printer's devil was probably responsible for much of this; and it doubtless rejoiced his heart to insert B.C. before the dates of St. Augustine, corrupting 354 into 395 (*s.v.* 'Hammer'), and to make Owen Meredith an author before his third birthday.

There is a disposition in some quarters to look upon this work as an authority on etymology, perhaps from the assurance given in the preface to the last edition that full advantage has been taken of modern philological research. This is rather unfortunate, for, to say the least, the dictionary is capable of improvement in this particular direction. It contains a variety of derivations that were abandoned many years ago, and some which I should imagine have never found much acceptance. At times the true etymology of a word is deliberately rejected. Thus, an early form of "Samedi" was *sambati-diem*, which is remarkable if the derivation from *sabbati-dies* "cannot be correct," and shows no approximation towards *Saturni-dies*; and *nod* as a source of "Noddy" is not so ridiculous as it is made to appear. "Most improbable" as the obtention of "Church" from a Greek word meaning "house of God" may seem, it is yet favoured by philologists; though the same cannot be said of the derivation of 'Lateran,' a *latente rama* (quoted by Buckle from Matthew of Westminster as an example of the credulity of the Middle Ages), the name of the Laterani to whom the original palace belonged being destitute of batrachian affinities. As a pretty piece of etymology there may be instanced the statement, *s.v.* 'Thames,' that "Tham is a variety of the Latin *amnis*, seen in such words as North-

\* It is amusing to find this mistake, when made by another writer, included by Dr. Brewer among the 'Errors of Authors' in his 'Reader's Handbook.'

ampton, South-ampton, Tam-worth, &c."; and whilst "Dannocks" is recognized as a corruption of Tournay (or rather of Doornik, the Flemish name), the same word spelt "Dornock" is erroneously referred to a Scotch town. Under 'Gibraltar' we have an amalgamation of personalities remediable by observing that the Tarik Ibn Zeyad, from whom the fortress gets its name, landed in the neighbourhood in April, 711; whereas Tarifa records the landing of Tarif Abu Zora in the previous year on a scouting expedition; and here it may be noted that Gibbon's date for the battle of Xeres, which followed these operations, differs slightly from the one given *s.v.* 'Roderick.' Again, it is difficult to reconcile the assertion that "every available source" has been made use of with the acceptance of the onomatopoetic origin of "Taffata"; the fallacious derivation of "Varnish" from Berenice, which was based on passages in Eustathius and Salmasius; the confusion under 'Periwinkle' of the plant and the mollusc; the obtention of "Regale" from *L. regalis*, "Rote" from *rota*, "Marl" from *argill*, "Ledger-lines" from *Dutch leggen*, to lie, "Tout" from *Tooting*, "Racy" from *relishy*, "Tomboy" from *Saxon tumber*, "Chemistry" from Arabic *kamai*, to conceal, "Halter" from *hals*, the neck, "Hob" from *habban*, to hold, and so on. Some of the etymologies, indeed, verge on the miraculous: "Drum" (a party) from drawing-room, for example; "hobby-horse" from *hobby-hause*, hawk-tossing; "nag" from Danish *og*, &c.; or "fluke" from German *glück*. Others rest on insecure foundations or have become obsolete, such as those given under 'Cheese', 'Foolscap', 'Gossamer', 'Drake', 'Labyrinth', 'Hussar', 'Pamper', 'Strawberry', 'Suffrage', and several given under 'Lucus a non lucendo.' Of guess-derivations an unlucky instance occurs *s.v.* 'Curry Favour'; and another *s.v.* 'Tram,' where Outram is rightly rejected, but "Greek *dram-ein*, to run," is suggested. (It is interesting, by the way, to find the word *dram*, meaning timber from Drammen in Norway, used in English since the middle of the seventeenth century.) Many other false, faulty, or dubious etymologies might be instanced (for I have notes of a few dozen more), but the above will suffice to show that the prefatory guarantee is not substantiated by the text. Reference should, however, be made to the mistaken assumption that the letter C represents the hollow of the hand, though originating in the Semitic *gimel*, a camel, and to the untenable hypothesis, *s.v.* 'Dover,' that Chaucer's "Jakke of Dovere.....That hath been twice hoot and

twice coold" was a leathern bottle filled with heel-taps. But an article on a subject cognate with the foregoing needs more extended consideration, from the miscellaneous character of the misinformation supplied.

An abundance of "Misonomers" of various kinds is contained in the English language, yet the list of them which finds a place in this work is a curiously infelicitous selection. There was, I think, something similar in a dilapidated copy of an early edition I used to possess, which makes the continued existence of this article somewhat puzzling. On the basis of the examples given therein a lover of paradox would find little difficulty in showing that our mother tongue is chiefly composed of words meriting the appellation in question. For, dismissing "Louis de Bourbon" and "Vallombrosa," which hardly become misonomers through alleged mistakes by Sir Walter Scott and Milton, and the unintelligible entry under 'Cinerary,' we find "canopy" and "mosaic" included because they chance to resemble Canopus and Moses respectively; "fish" (a counter), "laudanum," and "cullander," because they have undergone alterations in spelling during transference to English; "celandine" because it has a mythical origin; "frontispiece" and "sovereign" because misspelt; "acid" and "elements" because of their special chemical senses. If the cogency of such reasons be allowed, then their consistent application would yield surprising numerical results. But this is not all. The catalogue of misonomers would become of vast length if we admit that "pen" must be included because it etymologically means a feather; "china," because of geographical origin; "slave," because in Slavonic it meant "illustrious" or "intelligible"; "sealing-wax," because no longer made of beeswax; "lunatic," because formerly associated with the moon; "meerschau," because its origin was misunderstood; "lunar caustic" because an alchemical term. By parity of reasoning, a very large proportion of common words would become misonomers — crystal, damask, currant, villain, book, jovial, saturnine, amber, mercury, and hundreds more. In short, words such as these, of which the original meaning is popularly forgotten, cannot properly be called wrong names. Nor can erroneous derivations such as those given under 'Antelope,' 'Custard,' 'Crawfish,' 'Foxglove,' and 'Greyhound' be held to justify their inclusion in this article. As to the wonderful account of "down," with its paradoxical corollary that "going downstairs really means going upstairs," the less said the

better; and the elaborate etymology of "wolf's-bane" seems at least partly due to the confusion of German *Wolfsbohne*, wolf's bean (a lupine), with the plant known as *Wolfsgeist* (wolf's poison), *Wolfsseisenhut*, *Wolfskraut*, &c. But here I may be mistaken.

Besides some genuine misnomers, such as "black-lead," "catgut," &c., there remain those entries which are based on the distortion of facts. "Arabic figures" records from whom the notation was learnt; just as "Turkey rhubarb" refers to Asiatic Turkey, whence it was imported; and "Burgundy pitch" to the district whence it was and still is exported, "pitch" being here used in the original sense. (On the other hand, "Saracen wheat," elsewhere mentioned, has no more to do with the Saracens than *blé de Turquie* has with Turkey.) "German silver" came from Germany, and "Prussian blue" was discovered in Berlin; and it is amusing to find one geographical blunder substituted for another under "Tonquin beans," which are obtained from Guiana, not Guinea. Of other errors in this article it must suffice to mention that common "salt," here said to be not a salt at all, is sometimes instanced in chemical textbooks as a typical salt.

The foregoing lines pretend to be neither an exhaustive list of the errors to be found in this dictionary nor the result of recondite researches. These, and a number of other misprints, misreferences, and mistakes in matters of fact of which I have some notes, are inaccuracies easily detectible on testing articles with common works of reference and well-known authorities. It is, therefore, all the more surprising that they should exist in a compilation which has been frequently reprinted and which is of considerable utility.

J. DORMER.

Redmorton, Woodside Green, S.E.

**ANONYMOUS NOVELS.**—In his entertaining 'At the Sign of the Ship,' in *Longman's* for this month, Mr. Andrew Lang asks who is the author of the novels 'Restalrig; or, the Forfeiture,' 2 vols., 1829; and 'St. Johnstoun; or, John, Earl of Gowrie,' 1823, 3 vols. It is Mrs. Eliza Logan, possibly a descendant or relative of Sir John Logan, supposedly implicated in the Gowrie conspiracy.

H. T.

**BRITAIN AS "QUEEN OF ISLES."** (See 9<sup>th</sup> S. v. 369.)—In my former contribution 1775 was the earliest date given for the application to this country of the term "Queen of Isles"; but I now find in 'The Secret His-

tory of White-hall, from the Restoration of Charles II. Down to the Abdication of the late K. James,' by D. Jones, published in 1697, a letter dated Paris, 28 February, 1677, in which it is observed:—

"The Great Monarch of France was resolved of nothing less than the Absolute Conquest of that Queen of Islands, that had so long domineered over the Sea."

To the poetical illustrations of its use already furnished, I may add a patriotic song of 1804 (given in Asperne's 'Collection of Loyal Papers') entitled 'The English Cooks; or, Britannia the Queen of the Sea!' with the refrain:—

Great Britain will never attempt at promotion,  
Contented alone to be "Queen of the Sea."

ALFRED F. ROBBINS.

"FORTUNE FAVOURS FOOLS."—This proverb has not yet been brought before the jury of 'N. & Q.' R. Lucas in his 'Enquiry after Happiness,' 1692, part i. (second edition), p. 64, refers to "our English proverb, 'Fools have the fortune.'" Ben Jonson was familiar with it, e.g., in 'Every Man out of his Humour,' I. i.:

*Sog.* Why, who am I, sir?

*Mac.* One of those that fortune favours.

*Car.* The periphrasis of a fool.

Again, the Prologue of 'The Alchemist' begins "Fortune, that favours fools." But it occurs earlier, in B. Googe's 'Eglogs,' 1563 (Arber, 1871), p. 74, "Fortune favours fooles, as old men saye"; so that it was then regarded as ancient. In Ray's 'Proverbs' (Bohn, 1855), p. 94, and in Riley's 'Dict. Lat. and Greek Quot.' (1871), a Latin form, "Fortuna favet fatuis," is given without reference.

W. C. B.

**BOOK OF LEGAL PRECEDENTS, 1725-50.**—There has lately come into my possession a MS. "Book of Precedents. Josh. Pitts, 1748." Apparently it is the private note-book of a clerk or a pupil of an attorney, Henry Laremore, of St. Clement Danes, Strand. Beyond the technical interest of the typical old legal forms of correct procedure, with its exact, inclusive, and spacious phraseology, many of the middle-class names mentioned may be of general interest. Four apothecaries are named: Samuel Barr (1739, Harrow-on-the-Hill), John Wheeler and Thomas Butler (1737, partners, Cheapside), and Thomas Smith, father of Mary Smith (St. Martin-in-the-Fields), an heiress whose marriage settlement is set out verbatim (1742, Jacob Fowler, of St. Andrew's, Holborn, was her husband). A dozen attorneys appear: Obadiah Marryat (St. Clement Danes), Jos. Waters, Marryat

Cooke, Joseph Marryat (1743), Robert Phelps, Edward Borrett (1738), Nathaniel Sheffield (1737), Edward Smith (1737), Bazil Herne (1742), John Poole (1734), William Webb (1741).

Among other names mentioned are: Jonathan Alderton (1735), Edward Jermegan (1738), Zephaniah Marryat, D.D. (1748), Samuel Potts (1743), Charles Buxton (1746), Thomas Pitt, M.P. (1737, Cornwall; sued by his coachbuilder: George Walker), Stephen Snatt (yeoman, Washington), Charles Flete-wood (1739), John Brice (1741), John Pepper Medlicot (1736), Bennet Barber (1736), Samuel Chester (1744, Wilsdon), Henry Marnham Bristow and his wife (maiden name Mary Brittridge), Henry and Sarah Harcourt (Fulham), Thomas Napleton (1733, Weybridge), John Owen, William Chamberlain and William Belch (1738, "Linnen Drapers" in partnership), William Bartlett (1729, carpenter), Dame Mary Levett (1722, Bath). The dates refer to the last mention made of the name.

There is a reference to "Boyle's Head, formerly Stationer's Alley, Strand." A good portion of Mayfair was included in the marriage settlement, which also comprises estates at St. Albans and Pattiswick. Henry Laremore was the solicitor to the Independents of Ropemaker's Alley, Little Moorfields. In Dr. Thomas Gibbons's 'Diary' (1761, Wed., 1 July) is the entry: "Attended the settlement of the Revd. Mr. Joseph Pitts at the late Mr. Halford's place," i.e., Horsleydown. Was this our scribe's father? I shall be pleased to afford further information to personal applicants. STANLEY B. ATKINSON.

10, Adelphi Terrace, W.C.

**BROMLEY COAT OF ARMS.**—Recently the College of Arms has granted a coat of arms to the borough of Bromley, and it is really a very appropriate one. It may be described as follows: Quarterly, Gules and azure, on a fesse wavy argent three ravens proper between, in the first quarter, two branches of broom slipped the third, in the second a sun in splendour, in the third an escallop shell or, and in the fourth a horse forcené, also argent; and for the crest, on a wreath of the colours, upon two bars wavy azure and argent, an escallop shell as in the arms, between two branches of broom proper. The connexion of the borough with the ancient see of Rochester is brought to mind by the escallop shell, and the broom speaks to us of the derivation of the name Bromley. The sun in splendour is typical of the association of Sundridge with the town, while, of course, the white horse is the crest of the county of

Kent, and the ravens on the fesse wavy argent keep the Ravensbourne in mind. The motto is "Dum cresco spero," which may be translated "While I grow I hope," certainly very appropriate for this thriving young borough, the future of which may be designated as full of hope. This grant of arms seems worthy of chronicling in the pages of 'N. & Q.'

W. E. HARLAND-OXLEY.

Westminster.

**'TITUS ANDRONICUS' ON THE STAGE.** (See *ante*, pp. 299, 337).—It might well be supposed that no one alive could have seen 'Titus Andronicus' on the stage, but MR. PICKFORD is quite right in saying that the play was produced by Ira Aldridge. It was played at the Theatre Royal, Dublin, in the winter season of 1855-6, when Aldridge was fulfilling a starring engagement there, and I well remember his powerful performance of Aaron, and the disgust of many members of the company at having to study and assist in this most horrible play. What version was used I cannot say, but it must have been much cut down, for Aldridge, who was equally good in tragedy and in comedy, played afterwards in a farce called 'The Mummy,' and sang the song 'Possum up a Gum Tree.' Whether Aldridge ever appeared in London I cannot say.

W. E. BROWNING.

Inner Temple.

**WILLIAM BROWNE OF TAVISTOCK.**—The revised article on Browne in the new edition of Chambers's 'Cyclopædia of English Literature' (1901) would be considerably better for still further revision. A good many fresh facts concerning the poet's life and writings have come to light since Mr. W. Carew Hazlitt issued his edition in 1868-9 in a series called the "Roxburghe Library" (not "Roxburghe Club," as the reviser states). Most of these facts, gleaned from first-hand authorities, together with three new sonnets from the Salisbury Cathedral MS., appeared in the "Muses' Library" edition (1894). Then a letter to the *Academy* for 25 August, 1894, and Mr. F. W. Moorman's admirable treatise on 'William Browne: his "Britannia's Pastorals"' (1897), &c., should not have been overlooked.

I am not aware that Browne's "Inner Temple Masque" was "produced at court in 1620," as stated by the reviser. What is his authority? But in his introduction to vol. ii. of 'A Calendar of the Inner Temple Records,' 1898, pp. xlii-xliii, the late Mr. F. A. Inderwick, K.C., gives an interesting account of the performance of this masque in the Inner



Temple hall, which, as it is entirely new, I take leave to reproduce:—

"In April, 1616, George Lowe, the chief cook, petitioned the bench for some compensation to be allowed him in respect of his chamber in the cloisters, by reason that 'a great part thereof and the chimney therein was, at Christmas was a twelvemonth, broken down by such as climbed up at the windows of the hall to see the mask which then was.' This entry has reference to the winter festivities of 1614-15, when on the 13th January a very graceful entertainment, called 'The Inner Temple Masque,' written with much poetic feeling, and free from the grossness which contaminates many productions of the age, was given in the Inner Temple hall. The musicians of the society took part in the performance, and there were several changes of scenery effected by the drawing of a curtain across the stage while the company was being entertained by a song. It was written and arranged by William Browne of Tavistock..... The revel was graced by the presence of many ladies, and the crowd was so great that not only were the hall and its approaches filled, but, as we learn, the anxious spectators climbed the outer sills of the windows to obtain a view of the show going on within. The names of the performers are not given, but they were members of the Inn, several of whom had by this time probably gained considerable experience in this kind of entertainment."

Unlike most of his craft, Browne would seem to have been in easy circumstances. According to Anthony Wood, he was received into the household of the Herberts at Wilton, and there "got wealth, and purchased an estate." Wood's informant was Aubrey, and it may be as well to cite Aubrey's exact words:—

"William Browne, who wrote the 'Pastoralls,' .....whom William, earle of Pembroke, prefer'd to be tutor to the first earle of Carnarvon (Robert Dormer), which was worth to him 5 or 6,000 *li.*, i.e., he bought 300 *li.* per annum land."—*Brief Lives*, ed. A. Clark, i. 312.

GORDON GOODWIN.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**SUPPRESSION OF DUELLING IN ENGLAND.**—Being much interested in the Anti-Duelling League recently formed in Austria and Germany, I have been requested by its representatives to obtain information on the following points, and should be exceedingly grateful to any one who would kindly answer my questions either through the medium of 'N. & Q.' or to my private address as given below.

1. Does there exist any work treating in reliable and exhaustive fashion of the sup-

pression of the duel in England, viz., containing a clear exposition of the ideas and prejudices regarding the so-called "point of honour" prevalent in English society up to the year 1850 or thereabouts, and of the means which proved so efficacious in exterminating the barbarous practice of duelling within a relatively short space of time?

2. Upon what basis was the then Anti-Duelling League in England formed? Who were its principal champions? and what part did the late Prince Consort play in this matter?

3. Any information regarding the formation of "Courts of Honour" and of the results of these proceedings would be most gratefully received.

4. In what precise fashion did the military authorities use their influence towards this end? And would it be possible to obtain authentic copies of any new military law or laws against duelling issued at this period—say between 1840 and 1850? E. GERARD.

Neuling Gasse 9, Vienna, III., 3.

**ITALIAN SCHOLAR HOAXED.**—Several years ago I read in one of the daily papers that an Italian scholar, who had made a life study of inscriptions, had been cruelly hoaxed by a friend, who sent him, for publication in his forthcoming book, a tracing of what seemed to be a genuine inscription, giving, in the usual way, the initial or first two or three letters of words followed by stops. The scholar fell into the trap, filled up the apparent gaps left by his friend, and published the whole as a real Roman inscription in his book. After the publication his friend informed him that the letters which he had sent, if pieced together, without any other letters intervening, would read in Italian, "If you publish this you are an ass." The scholar felt the hoax so keenly that he took to his bed and died soon afterwards. As the newspaper gave the name of the victimized editor and the title of the book, and we had the book in the University Library, I was able to see the inscription and the Italian phrase as indicated by the paper.

I am now anxious to recur to this book and its ill-fated inscription, but cannot remember its author or its title. Remembering to some extent its whereabouts in the library, I have some idea that it must be Giandomenico Bertoli, 'Le Antichità d' Aquileja,' Venezia, 1739, fol., as this work answers in every way to the impression left on my mind as to its size, binding, contents, and place in the library. But it would be a serious labour to examine all the inscriptions in this book

without being certain of finding the inscription in question.

I have, therefore, recourse to the invaluable 'N. & Q.' in the hope that some of its readers will be able to tell me whether the book mentioned above is the right one, and if so, on what page I can find the inscription; or, if I am wrong, the title of the real book would greatly oblige. Perhaps the Italian words would be *Se pubbliche questo, sei un asino*.

Cambridge.

J. H. HESSELS.

HYDE DE NEUVILLE, the active and fearless royalist agent of the time of the Consulate and the Empire, was a direct descendant of Edward Hyde, Earl of Clarendon. A note in his 'Mémoires et Souvenirs' says he was descended from Richard, the second son of Laurence Hyde; but, according to the 'D.N.B.,' Laurence Hyde had only one son who survived childhood—Henry, afterwards fourth and last Earl of Clarendon. Which statement is correct? Hyde added De Neuville (an estate belonging to his mother) to his name to give it a French sound. With two queens in the family, it is no wonder he was a royalist.

ROBERT B. DOUGLAS.

64, Rue des Martyrs, Paris.

LORD HIGH TREASURER'S ACCOUNTS.—Can any one enlighten me as to the meaning of the following words, which occur in the accounts of the Lord High Treasurer of Scotland?

1. *Aydye*.—"Rebatit of the wecht for aydye tre of the barrill (of gunpowder) vi stane." I think this must be a mistake of the clerk, who perhaps wrote it from dictation.

2. *Burneis*.—Taffety to "burneis" horse caparisons.

3. *Carcansonis* and *Carcransoun grey*.—This is probably a woollen stuff made at Carcassonne, in France, at one time a seat of that industry.

4. *Raye*.—Probably another stuff used for making doublets and other vestments.

5. *Burris*.—"Rislis blak to be burris to ane pair of hois."

6. *Kathit*.—"Ane lang kathit hude of the Frenche fassoun."

7. *Powpenny*.—This is an exceptionally curious word. "To the powpenny delivered to David Lindsay, Lyoun Herald, ane croune of wecht, xxs." This is in connexion with the obsequies of Madeline of France, the first wife of King James V. If *pow* = head or poll, can it have any connexion with the ancient custom of putting a coin in the mouth of a corpse? The actual value of this

"powpenny" was, it will be noticed, as much as 20s.

J. B. P.

Edinburgh.

[4. *Ray* is fully described in the 'N.E.D.' both as substantive and adjective, with quotations ranging from the fourteenth century to the nineteenth.]

OXENHAM EPITAPHS.—In Howell's 'Familiar Letters' I find the following:—

"As I passed by St. Dunstons in Fleet Street the other Saturday I stepped into a lapidary or stone-cutter's shop to treat with the master for a stone to be put up upon my father's tomb; and casting my eyes up and down, I might spy a huge marble with a large inscription upon it, which was thus to my best remembrance:—

"Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird with a white breast was seen fluttering about his bed, and so vanished.

"Here lies also Mary Oxenham, the sister of the said John, who died the next day, and the same apparition was seen in the room."

"Then another is spoke of. Then

"Here lies hard by James Oxenham, the son of the said John, who died a child in his cradle a little after, and such a bird was seen fluttering about his head a little before he expired, which vanished afterwards."

"To all these be divers witnesses, both aquires and ladies, whose names are engraven upon the stone. This stone is to be sent to a town hard by Exeter, where this happened.

"Westminster, 3 July, 1632."

Can any one say if the stone remains, and where? Perhaps MR. HEMS may know something of this.

E. MARSTON.

LADY ARABELLA DENNY.—In 1792 the Royal Irish Academy offered a gold medal, value one hundred guineas, for the best monody on the death of Lady Arabella Denny. The medal was won by John Macauley, M.R.I.A. Can any one give me information as to the present whereabouts of this medal, or of any drawing or description of it? I have before me a journal of travel, &c., written by Lady A. Denny, and edited, with a memoir of her life, by Mrs. A. Percival, which it is hoped will be shortly published. Any matter of interest suitable for incorporation in the above memoir would be thankfully received by me. (Rev.) H. L. L. DENNY.

Queen Street, Londonderry.

TITHING BARN.—Can any reader of 'N. & Q.' point me to a passage in history or historical fiction describing the scene at a tithing barn, tenants bringing their tithes in kind?

J. SPENCER CURWEN.

ARDEN AS A FEMININE NAME.—Two ancestresses of mine, in the latter half of the

seventeenth century, were named Arden and Jocosa. The latter, in its English form of Joyce, is borne by a baby girl of my acquaintance. The former I have never seen elsewhere as a feminine name. I shall be glad if any one can tell me from what it is derived, and what is its meaning.

HELGA.

**MEMORIAL TABLETS ON HOUSES.**—The requirements of modern locomotion are answerable for the disappearance of the house in Upper Baker Street, close to Clarence Gate, Regent's Park, where Mrs. Siddons lived. It has been swallowed up by the excavations made for the new Baker Street and Waterloo Railway, and with those walls the Society of Arts' memorial tablet to the famous actress has gone also.

Is there, I wonder, any other instance in the metropolis of an historic residence thus adorned having been razed to make room for a railway station? One is tempted to ask further, What has become of this memento? Is it in safe custody? and will it be replaced? If so, at what point of the structure now being erected?

Whilst upon the subject of mural tablets, it may be permissible to register a hope that in these days of demolition often ruthless in city and suburb, reverence should be shown for such esteemed records. Although the actual walls wherein the illustrious have sojourned may have disappeared, their site remains. It must always be possible to reinstate the medallions somewhere thereon, with modified inscriptions suitable to the change of circumstances. CECIL CLARKE.

Junior Athenæum Club.

**GENEVÈVE COLLECTION.**—At 8<sup>th</sup> S. xi. 493 mention is made of a paper on 'Thimbles,' by the late Mr. H. Syer Cuming, which appeared in vol. xxxv. of the *Journal* of the British Archaeological Association. In that paper he refers to some thimbles in the Genevève Collection. Although I have hunted everywhere, I am unable to locate that collection, and should be very much obliged to any reader of 'N. & Q.' for information that would enable me to trace it.

HORACE BOURNE.

Lynton, Bromley Road, Catford, S.E.

**"PROPALE."**—Was this word in common use in Scotland at the beginning of the eighteenth century? I possess a copy of 'A Sermon at the Opening of the Synod of Lothian and Tweeddale on 27 April, 1714,' printed at Edinburgh in that year, and at p. 42 the following passage occurs: "Rather with godly Shen, to throw a mantle over their

father's nakedness, than with wicked Ham to flout at it and propale it." W. S.

**"HONEST BROKER."**—Who was the "honest broker" who is frequently referred to in newspaper articles and the like? I cannot find him mentioned in the common dictionaries of quotations. QUERIST.

[Was it not Prince Bismarck? It is generally used in connexion with him.]

**'PROCÈS DES BOURBONS.'**—In a book entitled 'Les Tuileries, le Temple, le Tribunal Révolutionnaire, et la Conciergerie,' published at Paris (Lerouge, 1814), I find frequent reference to a work entitled 'Procès des Bourbons' (2 vols. in 8vo). Is the latter work easily accessible? RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

**BELL-RINGING ON 13 AUGUST, 1814.**—In the overseers' accounts of a small rural parish in Warwickshire appears the entry, under above date: "Paid for ale for the ringers by order of Mr. Edwards (Churchwarden), 1*l.* 8*s.*" If it possessed some national character, can any one tell me what was the occasion of this rejoicing? R. A. H.

**WILLIAM STANBOROUGH.**—Can your readers tell me anything of William Stanborough, of Canon's Ashby and Banbury, who died 1646–1647, and is supposed to have been buried at Canon's Ashby Church, Northants?

(Miss) UNA MOORE.

Holy Cross Vicarage, 24, Argyle Square, W.C.

**PENNY WARES WANTED.**—We shall be obliged to correspondents who will help the 'Dictionary' to early instances of the following: *penny boat*; *penny dreadful*, which we have of 1875, but in inverted commas, as if a quotation; *penny gaff*, before 1856; *penny horrible*, before 1899 (we have *halfpenny horrible* of 1890); *penny paper*, of a newspaper (the phrase is already used by Addison in a somewhat different sense); *penny reading*, of which we have an instance of 1883, but the name is remembered in the sixties, or earlier; *penny roll*, before 1848; *penny steamer*, before 1881; and *penny-in-the-slot*, which, I believe, came first into vogue with machines to "try your weight," at railway stations and the like. Our earliest instance at present is 1892, when the contrivance was well known, and Mr. Gilbert's opera 'Mountebanks' had

If you want to move the lot,  
Put a penny in the slot.

J. A. H. MURRAY.

Oxford.

**Replies.****WILLIAM III.'s CHARGERS AT THE  
BATTLE OF THE BOYNE.**

(10th S. ii. 321.)

WITH reference to Viscount Wolsley's unreliable statement on the above subject, I venture to point out that at p. 252 of my much prized copy of that delightful book 'The Beauties of the Boyne and its Tributary the Blackwater,' by W. R. Wilde (Dublin, James McGlashan, 1849), it is recorded that King William plunged into the Boyne "with Col. Woolstey," and passed with great difficulty, "*for his horse was bogged at the other side, and he was forced to alight, till a gentleman helped him to get his horse out.*" As to the colour of the horse, according to a large equestrian portrait of William at the Boyne, in the National Portrait Gallery, it was black with a white face.

With regard to Sir W. R. Wilde, he was one of the most active members of the Royal Irish Academy, and his love of the past was an enthusiasm. In everything connected with Ireland's ancient history, traditions, literature, and relics, he was inspired with impassioned fervour. He died at the age of sixty-one in 1876.

I may also be permitted to direct attention to the fact that in John D'Alton's 'History of Drogheda' (Dublin, 1844), at pp. 332-3, it is stated that Theobald Mulloy, a captain of dragoons, when William's horse "*was shot under him,*" promptly substituted his own. The royal recollection of the incident is evinced in a letter from Secretary Southwell, who wrote to George Clarke, the King's Secretary of War in Ireland:—

"I have the honour to entertain his Majesty at my house, after I had been with him one night at sea. He lies to-morrow at Badminton, and then hurries away for London. I hope you had what I enclosed you to my Lord Marlborough: I fear in that hurry I forgot to undersign it. I entreat you to put my name thereto, if it be still in your hands; and this was the last command I had from his Majesty, that I should write to you his will and pleasure that Captain Mulloy have the first troop that falls in Colonel Wolsley's regiment. I am doing forty things at once, and therefore wonder not if I say nothing, but ever am, sir, yours, &c."

Robert Southwell's letter, dated at King's Wotton, in 1690, after William's return from Holland, is preserved among the manuscripts in Trinity College, Dublin. The italics are mine.

HENRY GERALD HOPE.

The horse referred to in the family tradition mentioned in MR. DALTON's quotation from Burke's 'Commoners' is buried at Hughestown, co. Roscommon, Theobald Mul-

loy's property, now in my possession. The grave is marked by a clump of trees.

W. H. MULLOY, Col. (late R.E.).

With reference to MR. DALTON's remark that William III. is "generally depicted riding a white horse," I can corroborate his statement so far as concerns a canvas, 58 in. x 76 in., in my possession, representing the 'Siege of Namur,' by Hughtenburg, in which the king appears in the centre of a group comprising Prince Eugene and Marlborough. H.

The fine historical picture 'The Battle of the Boyne' was painted by Benjamin West, and engraved by John Hall, a celebrated engraver of that date. The inscription underneath mentions that the original painting is in the possession of the Earl Grosvenor. It is dedicated to George, Prince of Wales, and the date of the engraving is 1782. The figures of the combatants are spirited; William III. is mounted on a white charger, wearing a cuirass of polished steel, and, with sword in hand, beckoning his soldiers onward. Perhaps in the course of the eventful day he might have had two or three horses. Macaulay, in the sixteenth chapter of his 'History,' gives a graphic description of the battle.

It was announced that the Duke of Schomberg, who was killed in the battle, would be interred in Westminster Abbey, but for some reason or other (perhaps on account of the great distance) the corpse found a grave in St. Patrick's Cathedral at Dublin, and an unhonoured one too, though not unmarked. Swift, when Dean of St. Patrick's, after remonstrating, but uselessly, with the descendants of the duke, at length erected a simple monument at his own expense in 1731 in the cathedral, with a caustic inscription upon it, which thus concludes: "plus potuit fama virtutis apud alienos quam sanguinis proximitas apud suos, A.D. 1731."

This I have seen with my own eyes, and also the skull of the brave veteran, which is preserved in the vestry of St. Patrick's Cathedral, but why taken from its sepulchre I cannot say. The Countess of Holderness, to whom Swift addressed the unavailing letter, was Frederica, married first to Robert Davey, Earl of Holderness, and secondly to Benjamin Mildmay, Earl FitzWalter, and granddaughter of Frederick, Duke of Schomberg. She died in 1751. JOHN PICKFORD, M.A.

PURCELL'S MUSIC FOR 'THE TEMPEST' (10th S. ii. 164, 270, 329).—It is quite evident that Reggio set only one 'Tempest' song,

"Arise, ye subterranean winds." I have his printed songs, and also a volume of songs in his autograph. The story of his life is interesting, but too long to detail in 'N. & Q.'; suffice it to say he left Oxford and settled in London, where he was patronized by Charles II. He died on 23 July, 1685, and was buried in St. Giles's-in-the-Fields, London.

The music of 'Psyche' and 'The Tempest' were published together in one volume, with the following title: "The English Opera, or the Vocal Musick in Psyche, with the instrumental therein intermix'd. To which is adjoyned the instrumental Musick in the Tempest. By Matthew Lock, Composer in Ordinary to His Majesty, and Organist to the Queen. Licensed 1675. Roger L'Estrange."

The reference in the preface to Draghi speaks of both 'Psyche' and 'The Tempest'. The music of 'Psyche' fills sixty-one pages of the volume, whilst 'The Tempest' occupies only fourteen, and is entirely instrumental. It commences on p. 62 with the heading, "The instrumental musick used in the Tempest." I may add that I possess two copies of the book. WILLIAM H. CUMMINGS.

GERMAN VOLKSLIED (10th S. ii. 327, 351).—Who was *Edouard* von Feuchtersleben? The person mentioned by me as author of "Es ist bestimmt," in my reply which was crowded out, was *Ernst*, Freiherr von Feuchtersleben, a physician and Under-Secretary of State, born at Vienna 1806, died there 1849. JOHN B. WAINWRIGHT.

[MR. JOHN HEBB also refers to *Ernst* von Feuchtersleben as the author.]

THOMAS BEACH, THE PORTRAIT PAINTER (10th S. ii. 285, 332).—I have a portrait, by Beach, of Signor Tenducci, the Italian singer and composer: canvas 30 in. x 24 in.; half-figure to left, holding a music book in his left hand; red coat, powdered wig. It was painted in 1782, and has been engraved in mezzotint by W. Dickinson. H.

THE MUSSUK (10th S. ii. 263, 329).—Is not COL. PRIDEAUX unduly hard on the English? He accounts for the Persian *maskh* and *bihishti* appearing in our language as *mussuk* and *bheesty* by saying that we seem to have a difficulty in pronouncing *sh* before a consonant. For the defence I feel bound to point out, firstly, that a similar change occurs between vowels, as in the Anglo-Indian *mussulchee* (scullion) from Persian *mashdchi*; secondly, that in most of the Indian dialects (not only Hindustani, but Bengali, Sindhi, &c.) the *sh* of Persian and Arabic loan-words is colloquially sounded *s*, so that it seems fairest to look upon English *mussuk*, *bheesty*,

and *mussulchee* as faithful copies of the vulgar Hindustani *masak*, *bhisti*, and *masdchi*. The same change takes place initially, e.g., *shaitan* (Satan), *shakar* (sugar), and *sheikh* (elder) become Hindustani *saitan*, *sakar*, and *seikh*.

JAMES PLATT, Jun.

'RELIQUIÆ WOTTONIANÆ' (10th S. ii. 326).—The words "meiner gavislich ingedank sein" are obviously intended for *meiner gewislich in Gedank seyn*—i.e., that he would "certainly bear me in mind."

R. E. FRANCILLON.

The words *meiner ganzlich eingedenk sein* in modern German, meaning "to be entirely mindful of me," seem to explain the expression in Wotton's letter of 21 April, 1591. *Gavislich* must be a misprint; and *ingedank* would be the Middle High German for *eingedenk*. See the dictionary of C. F. Grieb arranged by Dr. A. Schröer.

E. S. DODGSON.

HEACHAM PARISH OFFICERS (10th S. ii. 247, 335).—MR. J. T. PAGE's statements regarding parish constables are correct, and will be of service to some of those who read his reply, for a baseless opinion is held by many that the office of parish constable has been rendered useless by the creation of the county police force. In Lincolnshire it is sometimes the duty of the parish constable to collect the rate levied by the Court of Sewers for keeping in order certain drains. If his office were abolished, it is probable that in some cases an Act of Parliament would have to be obtained before this money could be legally gathered. A COMMISSIONER OF SEWERS.

Y (10th S. ii. 186, 316).—It would take up a very great deal of space to give the history of the use of *y* in English. I merely here briefly indicate some of the results.

In Anglo-Saxon the sounds of *i* and *y* were originally distinct; the latter represented the sound of the modern G. *ii*, which was also the sound into which the old Greek *u* (originally the *u* in *full*) had already passed at so early a date that the symbol *y* was introduced into the Latin alphabet in order to represent it. The oldest Latin had neither the symbol nor the sound. Hence the French name *ygrec* is appropriate.

In MSS. of Alfred's time the symbols *i* and *y* are usually correctly used to discriminate between the two sounds, according to the etymology. See Sweet's edition of Alfred's translation of Gregory's 'Pastoral Care.'

In later Anglo-Saxon the sounds were sometimes confused, and the symbols were accordingly wrongly used. Thus I open my

edition of Alfric's 'Lives of the Saints,' and find on p. 12 *synd* for *sind* (they are) and *gifende* for *gifende* (giving). Familiarity with MSS. will convince a reader that there was a special tendency to write *y* for *i* before or after the letters *u*, *m*, and *n*; obviously for the sake of the greater distinctness.

The original difference of sound between *y* and *i* survived after the Conquest in some dialects; but in many they were completely confused under the common sound of *i*. The tendency then was to utilize the two forms as far as possible for making convenient distinctions. Thus the scribe of the Ellesmere MS. of Chaucer's 'Canterbury Tales' has *bigynne* for *beginne* (for distinctness); and so also *ey* for *ei*, as *veyne* (vein); *oy* for *oi*, as in *poynt* (point). It is also used finally, as in *specially*, *wey* (way), *array*, a practice which is still usual. But he makes a further use of *y*, in order to indicate that the vowel is long; hence we have *ryde*, *wyde*, *syde*, *wyped*, just as in old Dutch books we have *ryden* (to ride), which modern Dutch has replaced by *rijden*.

But the triumph of *y* is to be found in Caxton. In the Prologue to his 'History of Troy' we find not only *euery*, *wyse*, *yddenes*, and the like, but also *y* for *i* quite needlessly, as in *counceyll*, *nourysshur*, *whyche* alternating with *whiche*, and *hyt* with *hit*, *therwyth*, &c. And generally there is a great run upon *y* in early prints. Such spellings as *tyger*, *myld*, in Spenser, frequently indicate that the vowel is long. Hence arose *tyro* for *tiro*, the objection to which is that we now pretend that we spell words according to their etymology. Yet when we shorten *attire* to *tire*, many of us write *tyre*!

WALTER W. SKEAT.

DUCHESS SARAH (10<sup>th</sup> S. ii. 149, 211, 257).—I am obliged to COL. PRIDEAUX for amplifying the information I gave of Frances Jennings, sister to Duchess Sarah. I could have furnished such particulars of her first marriage as are set forth in Burke's 'Peerage' (ed. 1897, p. 2) and in Mrs. Thomson's 'Memoirs of Sarah, Duchess of Marlborough' (i. 196); but I do not regret having omitted to do so, as COL. PRIDEAUX has supplied many dates which are not obtainable therefrom.

With reference to the issue of Frances by her first marriage, it may perhaps be of interest to record that the first Viscount Rosse, who died 1702, had by Elizabeth Hamilton, his third wife, two sons and three daughters, the elder son becoming second Viscount on the death of his father (Burke, 1897, p. 1249);

and that Henry, eighth Viscount Dillon, had by Frances Hamilton one son, who succeeded him (Burke, 1897, p. 449).

The second marriage of Frances, Viscountess Dillon, with Patrick Bellew (who was the eldest son and heir of Sir John Bellew, second baronet) is duly recorded by Burke (1897, p. 449); but he makes no mention of such marriage at p. 134 of the same edition, where it is simply stated that Patrick Bellew died *s.p. v.p.*, 12 June, 1720.

Sir George Hamilton, the first husband of Frances Jennings, died in 1667 (Burke, 1897, p. 2).

COL. PRIDEAUX omitted to mention in his first communication that Duchess Sarah's sister Barbara Griffith had an only child, Barbara, who died 23 July, 1678 ('Althorp Memoirs,' by Mr. G. Steinman Steinman, p. 50).

It is curious that Burke, in recording Frances Jennings's second marriage, makes no reference to her first marriage, simply describing her as Frances, eldest daughter and co-heir of Richard Jennings, Esq., &c. (ed. 1897, p. 1413).

With reference to the late Mr. G. Steinman Steinman, he doubtless was a "distinguished genealogist," but it is strange that with his "love of accuracy" he should have omitted any mention of Sarah's brother Richard Jennings. I think that the following (see 'Duchess Sarah,' by Mrs. Colville, p. 362, Appendix I.) may be accepted as conclusive evidence that Sarah had not only one, but two brothers, of the name of Richard:—

"A copy of St. Alban's Abbey Register, showing date of Sarah's birth.

Richard Jennings — Frances.

Richard Jennings.	Richard Jennings.	Susana Jennings.	Rafe Jennings.	Sarah Jennings.
bap.	bap.	born	born	born
July 5,	Oct. 12,	July 11,	Oct. 16,	June 5,
1653,	1654.	1656,	1657,	1660,
buried		bap.	bap.	
Aug. 6,		July 19,	Oct. 20,	June 17,
1655 (?).		1656.	1657.	1660."

This copy of the register disproves, too, Mr. Steinman's statement, also made by Mrs. Thomson in the work above alluded to (i. 9), that Sarah was born on 29 May, 1660.

COL. PRIDEAUX's statement that Frances, Duchess of Tyrconnel, was in her eighty-third year at the time of her decease, and not ninety-two as given by Burke (ed. 1897, p. 1413), is confirmed, supposing she was born, as is most probable, in 1648, by the account of her death given in the 'Dict. Nat. Biog.,' lv. 336, which states that "she fell out of bed on a cold night in the early spring of 1730-31, and died

of exposure, being too weak to rise or call." I have no record of the date of her birth, and both Burke's 'Peerage,' 1897, and Burke's 'Landed Gentry,' ed. 1846, p. 648, are silent on the point.

I would venture to point out that the reference to Manning and Bray's 'History of Surrey' given by Mr. Steinman in the 'Althorp Memoirs,' as mentioned by COL. PRIDEAUX, relates to a period of the history of the Jennings or Jenyns family not touched on by the inquiry of MR. W. J. KAYE. I regret that I have had no opportunity of inspecting the pedigree at the College of Arms referred to by Mr. Steinman, from which doubtless COL. PRIDEAUX obtained the date of Frances Jennings's birth.

As an example of how genealogists differ, I would draw attention to the statement of Mr. Steinman ('Althorp Memoirs,' p. 58) that Sarah's aunt who married Francis Hill, and was mother of Abigail, Lady Masham, was Elizabeth Jennings; whilst Mrs. Colville ('Duchess Sarah,' p. 360) refers to Mrs. Hill as another sister, not Elizabeth, of Sarah's father Richard Jennings.

Again, Burke (1897, p. 977) makes no mention of the birth of Sarah's youngest son Charles, born 19 August, 1690, at St. Albans, which is recorded by Mrs. Colville ('Duchess Sarah,' p. 88).

When genealogists disagree it is very difficult to ascertain which statement is most correct. For myself, as Mrs. Colville is a descendant of Sarah's, and so more likely than other writers to have been in a position to obtain accurate details of the family of her ancestress, I am disposed to place greater reliance upon her statements than upon the records of other authorities.

FRANCIS H. RELTON.

9, Broughton Road, Thornton Heath.

QUOTATIONS, ENGLISH AND SPANISH (10<sup>th</sup> S. ii. 308).—The Spanish couplet inquired about is folk-poetry, and cannot be assigned to any particular author. It is from the collection of F. Rodriguez Marin, 'Cantos Populares Españoles,' Seville, 1882. There is a translation of it by Mr. J. W. Crombie, printed in his charming little book 'Poets and People of Foreign Lands,' 1890, which is better, I think, than that quoted by MR. MITCHNER:

Deep in my soul two kisses rest,  
Forgot they ne'er shall be:  
The last my mother's lips impressed,  
The first I stole from thee!

JAMES PLATT, Jun.

Is there not a slip in the first line of the Spanish verse? "Dod" should be *Dos*.

The translation of the third and fourth lines is a little faulty, I think, and should read

The last which I had from my mother,  
And the first which I had from thee.

The two kisses could not be *within* his soul if he gave them: he received them.

E. A. FRY.

EXCAVATIONS AT RICHBOROUGH (10<sup>th</sup> S. ii. 289).—Canon Routledge, one of the trustees of the Richborough excavations, would perhaps be able to afford the desired information. MR. CANN HUGHES is probably aware that there is much information with regard to the Richborough excavations (notably a paper by Mr. George Dowker, F.G.S., on 'Excavations at Richborough in 1887') in *Archæologia Cantiana*. See vols. vii., viii., x., xviii., &c.

J. HOLDEN MACMICHAEL.

There is a short description and history of Richborough, compiled by W. D., chiefly from the works of the late C. Roach Smith, F.S.A., and G. Dowker, F.G.S., and from papers published in the *Archæologia Cantiana*. It contains a diagram, &c., and is printed at *Keble's Gazette* office, Margate, at the price of threepence.

H. W. UNDERDOWN.

[The REV. A. HUSSEY also refers to the late Mr. Dowker's articles.]

PARISH CLERK (10<sup>th</sup> S. ii. 128, 215).—The old clerk of Clapham, Bedford, Mr. Thomas Maddams, always used to read his own version of Ps. xxxix. 12, "Like as it were a moth fretting in a garment." Apparently his idea was of a moth annoyed at being in a garment, from which he could not escape.

Oxo.

A guild of parish clerks was founded so far back as 17 Henry III. (1233), under the title of the Fraternity of St. Nicholas, and known as such until 1611, when it was re-incorporated or more fully chartered. Some further details may be seen by referring to 1<sup>st</sup> S. viii. 341, 452; 2<sup>nd</sup> S. i. 295; and also in a work entitled 'The Endowed Charities of London,' 1829, royal 8vo, pp. 289-90.

The following, culled from the *Liverpool Daily Post* of 20 October, may be worth recording:—

"A parish clerk (who prided himself upon being well read) occupied his seat below the old 'three-decker' pulpit, and whenever a quotation or an extract from the classics was introduced into the sermon he, in an undertone, muttered its source—much to the annoyance of the preacher and amusement of the congregation. Despite all protests in private, the thing continued, until one day, the vicar's patience being exhausted, he leaned

over the pulpit side and impulsively exclaimed, 'Drat you; shut up!' Immediately, in the clerk's usual sententious tone, came the reply, 'His own.'

WM. JAGGARD.

"A SHOULDER OF MUTTON BROUGHT HOME FROM FRANCE" (10th S. ii. 48, 158, 236, 292).—I remember the corkcutter's shop in Eastcheap and the model referred to by GNOMON, but at a more recent period—it must have been in the late fifties—and I am able to supply a copy of the song, which is to be found in the *Vocal Magazine* for April, 1815. It is entitled 'A Man ran away with the Monument,' and is described as "Sung by Mr. Grimaldi with great applause, in London, or Harlequin and Time; at Sadler's Wells Theatre":—

A story I've heard in my youth,  
You'll judge if it's serious or funny meant;  
I don't mean to vouch for its truth—  
Once a man ran away with the Monument;  
Away like a colt scamper'd he,  
The watchmen they saw him and follow'd it!  
So, lest he detected should be,  
He made but one gulp and he swallowed it!  
Ri! tol!

The watchmen, while searching him at—  
One's credence it almost would shock it, sir!  
They found Aldgate Pump in his hat,  
Gog and Magog were in his coat pocket, sir.  
For this thief never, sure, was a match;  
In his fob he had put without scruple—a  
The clock of St. Paul's for a watch,  
To which for a seal hung the cupola!  
Ri! tol!

They took him before the Lord Mayor,  
Who ask'd him what he'd got to say to it;  
But facts were so glaring and fair,  
He hadn't the face to say nay to it;  
So resolv'd to gain freedom no doubt,  
'Scape Justice and all those she call'd her men,  
He just spit the Monument out,  
Which knock'd down the mayor and the aldermen!  
Ri! tol!

WM. DOUGLAS.

125, Helix Road, Brixton Hill.

With reference to the model of the man running away with the Monument, mentioned by GNOMON as having been on view about 1830-40 in a shop in Eastcheap, I have in my nursery an old coloured print published in 1778 by N. C. Goodnight, engraver, No. 14, Great Warner Street, Coldbath Fields, London. It is marked No. 45, and is one of a series, of which I have others. It represents the musical cat and dancing cow, and six other subjects. The centre one occupies the whole length of the print, and shows a red, eight-arched bridge with "London Bridge" above it, towards which a man, with a look of pain—face turned towards pursuers—is running, carrying on his right shoulder a representation of the Monument, over which

"The man running away with the Monument." Closely following is a watchman with scroll from mouth, in which "I am out of breath, I can run no more." He is followed by a second watchman, saying, "Let him run ever so fast I'll be up with him." A third man is evidently some one of importance. He remarks, "There he goes! Run hard, man!" The last figure is a watchman, holding a lantern like his fellows. His expression appears to be the key to the riddle, and to refer to some person, or act, evidently well known, "Why the Monument is but a feather to him." I think from this plate the idea of the Eastcheap model was taken.

What is the origin of the man running away with the Monument?

HERBERT SOUTHAM.

GRIEVANCE OFFICE: JOHN LE KEUX (10th S. ii. 207).—In the 'Calendar of Treasury Papers,' under date October, 1715, there is mention of a report of the Commissioners of Customs to the Lords of the Treasury concerning the running of French silks which have not paid duty. The practice is to be stopped in the interest of English weavers, and the proposal is to nominate certain members of the Weavers' Company for the purpose of seizing such goods. A certain Mr. Le Keux, of the said company, is consulted as to the best method of preventing this running of foreign silks. However, his report is not agreed to by the Commissioners, inasmuch as the giving of extraordinary commissions to persons, not officers of Customs, for such seizure may be detrimental to the revenue and injurious to trade.

In the *Gentleman's Magazine* for 1733, in the list of bankrupts, appears the name of John Lekeux, "of London, merchant."

In my search I have met with very few notices of this name. The following may be worth recording in 'N. & Q.':—

*Gentleman's Magazine*.—1743. Deaths. June 26th. Peter Lekeux, of Spittlefields, Esq.

Ditto, 1788. Marriages. Oct. 23th. Keane Fitzgerald, Esq., of the Inner Temple, to Miss Le Keux, of Sydenham.

'Musgrave's Obituary.'—Mary Lekeux, relict of Peter Lekeux, Spital-fields. May, 1788. (*European Mag.* 384.)

Ditto, Peter Lekeux, Justice of Peace for the Tower Hamlets. 2 April, 1723. ('Pol. State of Grt. Brit.,' xxv. 464. 'Hist. Register, Chron.,' 16.)

In the 'D.N.B.' lives of the engravers John Le Keux (1783-1846) and his brother Henry Le Keux (1787-1863) are given. They are said to be the sons of Peter Le Keux by Anne Dyer his wife. This man was a pewter manufacturer, and is called "the representative of a large and flourishing Huguenot



family." John Le Keux had a son, born c. 1812, named John Henry, who was also an engraver. In the 'Dictionary of Biography and Mythology,' by J. Thomas, the pronunciation of the name is given thus—*leh-kooks*.

CHR. WATSON.

[MR. HARRY HEMS also refers to the engravers Le Keux.]

CURIOUS CHRISTIAN NAMES (10<sup>th</sup> S. i. 26, 170, 214, 235).—MR. PLATT may like to know, with reference to his statement at the last reference that Fagundes is not a Christian name, but a patronymic, that I have found in the register of Cornell University these two names—Euclides Fagundes and Fagundes Fagundes. In the latter case it is evidently used both as a patronymic and as a Christian name in the same manner as the English James James and Thomas Thomas.

CHARLES BUNDY WILSON.

The State University of Iowa, Iowa City.

In a church in Worcestershire is a tablet erected by Apollonia; and in the churchyard adjoining a stone to the memory of a Melita. In St. Mary's Church, Shrewsbury, on a tablet of the seventeenth century, Josima is mentioned. In my own village there lived a Marinda, whom I believe to have been a transmogrified Miranda.

HELGA.

These are from the register of St. Leonard's, Bridgnorth. Males: Abdon, 1748; Mungo, 1750; Prince Charles, 1749; Nebuchadnezzar, 1747; Doctor, 1753; Hughkin, 1759; Dodo, 1789; Neptune, 1789. Females: Mullina, 1745; Athania, 1746; Antilles, 1749; Bethia, 1749; Betteridge, 1749; Tryphena, 1759; Archisadella, 1765; Amphilis, 1714; Myma, 1773; Sidonia, 1776; Sina, 1734; Enah, 1777; Hallelujah, 1786.

From the register of Shifnal, Salop, are Epinetus, 1742, and Marsilla, 1745.

G. S. PARRY, Lieut.-Col.

I may add two unusual names in our family, namely, Unity, as a female name, which has more than once occurred, and Justly (originally, I believe, Deal Justly), still existent in it.

In 1854 twins born on board Mr. R. Green's ship Nile (Capt. E. P. Nisbet) were christened Nisbet Nile and Jessie Nilena Thompson.

T. AWDREY.

Church House, Salisbury.

[We cannot devote more space at present to this subject.]

STORMING OF FORT MORO (10<sup>th</sup> S. i. 448, 514; ii. 93, 175, 256, 313).—Looking into an Army List of 1791, I find at p. 316 an Ensign James Wiggins among officers of the 90th

Regiment on the English half-pay list. This regiment took part in the storming of Fort Moro, and was disbanded in 1763. I find also, at p. 377, among officers of the 73rd Foot on the Irish half-pay list, Lieut. Charles Higgins; and at p. 390 Lieut. Hugh Higgins, of the Marine Forces, on half-pay. The 73rd Regiment was disbanded in 1763. W. S.

ISABELLINE AS A COLOUR (10<sup>th</sup> S. i. 487; ii. 75, 253).—There are five mistakes in the last article on this subject:—

1. The Port. word is not *zibellino*, but *zebelina*.

2. The Span. word is not *zibellino*, but *cebellina*.

3. The letter *i* cannot be prefixed to a mere *z*; and it is not a F. prefix, but an Italian one.

4. The prefix *i* or *e* in Italian, or *e* (not *i*) in French, is only used before a *double* consonant, of which the former is *s*; chiefly before *sc*, *sp*, *st*, *str*. The use of the prefix is euphonic, because these sounds are difficult. There is no difficulty about initial *s* or *z* immediately followed by a vowel.

5. The chronology is wrong, as shown in the 'New English Dictionary,' which has been neglected yet once more, as usual. For "Isabella-colour" occurs in July, 1600, *before* the siege of Ostend, whereas the earliest quotation for *Isabelline* is dated 1859! The Latin *Isabellinus* goes back to 1835.

WALTER W. SKEAT.

Since sending my last letter, I have come across *zebelah* as a variant of Isabella colour in a catalogue of the dresses belonging to the wife of Endymion Porter, the well-known courtier of Charles I., dating from about 1626, and printed in 'Home Life under the Stuarts': "a gown of *zebela* colour." I see 'N.E.D.' pronounces the story of the Archduchess Isabella to be chronologically impossible, as "a gown of Isabella colour" is mentioned in an inventory of Queen Elizabeth's wardrobe dating from July, 1600, and the siege of Ostend lasted 1601-4. This story is also denied in Littré's French dictionary, where the first quotation given for "Isabelle" (worn at a tournament at Turin) is dated 1619. In view of the fact that orange was the colour of our own Parliamentarians during the Civil War, it is interesting to note that Littré mentions that Isabella-coloured scarves were worn by the partisans of Condé during the Fronde in 1651, as his liveries were of that colour: "Isabelle, c'est ce qu'aujourd'hui nous appelons Ventre de biche" (Retz, 'Mém.', livre iv. p. 14). Have these facts any con-

nexion with our own "blue and buff"? *Isabelfarbe* in German is "yellow-dun." In Dutch *Isabel* applied to horses is the synonym for bay. The word is also used in this latter form in Spanish, Italian, and Portuguese. In Spanish it is explained in Lopez and Hensley's 'Spanish-English Dictionary' as "color pajizo claro," a bright straw-colour; in Ferrari and Caccia's 'Italian-French Dictionary' as "color sauro," a mixture of grey and tan; in Fonseca's 'French-Portuguese Dictionary' as "amarillo alvacento," a whitish yellow. The Italian *zibellino* is equivalent to the French *zibelline*, Spanish *cebellina*, and Portuguese *zebelina*, which again brings us near to the form *zebelah* in Endymion Porter, who, of course, knew Spanish, if not Portuguese, well, as he was in attendance on Charles I. on his expedition to Madrid in 1623.

It would, however, be very interesting to know if *Isabella* colour occurs in any Italian portraits of the fifteenth and sixteenth centuries in connexion with any of the great Italian ladies named *Isabella* of those days. *Isabella d'Este* and *Isabella Gonzaga* occur to one's mind as ladies who were famous not only for their taste in dress, but who were in power in the great silk-weaving districts of Milan and Mantua, whence our own words "millinery," "Mantua," are derived.

It is curious, too, that, as Littré points out, *Isabel* is the same word not only as *Elizabeth*, but as *Jezabel*, the wife of Ahab, who, after her death, was devoured by dogs, save for her skull, "and the feet and the palms of her hands" (2 Kings ix. 35). *Isabella* is not very unlike the colour of half-dried bones.

Had, indeed, the quotation from Queen Elizabeth's wardrobe accounts been dated some fifteen years earlier, one might have thought the colour took its name from some charnel-house fancy of Henri III. and his Mignons. His sister Elizabeth, who died under circumstances much suspected at the French Court, was wife of Philip II. and mother of the Archduchess *Isabella*. Elizabeth is, of course, in Spanish *Ysabel*.

H. 2.

'THE OXFORD SAUSAGE' (10th S. ii. 227).—Wooll's 'Biographical Memoirs' of Dr. Joseph Warton, published in 1806, contain a letter from the doctor to his brother Tom, dated "Brighton, July 5th, 1769" (*sic*), in which the following passage occurs (p. 348):—

"This morning we have been reading, at one of the booksellers' shops, 'The Oxford Sausage'—I suspect you had some hand in that roguery; some

of the prints I like much—I see there are all your smaller things—and truly I see my verses to you as an Antiquary, and Frampton's version of the Epitaph: how should they come by these—I shall keep your secret, but is it not so? I hope to hear from you as soon as I get to Winton."

I have not a copy of the 'Sausage' at hand, but gather from a foot-note to p. 159 of the 'Memoirs' that, in speaking of "my verses to you as Antiquary," the doctor was alluding to the 'Epistle from Thomas Hearne, Antiquary, to the Author of the Companion to the Oxford Guide,' which begins,—

Friend of the moss-grown spire and crumbling arch.  
Who was the Frampton to whom the doctor refers? Was he Matthew Frampton, D.C.L., a Wykehamist, who became vicar of Bremhill, Wilts, in 1768, and died there in 1781 (Hoare's 'Wiltshire,' *sub* 'Chalk,' p. 35)?

As the 'Sausage' was published in 1764 ('Brit. Mus. Catalogue'), and is mentioned in a list of new books in the *Gentleman's Magazine* for June, 1764, p. 304, it looks as if Wooll misread the date of the letter, its true date being 5 July, 1764. Joseph Warton probably wrote the letter when he was about to return to Winchester College at the end of the summer holidays.

H. C.

Cooke's edition (printed 1800) of 'The Poetical Works of Thomas Warton, with the Life of the Author,' mentions that Warton published the 'Oxford Sausage' (in 12mo) in 1764, and that "in this collection the 'Newman's Verses' and several other pieces of pleasantry" were contributed by Warton.

The 'Progress of Discontent' was written in 1746. Warton's death took place Friday, 21 May, 1790.

H. L. WAINWRIGHT.

In 2nd S. ii. 332 it is stated that the original edition was published without a date. A copy of the title-page to the edition issued in 1764 will be found at 2nd S. iii. 199.

EVERARD HOME COLEMAN.

71, Brecknock Road.

PIN WITCHERY (10th S. ii. 205, 271).—The paragraph sent herewith is extracted from the *Lindsey and Lincolnshire Star* of 1 October. It deserves a place in 'N. & Q.' as a very recent instance of the well-known effigy superstition, in which, as is usual, pins figure as symbolic means of torture. These magical effigies were usually moulded in wax or clay. I do not call to mind another case of straw being the material employed:—

"Superstition dies hard in Belfast. A case which had delighted the author of 'The Ingoldby Legends' has just occurred in the town of Cootehill, co. Cavan. On Sunday evening last information was brought to the police of a sudden death having occurred in Church Street. Hastening to

investigate matters, they entered the abode of the supposed deceased. Here they found a room laid out as if for a wake. A recumbent figure occupied a bed, at the head and foot of which candles were burning, while an old woman, named Rebecca Bodley, the occupier of the house, was reading a portion of Scripture. The apparent solemnity of the scene, however, was discounted by the discovery that the reader was going through the 109th Psalm backwards, while the supposed corpse, on close inspection, turned out to be an uncouth figure of straw, into which pins had been stuck. The constable questioned the woman as to the reason of this extraordinary conduct, and the reply was of an astounding nature. The old woman had recently lost a sum of money amounting to not more than 3s. 6d., and was engaged in the execution of an elaborate plan of vengeance against a person or persons who, she averred, had robbed her of the few coins. She was, in fact, 'waking' the straw figure, which she intended to bury on Tuesday. Rebecca imagined that as the straws rotted away, so would the bodies of the alleged thieves decay from a mysterious wasting malady. The extraordinary story spread through the town, and a crowd of about two hundred persons collected with the express object of burning the straw image in the street. The police, however, intervened and dispersed the mob. The would-be 'witch' continued the performances of the wakes on Monday night, but was interrupted by the indignant townspeople, who proceeded to break the windows, extinguish the candles, and generally to wreck everything in the house. The police came on the scene to quell the disturbance, which was assuming serious proportions, but the modern 'witch' still retained possession of her dummy figure. She duly interred it on Tuesday, probably with all regard to the magical rites prescribed by tradition in such cases."

EDWARD PEACOCK.

Wickentree House, Kirton-in-Lindsey.

**NORTHBURGH FAMILY** (10<sup>th</sup> S. ii. 244).—The reference to William de Northburgh in the Patent Roll of 3 Edward I., which MR. UNDERDOWN is unable to trace, will be found in the Appendix to the Forty-Fourth Report of the Deputy Keeper of the Public Records, p. 185. Many students of history are not aware that the Calendars of the Patent Rolls, prepared under the superintendence of the Deputy Keeper of the Public Records, do not contain the entries of ordinary commissions of gaol delivery, and appointments of justices to try assizes of *novel disseisin*, *mort d'ancestor*, *darrein presentment*, and the like, as notified in the Introduction to the 'Calendar of the Patent Rolls, Edward III., 1327-1330,' p. viii. This omission is disappointing to many users of these excellent calendars. W. FARRER.

In 1314 the Bishop of Durham (Kellawe) granted the church of Ford in Northumberland *in commendam* for six months to Roger de Northburgh, clerk, rector of "Bannes" in Carlisle diocese. Quoted by me in the *Proceedings* of the Society of Antiquaries of New-

castle, 3rd Series, i. p. 196, from Kellawe's 'Register,' i. 646. See also pp. 278, 563, 564, and vol. ii. pp. 705 and 1067. R. B.—R.

**SAMUEL BRADFORD EDWARDS** (10<sup>th</sup> S. ii. 309).—In 'Alumni Oxonienses,' ed. Joseph Foster, 1888, this entry appears:—

"Edwards, Samuel Bedford, s. William of Newnham, co. Gloucester, arm. Magdalen Coll. Matric. 2 Feb. 1818, aged 19."

It is possible that "Bedford" may be an error for Bradford. There is some probability that this Oxford student and the Westminster boy are the same person. He would have been twelve or thirteen years of age in 1812 on his admission to the school.

CHR. WATSON.

I cannot identify the above, but if G. F. R. B. cares to write to me I can send him one or two notes from my Bradford collection which may or may not be useful as clues.

J. G. BRADFORD.

1, Bradford Villas, Queen's Road, Buckhurst Hill.

**MARKHAM'S SPELLING-BOOK** (10<sup>th</sup> S. ii. 327).—The Editor of 'N. & Q.' in reply to a query which appeared in 4<sup>th</sup> S. ii. 468, stated that the Archbishop of York (b. 1724, d. 1807) had but little claim to the title of author; indeed, his *only* publications were some single sermons preached on special occasions, some 'Discourses on the Sacrament of the Lord's Supper,' 1787, and a 'Concio ad Clerum,' delivered 25 January, 1769.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**LUDOVICO** (10<sup>th</sup> S. ii. 288).—In the National Gallery there is a picture (No. 692) attributed to Lodovico (spelt with three o's) da Parma, who is described in the Catalogue as "a scholar of Francia; was a painter of repute at Parma early in the sixteenth century." The picture in question is described in the Catalogue as "Head of a White Monk, with a Nimbus and Crozier, inscribed s. vgo....., on wood 16 in. h. by 12½ in. w., and a note is added to the effect that "St. Hugh was Bishop of Grenoble in the twelfth century." It has, however, been suggested by the Rev. Herbert Thurston, S.J., in his 'Life of St. Hugh of Lincoln' (1898, p. 624, where he gives his reasons for arriving at the conclusion), that this picture is intended to represent St. Hugh, the twelfth-century Carthusian Bishop of Lincoln, and not St. Hugh, Bishop of Grenoble. H. W. UNDERDOWN.

**THOMAS RAYNOLDS** (10<sup>th</sup> S. ii. 88).—Raynold was a "phisition" who in 1545 published 'Byrth Mankind,' a mothers' book which ran to several editions. MEDICULUS.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*Memoirs of the Verney Family during the Seventeenth Century.* Compiled from the Papers, and illustrated by the Portraits, at Claydon House. By Frances Parthenope Verney and Margaret M. Verney. 2 vols. (Longmans & Co.)

In two handsome and well-illustrated volumes we have here the contents of the four volumes of the history of the Verneys published by two successive Lady Verneys between 1892 and 1899. Full tribute to the value of these records has been paid, and the completed work is recognized as one of the most edifying, interesting, and delightful contributions ever made to our knowledge of the political and social life of the seventeenth century. Our own estimate of the work may be read by those who will turn to the reviews of the original edition which appeared 8th S. i. 465; vii. 169; and 9th S. iii. 78. A family more representative than the Verneys of England at its best, and occasionally at its worst, is not easily to be found. The part they took in the Civil Wars was prominent, and sometimes heroic, and the fate of Sir Edmund Verney, who held the royal standard at Edgehill, is genuinely tragic. Called upon to resign the flag which he held or to lose his life, he declared that his life was his own and the standard was his sovereign's. When the banner was captured his hand, cut off at the wrist, is said still to have clasped it. The story has more than once previously been told, but bears repetition.

We congratulate readers upon the opportunity of possessing one of the most interesting and instructive of works. To the bibliophile the first edition, with its fine type and its admirable illustrations from the pictures in Claydon House and from other sources, will make the more direct appeal. For the purpose of the student who wishes to treat a fine book with becoming reverence, the present will prove a more useful and familiar friend. It also is abundantly illustrated, the subjects depicted being generally the same, though the designs are different. The family portraits are singularly attractive, and we know few works that offer a collection so interesting in itself or so calculated to repay attention. Some attempt at condensation is apparent in the new edition, but the treatment has been reverent, and such difference as is apparent is due to the correction of errors or the receipt of further information. No historical library can afford to be without these memoirs, which, moreover, are eminently readable and attractive, and may be perused with the certainty of delight. To her daughter Ruth, "a diligent gleaner in old Claydon's harvest fields," Lady Verney dedicates her book. It is gratifying to find that the literary traditions of the female side of the family are likely to be maintained.

*Henslowe's Diary.* Edited by Walter W. Greg, M.A.—Part I. Text. (Bullen.)

AN edition in library form of Henslowe's 'Diary' is one of the desiderata that might have been expected from a publisher such as Mr. Bullen, to whom the student of Tudor history is under a great and constantly augmenting load of obligation. So far as the text is concerned, this is now supplied. It is in the main in facsimile, and will be the edition henceforth employed by scholars. The history of

the precious document is too well known to call for further comment. It has, moreover, been the subject of special attention in our columns. Few works are now more familiar or more serviceable to the close student than the 'Catalogue of the Manuscripts and Muniments of Allyn's College of God's Gift at Dulwich,' compiled for the Governors by Mr. George F. Warner, of the British Museum, and published for them in 1881 by Messrs. Longman. In this saddening record of neglect of priceless possessions appears, pp. 157 *et seq.*, the first authoritative account of the forgeries interpolated in the work by John Payne Collier, a part of that terrible system of falsification to which that industrious and, in some ways, capable scholar was addicted. What was the extent of his individual guilt in connexion with the MSS. in our national collection will never, probably, be found out, any more than the extent of the mutilations by Malone or another to which the Henslowe 'Diary' has been subjected. These things are dealt with in the introduction to the present volume, what is said having the unimpeachable authority of Mr. Warner. Up to now our knowledge of the contents of the diary has been due to Collier's 'Transcripts,' printed for the Shakespeare Society in 1845, the extracts given by Malone as a supplement to the 'Variorum Shakespeare' of 1821 being inadequate to satisfy general requirements. From Collier's work the present edition differs widely, numerous variations occurring on every page. It is needless to say that the advantage is in every case on the side of Mr. Greg's edition, which is dedicated to Mr. Warner. It is unnecessary to dwell upon the merits and claims of a work which brings us into closest association with the writers and actors of Tudor times, and lets in a flood of light as to their habits and needs. No less superfluous is it to tell afresh the story of the vicissitudes of the MS., portions of which, known to have been in existence during the last century, are now lost. Quotations are made by Malone—many of them of abundant interest—of matter which has disappeared, and for which he is now our only authority. To the list of forgeries given by Mr. Warner and in our columns by Mr. C. M. Ingleby (see 6th S. iv. 103) Mr. Greg adds one more. Among those whose handwriting appears in the volume are George Chapman, Henry Chettle, John Day, Thomas Dekker, Michael Drayton, William Haughton, Henry Porter, and Samuel Rowley. These things are known, however, and our duty to our readers is fulfilled in announcing the appearance, in a handsome and convenient shape, of a work which is indispensable to every worker in the fields of the drama.

*Workes for Cutlers; or, a Merry Dialogue betwene Sword, Rapier, and Dagger.* Edited by Albert Forbes Sieveking, F.S.A. (C. J. Clay & Sons.)

PERFORMANCES at Trinity Hall, Cambridge, on 23 July, 1903, and in the Hall of Gray's Inn on 7 Jan., 1904, have been instrumental in bringing about the issue of a new and an annotated edition in facsimile of a rare and curious Jacobean dialogue first "Acted in a Shew in the famous Universitie of Cambridge. London, Printed by Thomas Creede, for Richard Meighen and Thomas Jones; and are to be sold at S. Clements Church without Temple-Barre. 1615," 4to. Concerning the original work little is known. A copy, long supposed to be unique, of which the present is "an exact line-for-line and word-for-word reproduction," is in the British

Museum, and a second has been discovered in the library of Worcester College, Oxford. The work was reprinted, with modernized spelling, in vol. x. of Thomas Park's edition of the "Harleian Miscellany"; and Mr. Hindley included a reprint, together with that of another dramatic tract, obviously by the same author, entitled 'A Merry Dialogue between Band, Cuffe, and Ruff,' also dated 1615, in his "Old Book-Collector's Miscellany." Of these works little is known, and Mr. Sieveking is the first to supply a plausible conjecture as to authorship, which he is disposed to attribute to Thomas Heywood. At the time when this whimsical trifle was first played in Cambridge the supercession of the cutting sword by the rapier and dagger had not long been accomplished. The work consists of a dispute as to the relative value and importance of the weapons alone or in combination, and is full of a kind of play upon words common enough in Tudor times, though rarely carried to such an extent. Some notes with which the book concludes are of remarkable value and interest. The whole is issued with an introduction by Prof. Ward, the Master of Peterhouse, of which college Heywood is thought to have been a member. It forms a pleasing addition to every library of Tudor literature.

*The Works of Heinrich Heine.*—Vol. IX. *The Book of Songs.* Translated by T. Brooksbank.—Vol. X. *New Poems.* Translated by Margaret Armour. (Heinemann.)

FOURTEEN years ago Charles Godfrey Leland began at Mr. Heinemann's request the task of translating the works of Heine. Of the twelve volumes of which the whole was to consist, eight, containing the prose works, were completed. Notices of the appearance of these will be found in our columns. Difficulty was experienced after Leland's death in finding any one qualified to take up his unfinished task. Mr. Brooksbank accomplished at length a rendering of 'The Book of Songs,' which forms the ninth volume of the collection, after which he, too, died, and the completion of the task was left to Margaret Armour (Mrs. W. B. Macdougall), who supplies a rendering of the 'New Poems,' and will, it is supposed, be responsible for the remaining volumes. It is much more difficult to render the poems than the prose works, and we venture, with a tolerably intimate knowledge of Leland, to doubt whether he could have discharged it. It is a mere commonplace to affirm that no man that ever lived could give an adequate version of Heine's verses. It is triumph enough for a man of genius, or something like it, such as was George MacDonald, to attain success in one or two poems. Mr. Brooksbank has done as well as was to be expected, and some of his translations are entitled to praise.

I despaired at first—believing

I should never bear it. Now

I have borne it—I have borne it,

Only never ask me—How,

is one of the best of his efforts, but is inferior to Mr. MacDonald's, which it closely resembles. Miss Margaret Armour has facility and alertness in rhyme. Her rendering of 'Atta Troll' is a clever piece of work, and contains more of Heine's mood and humour than is to be expected in a translation. It is satisfactory to think that the entire work is within reach of completion.

*The Letters of Thomas Gray.* Edited by Duncan C. Tovey. Vol. II. (Bell & Sons.)

IF Mr. Tovey has taken his time over the second volume of Gray's letters—the first volume appeared in 1900—he has justified by thoroughness of workmanship the slowness of production. The period covered is 1757–62, the principal correspondents being Mason, Wharton, and the Rev. James Brown, Mason's letters to Gray constituting a considerable portion of the contents. Towards the close of the volume are given the reminiscences of the Rev. Norton Nicholls. These are, of course, interesting and valuable, though they cast no light upon the record of the poet that is not obtainable from the letters. Gray's gradually formed delight in Virgil and his warm admiration for Milton are known, as are the aversion he felt towards Voltaire and his tolerance of Rousseau. Gray speaks to Wharton of having gone mad over old Scotch and Irish poetry, and being *extasie* about Macpherson's 'Ossian.' He has strong suspicions as to their being forgeries, but is "resolved to believe them genuine in spite of the Devil and the Kirk." The notes are exemplary in all respects, and the edition, when completed, will be a treasure.

AMONG the many points discussed in recent numbers of the *Intermédiaire* are the perpetual miracle of the tongue of St. Anthony of Padua, fortified churches, the family of Sanson, the executioner during the Terror, the true date of the birth of Eugène de Beauharnais, and horseshoes in connexion with churches. In regard to the last subject it is stated that when the sanctuary of St. Martin of Tours was the centre of religious life in Gaul, it was the custom before one went on a journey to nail a horseshoe on the door of the church, in honour of the saint (or rather, perhaps, to remind him of the traveller and his steed, who might be needing help). According to one account of this pious practice, the key of the saint's chapel was heated red in the fire of the "fèvre," and used to mark the horse, which thus secured the attention and the protection of the holy man. The key was also used when horses were ill.

THE latest number of *Folk-Lore* contains an account of some of the customs and beliefs which have been noticed among the Basuto. The practices connected with the birth of a first child are decidedly quaint. For instance, "it must be born in the home of its maternal grandparents, otherwise it will not live to grow up. If the infant should be a boy the rejoicings are judiciously mixed with regret," and the news-carriers who are dispatched to the father's village to tell him of the event "beat him vigorously with their sticks." But when it is a girl, the messengers pour water over the delighted parent to damp his joy, lest the arrival of a daughter—who will be worth many cows when she is marriageable—should prove too great a shock. Following on this article comes the beginning of a paper on the 'European Sky-God,' which, when completed, will be a most useful garner of conceptions relating to Zeus the brilliant and his fellow-deities, who typified the celestial spaces, the heavenly bodies, the wind, and the sky-born water which gives rise to spring, river, and sea.

A FEW articles on literary subjects are interspersed among the political essays in the *Fortnightly*. 'In the Footsteps of Rousseau' is technically accurate as a title, seeing that it follows

closely the residence and wanderings of Rousseau in Savoy among a race unlike the Provençal, honest, hospitable, industrious, but with a pleasant tinge of Italian and Spanish elements. With other environments of Rousseau's life, however, Mr. Havelock Ellis deals, and he says concerning Madame de Warens that she might have remarked of her love affairs, with Madame Gaussin, "Que voulez-vous? Cela leur fait tant de plaisir, et cela me coûte si peu." Dr. Todhunter speaks with enthusiasm concerning 'Mozart as a Dramatic Composer.' His decision that Mozart, not Wagner, should be the model for future composers is not the less interesting for running counter to modern judgment. Mr. Lewis Melville pauses in the rush of life and falls into a backwater with Disraeli's novels. In reading of "the mother of navies" we should scarcely expect to come back, as we do, upon Ulysses.—In the *Nineteenth Century* the Rev. H. Maynard Smith uses some strong language concerning Mr. Mallock and the Bishop of Worcester. In 'The Literature of Finland' Hermione Ramsden finds an untrodden path and introduces us to six interesting writers of whom few can previously have heard. Mrs. Frederic Harrison's 'Table-Talk' is particularly interesting and suggestive, and shows fresh and very acute observation. She gives some admirably pointed counsel on the art of conversation. Sir Herbert Maxwell revives 'Sir Robert Wilson, a Forgotten Adventurer.' Mr. Langton Douglas comments on 'The Exhibition of Early Art in Siena.' 'Woman in Chinese Literature' may be read with pleasure and advantage.—The *Pall Mall* reproduces in colour, from Westminster Abbey, the wax effigies of Queen Elizabeth and Charles II. These and other figures are the subject of a meditative and humorous essay by Max Beerbohm, entitled 'The Ragged Regiment,' 'Stories for Stained Glass,' by Mrs. Arthur Bell, is a plea for the treatment of subjects other than those usually illustrated. No. II. of 'Studies in Personality,' by Mr. Herbert Vivian, describes Mr. William Crooks, M.P., of whom a portrait is given. Count Lützow, under the title of 'A Famous Battlefield,' deals with Sadova. 'London's Historical Houses' gives photographs of many houses which have lately received from the County Council memorial medallions. 'Unmapped Europe' depicts spots in the Pyrenees.—In her 'Visits to Paris after the Great War,' which appears in the *Cornhill*, Mrs. Frederic Harrison saw far more than falls to the lot of the average traveller. 'In the Throes of Composition,' by Mr. Michael MacDonagh, is a characteristic piece of work, showing the conditions under which many well-known authors have written. As a rule, silence is indispensable to the writer, but many instances are furnished of those who can write regardless of noise around them. Mr. Lang, in his 'Historical Mysteries,' is more hilarious than usual in describing 'Saint-Germain the Deathless,' whom he treats as a sort of Wandering Jew. We should like, though we dare not, to suggest the latest metempsychoses of this illusive individual. 'Household Budgets Abroad' goes far afield, dealing with Australia.—A singularly good number of the *Gentleman's* has a very appreciative paper by our friend Mr. Thomas Bayne upon the poetry of our whilom and much regretted contributor Mr. A. J. Munby. Mr. Holden MacMichael, another valued contributor, sends a supremely interesting paper on 'The London High-

wayman in the Light of his own Newspaper.' Miss Constance A. Barnicoat is impressed by the view concerning Ophelia that makes her the mother of an illegitimate child, a view that has found some defenders. Amy Tasker has more to say on 'Mary Stuart and the Murder at Kirk o' Field,' and Dr. Sullivan writes on 'The Psychology of Murder in Modern Fiction,' from Stendhal to D'Annunzio.—Dr. Farquharson gives, in *Longman's*, some valuable advice to new M.P.s as to their behaviour in the House. Canon Vaughan sends to the same magazine a pleasing account of 'Isaak Walton at Droxford,' which casts new light on the "gentle angler." In 'At the Sign of the Ship' Mr. Lang asks after the author of 'Reetallrig' and 'St. Johnstoun.' In another portion of our columns he will find the information he seeks. He is in admirable form throughout his lucubration.

MR. HERBERT W. WHITE is issuing a series of "Old Ingleborough Pamphlets," in which the author's long-continued antiquarian researches in and around Ingleborough are recorded. The district is rich in archaeological interest, notably in Roman and ancient British remains. The first number of the series, with many illustrations, is announced by Mr. Elliot Stock.

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We must call special attention to the following notes:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

MOMIA ("Mummies for Colours").—You have overlooked a long reply on this subject from Mr. F. G. STEPHENS, the well-known art critic, and shorter replies from other contributors. See *ante*, pp. 229-30.

M. N. G. ("Sic volo, sic jubeo").—Should be "Hoc volo," &c. Juvenal, vi. 223.

W. BRADBROOK, J. T. F., H. HEMS, F. N., and H. W. UNDERDOWN ("Desecrated Fonts").—Forwarded to Mr. J. T. PAGE.

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## JOHN WEBSTER AND SIR PHILIP SIDNEY.

(See *ante*, pp. 221, 261, 303, 342.)

WHEN Bosola is courted by Julia, and he tells her that she must not expect from him, a blunt soldier, the compliments and soft phrase of a lover, she replies:—

Why, ignorance  
In courtship cannot make you do amiss,  
If you have a heart to do well.

'The Duchess of Malfi,' V. ii. 197-9.

A part of the speech is taken from Sidney's charming description of Lalus, one of many perfect gems in writing to be found in the 'Arcadia':—

"He had nothing upon him but a pair of slops, and upon his body a goatskin, which he cast over his shoulder, doing all things with so pretty a grace that it seemed ignorance could not make him do amiss because he had a heart to do well."—Book I.

The last speech in 'The Duchess of Malfi' has this beautiful sentiment, which Webster claims as if it were an old companion:—

*Delio.* I have ever thought  
Nature doth nothing so great for good men  
As when she's pleas'd to make them lords of truth.  
'The Duchess of Malfi,' V. v. 144-6.

It may be that a perfect copy of the 'Arcadia' will show that not only these

lines, but other parts of the speech in the play, are stolen. My 'Arcadia' is split into two portions, one professing to contain all Sidney's prose, the other his verse, and neither is connected with the other. The editor of the prose 'Arcadia,' in his introduction, says:—

"We are told in a sentence which speaks to the heart of a good man as a trumpet does to that of a soldier, 'Nature had done so much for them in nothing as that it had made them lords of Truth, whereon all other goods were builded.'"

The sentence is not in my copy of the book, and I should have missed it if it had not been quoted in the introduction.

I have no space now to deal with parallels in the 'Arcadia' and 'A Monumental Column'; but I am bound to mention a discovery I have made since writing my last article. In 'A Monumental Column' and 'The Duchess of Malfi' there is a line almost identically the same. I quoted this line in my first contribution (p. 223), and said that it was not in Sidney, although in his style. It was familiar to me, and I had a distinct recollection of having read the matter in the preceding lines of 'A Monumental Column' elsewhere. The following will show that the line in question is copied from Ben Jonson, and that Webster treats Ben's prose in the same way as he has treated Sidney's:—

Some great inquisitors in nature say,  
Royal and generous forms sweetly display  
Much of the heavenly virtue, as proceeding  
From a pure essence and elected breeding:  
Howe'er, truth for him thus much doth importune,  
His form and virtue both deserv'd his fortune.

Lines 23-8.

Jonson is addressing the same Prince Henry whom Webster mourns over in his poem:—

"When it hath been my happiness (as would it were more frequent) but to see your face, and, as passing by, to consider you; I have with as much joy, as I am now far from flattery in professing it, called to mind that doctrine of some great inquisitors in Nature, who hold every royal and heroic form to partake and draw much to it of the heavenly virtue. For, whether it be that a divine soul, being to come into a body, first chooseth a palace for itself; or, being come, doth make it so; or that Nature be ambitious to have her work equal; I know not: but what is lawful for me to understand and speak, that I dare; which is, that both your virtue and your form did deserve your fortune."—Dedication, 'The Masque of Queens,' 1609.

Jonson's phrasing and his definition of the doctrine are taken direct from Edmund Spenser's 'An Hymne in Honour of Beautie,' especially from ll. 120-40 of that poem. A reference to the poem will show conclusively that Ben was thinking of a brother-poet's lines, and not of a dryasdust philosophical

dissertation, when he was paying the compliments to Prince Henry which Webster copied from him. Hence Edmund Spenser, in Jonson's opinion, is one of "the great inquisitors in Nature." For form's sake I will quote a few lines from Spenser, and refer the reader to the poem for the full proof that it inspired Ben Jonson:—

So every spirit, as it is most pure,  
And hath in it the more of heavenly light,  
So it the fairer bodie doth procure  
To habit in, and it more fairly dight, &c.

Lines 127-30.

There are other parts of 'A Monumental Column' and 'The Duchess of Malfi' which are borrowed from Ben Jonson, but the scope of these articles precludes me from dealing with them. It is sufficient for me to claim that I have proved Webster to have been a royal borrower from Sidney; and I hope I have ordered my evidence in such a way as to make it fairly evident that 'A Monumental Column' and 'The Duchess of Malfi' were produced about the same time, and that both were followed by 'The Devil's Law-Case.'

CHARLES CRAWFORD.

#### MR. RALPH THOMAS'S 'SWIMMING.'

I FORWARD some corrections and additions to Mr. Ralph Thomas's book on 'Swimming.'

P. 22. For "Russien" read *Russische*.

P. 59. 'Swimming and Swimmers' is said to mention the sidestroke for the first time. The account thus referred to is copied, with slight changes, from "A Treatise on the Utility of Swimming, containing Instructions in the Acquirement of the Art, with Various Anecdotes of Celebrated Swimmers .....by Mr. H. Kenworthy, Teacher of Swimming at the National Baths, 218, High Holborn. London: C. Hedgman, Printer, London Wall. 1846. Price one shilling," 8vo, pp. 32. Kenworthy writes (p. 13):—

"Speed in Swimming is desirable in many points of view. It is certainly a criterion of skill; it manifests at the same time a healthy state of body; and it is a quality which under circumstances of emergency, may be essential to the preservation of human life. Until within the last few years, it was generally supposed that Breast or Belly swimming was the swiftest process, but this opinion has proved fallacious. The side stroke is now universally acknowledged as the superior method, and young Swimmers would do well to practise it accordingly. The stroke is rather peculiar. The body is disposed sideways, as near as possible to the surface of the water: the left arm is thrown out boldly in front, the body springing at the same time to the stroke; and the right is worked laterally along the side with a sort of *paddle* action—the palm of the hand being hollowed so as to scoop the water, as if the swimmer were pulling himself along by it. The

stroke of the legs should be long and vigorous, crossing each other in the action and working well together with the upper extremities. This style of Swimming requires considerable practice to get into, but when acquired it amply repays the Swimmer for his labour."

P. 68. Pfuel. "There is nothing about a drill in this pamphlet."—It contains a series of instructions for the use of teachers of swimming in military institutions, the exercises being systematically arranged and performed by word of command in breast and back swimming. It is, thus, a drill book. Both editions are essentially the same. I have them both now before me.

P. 69. "Auerbach in 1873 says he was the first to put the land drill into practice."—This is incorrect. Auerbach's language is not clear: he may mean that he was the first to use the land drill with a class, but as he quotes a similar claim (p. 9) by D'Argy, he probably means that this was the first step he himself took towards teaching a class both on land and in the water.

P. 70. The statement that Brendicke "credits other countries and the people of past times with being better swimmers than those of the present day" is one I cannot find in his pamphlet.

"J. B. Basedow" in the next paragraph should be J. J. Rousseau. The original passage is well worth quotation; it is from 'Emile, ou de l'Éducation,' Livre Second ('Œuvres Complètes,' Paris, 1826, p. 163):—

"Sans avoir fait son académie, un voyageur monte à cheval, s'y tient et s'en sort assez pour le besoin; mais, dans l'eau, si l'on ne nage on se noie, et l'on ne nage point sans l'avoir appris. Enfin l'on n'est pas obligé de monter à cheval sous peine de la vie, au lieu que nul n'est sur d'éviter un danger auquel on est si souvent exposé. Emile sera dans l'eau comme sur la terre."

P. 99. "The original footnote" by Elias is a literal translation from one in Pfuel's first edition.

P. 104. "Salzmann" should be Guts Muths.

P. 135. "Auerbach, 1873, says that in Germany swimming was not adopted in schools before 1870, and he adds, 'every one must be a soldier in Germany and therefore must learn to swim.'"—I do not find either assertion in Auerbach's book.

P. 192. W. Wilson's article was not due to Mr. Thomas's remark, but to a suggestion made to Mr. Wilson in April, 1886, that he ought to write the article for the ninth edition of the 'Encyc. Brit.' He replied that he knew nothing about the latter. I gave him the necessary information, the name of the editor, how to apply, and he wrote to the editor.

P. 193, note 1. The Humane Society's Reports for 1787, 1788, and 1789 are in the library of the Manchester Medical Society (Owens College).

P. 217. I read this book many years ago, in the German translation by Kries, and found it interesting and suggestive. English readers should remember that the Mediterranean is much more salt, and therefore of greater specific gravity, than the water of the Atlantic; it is also warmer. As to the three miles an hour, the explanation does not explain. In a book printed at Naples "nella stamperia reale" the author would probably use Neapolitan measures, as he actually states at another place; besides, the Italian mile of his day was little shorter than the English mile. "Italian miles are 61 yards and 1 foot shorter than an English mile. The Neapolitan mile is longer than the English by about 249 yards" (Thomas Martyn, 'A Tour through Italy,' Lond., 1791, p. xiii).

P. 219. "C. G. Salzmann" should be J. C. F. Guts Muths, as stated in the following note from the second edition of the 'Gymnastik für die Jugend' (Schnepfenthal, 1804), p. xiv. After stating that his first edition had been translated into Danish, English, and French, Guts Muths writes:—

"Da ich weder die Dänische noch Englische Uebersetzung besitze, so kann ich die Titel nicht anführen. Die Letzte erschien bey Johnson unter Salzmanns Namen.....Die französische Uebersetzung erschien 1803 unter dem Titel: La Gymnastique de la jeunesse, ou traité élémentaire des jeux d'Exercice considérés sous le rapport de leur utilité physique et morale. Par M. A. Amar Durivier et L. F. Jauffret. A Paris chez A. G. Debray. An XI. Als ich das Buch erhielt und den Titel las, freute ich mich, dass auch Franzosen den Gegenstand bearbeitet hatten und verehrte die Männer, die nach dem 'Avis du Libraire éditeur' ein *exemple de modestie* et de *désintéressement* gaben, indem sie gleichzeitig arbeitend und in Collision gerathen, die Früchte ihrer grossen Anstrengung friedlich in Einen Korb zusammen legten. Ich lüftete den Deckel und fand fast nichts als ein Plagium vom Anfange bis Ende aus meiner 'Gymnastik und den Spielen für die Jugend.' Es dauert mich, dass ich dieses schöne *Exemple de modestie* hier in ein Licht stellen muss, wo es aussieht wie ein *Exemple d'impudence*."

P. 220. Durivier et Jauffret (see preceding note).

P. 228. Carl Heinitz.—The full title is:—

"Unterricht in der Schwimmkunst, nach der in der k. k. Militär-Schwimmanstalt in Wien eingeführten Lehrmethode dargestellt vorzüglich zum Behufe des k. k. Militärs, von Carl Heinitz, k. k. Major in der Armee. Nebst einem Hefte mit Abbildungen. Wien, 1816. Auf Kosten des Verfassers. (Gedruckt bey Anton Strauss, 8vo, pp. xiv, 2, 88, 2. 5 plates.

The author states that he has mostly followed

the excellent principles of Pfuel; he has two pages on preparatory instructions out of the water.

P. 228. Mr. Thomas's account of Pfuel's pamphlet is very defective, and he values the author at a much lower rate than is usual. A little explanation will show that Pfuel deserves all the credit commonly given him. An excellent swimmer himself, he continued to promote the art in his earlier years by teaching and by his example to the end of a long life. Even after he had passed his eightieth year, he used to swim matches in the Rhine (F. Lewald in an essay on old age in the *Deutsche Rundschau*). Entering the Prussian army in 1797, and serving in the Austrian army from 1809 to 1812, he took during the latter period an active part in teaching swimming and in establishing at Prague and Vienna large swimming institutions; in 1817 he published a little tract in which he expounded his system. Both system and exposition are good: even now, any one who had been passed through such a course would be a first-rate all-round swimmer. Pfuel himself says (p. 5), and repeats the passage ten years later:—

"Ein drei bis vier wöchentliche gründliche Unterricht nach derjenigen Lehrart die hier entwickelt werden soll, wird in den meisten Fällen hinreichen, um Schwimmer zu bilden die eine halbe Stunde ohne Ausruhen zu schwimmen, und mithin über die breitesten Ströme Deutschlands zu setzen, im Stande sind."

His pamphlet contains a systematic course for teachers:—

"Der Unterricht zerfällt in 6 Abtheilungen, die streng von einander geschieden den Schüler zu immer grösserer Fertigkeit ausbilden."

According to Mr. Thomas, Pfuel begins by saying that "swimming had been much neglected.....the frog movement is best for man." Unfortunately Pfuel does not begin in this way. Mr. Thomas's paragraph should not be in quotation marks: it gives only in an imperfect and incorrect manner some idea of the contents of Pfuel's first ten pages. As to the drill on land, see under Anmerk., the second edition, p. 18.

P. 236. P. H. Clias.—The instructions for swimming on the side are not original, but literally translated from the first edition of Pfuel, p. 21. So far as I know, C. Wassmannsdorff was the first to point out and to fully prove that Clias had copied Pfuel ('Neue Jahrbücher für die Turnkunst,' vol. vii. pp. 104-9, Dresden, 1861). There seem to be some (probably printers') errors in both Pfuel and Clias; for example, in the latter, p. 159, "The pupil is not placed in a perfectly

"horizontal position," should be "The pupil is now (*nun*) placed," &c.

P. 238. Tetzner, 8vo, pp. viii, 100.—The author had been a pupil of Guts Muths, and had himself taught swimming for many years. He calls himself Dr. Theodor Tetzner on the title-page; the date 1827. He makes some interesting remarks.

P. 238. 'Beknopte Handleiding.'—The first edition was published at Franeker by G. Ypma, 1828; printed by H. Brandenburg (not "Brandenburg"); small 8vo by sheets, size of page 5½ by 3¼ inches; same number of pages as in the second (*nieuwe*) edition. Leerwyze is printed correctly on p. 82.

"Lehrbuch der Gymnastik.....übers. von C. Kopp," Tondern, 1831, 8vo, pp. viii, 104, 4 plates.—The original is, according to H. Brendicke ('Grundriss z. Gesch. d. Leibesübungen,' Köthen, 1882, p. 122), by F. Nachtegall, and entitled 'Laerebog i Gymnastik for Almue- og Borgerskolerne i Danmark,' 1828. The translation contains at pp. 17, 37, 88, and 93, instructions for swimming. Nachtegall has preliminary teaching out of the water, uses the girdle, and to some extent the system of mutual teaching.

P. 256. In the notice of Scallagh's book "fifty years" should be fifteen years; "12" should be 8vo.

P. 271. Kenworthy's treatise, already mentioned, should be added.

P. 272. 'Instruction für den Schwimm-Unterricht in der französischen Armee von d'Argy,' Berlin, 1857, small 8vo, pp. viii, 64, 5 folding plates. A translation by Von Wins II., with an introduction by General von Willisen.

P. 309. William Wood, 'Manual of Physical Exercises,' New York, 1867, pp. 316 ('Swimming,' pp. 152-60).

P. 324. Auerbach.—One idea dominates Auerbach: that of teaching a number of pupils at one and the same time. This is easy on land, but no one had so far proved that he could do so with the pupils in the water. Auerbach claims that by means of certain apparatus he can. H. Kluge reviewed this book unfavourably in the 'Neue Jahrbücher für die Turnkunst,' xvii. 30.

P. 341. Ladebeck.—A good and original book, showing those who have no master how to teach themselves, and those who have a master how to improve themselves.

P. 352. Adolf Graf von Buonaccorsi di Pistoja, 'Schwimmkunst gestützt auf naturwissenschaftliche Principien,' Wien, 1879, royal 8vo, pp. 176, 3 woodcuts 4 + 64.

P. 354. A. C. Schiffmann, 'Das Ganze der Schwimmkunst,' München (1880), 8vo, pp. 33.

P. 355. Baetz, 'Anleitung,' 8vo, not 12°, as stated.

P. 357. "The Athlete's Guide. Edited by N. L. Jackson and E. H. Godbold." Second edition, London, 1887. Preface to first edition dated April, 1882. On pp. 50-56 there are 'Hints on Swimming' by Veteran.

P. 368. The quotation under Brendicke is from Rousseau, except the last four lines, which are from Basedow, according to Brendicke. "Children should be accustomed to fresh air" should be "to cold, raw air" (*zur rauhen Luft*).

P. 396. "Der ausdauernde Schwimmer."—Not the persevering, but the lasting, long-distance swimmer.

P. 422. As a consequence of some remarks by Miss C. Everett-Green on open-air swimming baths for ladies in the *Cycl. Touring Club Gazette* for 1902, pp. 314, 361, Henry Wilson wrote on swimming (*ib.*, p. 408), urging that to be able to keep afloat for a long time is most desirable, but to swim quickly is rarely of use. This was followed (*ib.*, p. 473) by an article on floating by J. R. B., who says that the two ends of the body may be made to balance by holding lumps of lead in the hands as a counterpoise to the legs: in this way it is comparatively easy to float.

To conclude, Mr. Thomas will, I hope, excuse me for correcting his laborious and very instructive book. My remarks have been made from my own copies of the works in question.

THOMAS WINDSOR.

Gt. Budworth, Northwich.

#### HIGH PEAK WORDS.

(See *ante*, pp. 201, 282.)

THE verb *cuck*, to lift, is now only used with reference to lifting at Easter. There is, however, a verb *kig*, which means to tilt up, or set in a sloping position. Thus, when a cart is reared on end it is *kigged up*, and when a vehicle is upset in driving the accident is known as a *kig-o'er*. The frequentative *kiggle* is given in the 'E.D.D.,' but not *kig*. *Kick*, which is of unknown origin, may be connected.

The verb *swalker*, with its frequentative *swallock*, meaning to toss to and fro, has not, I believe, been recorded, though the 'E.D.D.' has *swallock* in the sense of to swallow. Thus, water is said to *swalker* in a horse's belly, and a man is said to *swallock* pieces of lead about with his shovel. We have here to do with the A.-S. *wealcen*, O.N. *välka* and *velkja*, the prefixed *s* being owing perhaps to French influence. *Stochil*, to stitch or mend clothes, as "stochil it up a bit," is little heard

now; Prof. Skeat, s.v. *stoker*, mentions the M.E. *stoken*, to stab. A twirl or twitch in a vein of lead is known as a *stalch*; one may compare it to a knot in a piece of wood. In Tapping's 'Glossary of Derbyshire Mining Words' we are told that "twitches are the contracted or straight parts of the vein caused by the presence of hard stone, as flint, chert, &c."

A place is said to be so many miles from another "by th' fall o' th' foot." The phrase, however, refers only to walking down hill. *Reap up*, in the distinct sense of revive, is, I think, rare, though the phrase to "*rip up* old grievances" is common to most parts of England. At a sale of land which I attended all the lots were withdrawn, but after whisky had been handed round they were put up again. The sale was then said to be *reaped up*. In Sheffield I have heard *reap* used in the sense of recoup or recover, as, "It'll be a long while afore it reaps itself." I asked a woman who was boiling shallots to make pickle to tell me how the whole thing was done. She said, "I first gie 'em a *lop*," meaning a slight boiling. The word *galley-balk* is used in the sense of a flimay or dangerous structure of any kind, such as a pile of boxes on which it is unsafe to stand. The herb comfrey is said to be good for *broke-wounds* (fractures), and is called *nip-bone*. *Creep* is used in two interesting senses. As autumn advances they say, "Days begin to croppen in now." In Sheffield, as I have said elsewhere, days are said to *creep out* when they begin to lengthen. A father said to his daughters, who had come home soaked with rain, "I should ha' thought you might ha' croppen in somewhere." In the older houses the doors are often not more than five feet high, so that a man of average height does, in fact, creep in.

A good deal might be said about the colours of oxen. A patch of red or white on a cow's skin is called a *blonch*, the 'N.E.D.' only having *blanch* in the sense of a white spot. A "blue and white cow" is said to be *blue-roaned*, though the word *roan*, *roaned*, or *roant* means red and white so blended that you can hardly separate the two colours. A cow with red spots on her skin is said to be *red-skewed*—i.e., red-spotted, and she is *black-skewed* when she has black spots. When the animal is neither black nor red, but the colour is "dark among red," she is *gresil-roaned*. Prof. Skeat says that the origin of *roan* is unknown. Is it the O.N. *rein*, a strip?

The handle of a turn-tree or windlass is known as a *suaif*, which is identical with the O.N. *sveif*, a tiller or handle, Norwegian

*sveiv*. The *bagskin*, or stomach of a calf, contains a substance known as *steep*, which was formerly used instead of rennet in making cheese. A wooden collar, with an iron ring attached, used for fastening cows to the boose-stake, or *rod-stake*, is known as a *sool* and *frampart*. A bow of hazel is fitted into a flat piece of wood called the *overclove*, and secured therein by a slot, so that it cannot get out. An iron ring, called a *frampart*, is fastened by a link or two of chain to the *sool*, and the *frampart* holds the *sool* to the boose-stake. Specks of lead, scattered amongst the refuse of the mine, are called *tollman's dots*. These are one of the "members" of a lead mine. Skeat defines *mug* as "a kind of cup for liquor." In the Peak a *bread-mug* is an earthenware vessel, about two feet high, for holding bread. The most remote part of a lead mine which has been reached for the time being is called the *forfeit*. To *jig* is to separate lead ore from refuse; this is usually done by boys, who use a *jigging-pole*, which jumps up and down. *Walchen band*, or *welchen*, is thin tarred rope or string used for thatching stacks. *Bage*, riming with *sage*, is a portion of anything, as "a bage of land," or "a bage of stone" in a quarry. The word is well known in the Peak. A *bolch* is a lump, as when it is said of a drunken, bloated man that "the fat hings on him i' gret bolches." The 'N.E.D.' has this word as *bulch*, the latest quotation being from Hooson's 'Miners' Dict.,' 1747. To *polch* is to knock down, as when a man rams or hammers a stake into the ground. The 'E.D.D.' has the word as *pulch*, which is said to be identical with the literary English *pulse*. The Derbyshire pronunciation, however, is not consistent with this explanation.

To *go out* is to die, as, "We thought she'd ha' gone out." Here life seems to be compared to a candle, reminding us of Shakespeare's "brief candle," or of the *brevis lux* of Catullus ("nobis cum semel occidit brevis lux"). A harelip is known as a *hare-shorn* (or *hart-shorn*) lip; in South Yorkshire it is a *slouch lip*. A *kenny* is a small taw used in the game of marbles. In using their skipping-ropes girls employ the word *pepper*, which is hard to define, but which implies rapid motion. A girl will take her skipping-rope and say to her companion, "Let me have a pepper." She then says, "Pee, pie, po, pepper." As each word is uttered the movement becomes quicker until the word *pepper* is reached, when it is very rapid. This interesting word is the O.N. *pipra*, to quiver, which Vigfusson connects with the

*Lat. vibrare.* A *ware* was an old measure of length, but nobody can tell me how long it was. In an account-book dated 1750 I find, "33 ware and 1 foot at forpence hapney a ware"; "14 bords 4 ware"; "nine ware of bords used at the new engen."

Dr. Bradley, in his admirable little book on 'The Making of English,' says, "We are certainly far from knowing the whole of the Old English vocabulary." It would be equally true to say that we are far from knowing the extant vocabulary of our English dialects. That ancient words are rapidly perishing is only too clear to those who have kept their ears open for the last thirty years. If a man thinks that he is going to pick up dialect by sauntering through country lanes and jotting down what he happens to hear, he is much mistaken. He may get a few words in that way, but he will do little good unless he becomes so intimate with the people of the district under observation that they will talk to him as freely as to one of their own companions. Nor is it of much use to make extracts from newspaper articles which purport to be written in local dialects. Not one writer of such articles in a hundred can properly discriminate between literary and dialectal English. I know that a writer in my own neighbourhood deliberately forged many words. Many errors are owing to want of verification.

I often hear it said that some villages have words which are unknown to their neighbours in the next parish, and my experience teaches me that in districts where people intermarry a good deal, certain family groups retain words which are strange to others in the same neighbourhood. What proportion the unrecorded words bear to those which have already been made safe by printing it is obviously impossible to say, though the quantity of unprinted material is certainly great. During six weeks of the present summer I wrote down in one village more than a hundred words which were new to me, and though I afterwards found that many of these were already known, the novelties were sufficient to encourage the hope that where much was found in so short a time, much more remained to be discovered.

On p. 283, *ante*, "some calls 'em oats" should be "some calls 'em groats." S. O. ADDY.

In the Eastern and Middle States of the United States, some years ago (and probably now), long rows of hay raked together were called *winnows*. See *ante*, p. 202.

R. BARCLAY-ALLARDICE.

Lostwithiel, Cornwall.

ALLAN RAMSAY.—In 'English Literature: an Illustrated Record,' vol. iii. p. 267, Mr. Edmund Gosse writes thus of Allan Ramsay: "In 1725 he published his best work, the excellently sustained pastoral play of 'The Gentle Shepherd,' the life of Ramsay." One has no difficulty in assenting to the estimate of the poetic quality revealed in the vivacious pastoral, but it is hard to discover why it should be specifically named "the life of Ramsay." The poem does not delineate the author's own career; it does not represent the only conspicuous success he achieved in letters; and it did not cost him his life, for he survived its publication for over twenty years, in the course of which he published tales and fables, and built for Edinburgh "a play-house new, at vast expence." Probably Mr. Gosse employs an uncommon expression to emphasize a view of 'The Gentle Shepherd' which is diametrically opposed to that held by some of Ramsay's contemporaries. The work seemed so utterly unlike that which might have been expected from the Edinburgh wig-maker whom they knew, that these observers sought to account for its idyllic beauty and suggestiveness on a theory of composite authorship. Some hinted that the ostensible writer had received help from Sir John Clerk and Sir William Bennet, while others for a time attached some importance to a wild legend which made Ramsay merely sponsor for the work of Thomson of 'The Seasons.' As an outstanding protest against nonsense of this kind Mr. Gosse's phrase has significance, if, at least, it may be interpreted as denoting that "the precious life-blood" which animates the comedy is emphatically that of Ramsay without extraneous admixture. If the expression has another meaning, it would be interesting to know what it is.

THOMAS BAYNE.

GRETNA GREEN MARRIAGE REGISTERS.—In 1899, at 9th S. iv. 309, a correspondent asked a question as to the whereabouts of these registers, and whether they are accessible to the public. To a similar question addressed to the authorities at Somerset House, I received, a few days ago, the following reply from the Registrar-General, which will, I think, be of interest to many besides myself:

"The Parochial Marriage Register of Gretna is in the custody of the Registrar-General, Edinburgh. Registers of irregular marriages at Gretna are believed to be in the possession of Messrs. Wright & Brown, solicitors, Carlisle; Mr. William Long [sic], weaver, Springfield, Gretna; and Mrs. Armstrong, Lowtherton, Dornock."

By further inquiry from the persons named, I have ascertained that registers from 1843



to 1865 are in the possession of Messrs. Wright, Brown & Strong, solicitors, Carlisle, who will (for a consideration) make searches and give certified copies of entries. Registers covering years from 1783 to 1894 (but apparently incomplete) are in the possession of Mr. Simon Lang (not Long), 72, High Street, Felling, Newcastle, who will also make searches. The marriage register in the possession of Mrs. Armstrong, Greenbrae, Dornock, near Annan, is that of "Gretna Hall," but in her letter that lady did not mention the period which it covers.

BERNARD P. SCATTERGOOD.  
Moorside, Far Headingley, Leeds.

"TOMAHAWK": ITS ORIGIN.—One is surprised to find this described as "Modern" in the latest edition of Prof. Skeat's large dictionary. It is, on the contrary, one of the very oldest of our borrowings from the North American Indian. It belongs to the Virginian and Carolinian stratum, otherwise called Southern Algonquin. Capt. John Smith gives the Virginian form as *tomahack* (Arber's ed., p. 44), and we know from other authorities that the Pamptico or North Carolinian form was *tommahick*. I see that most of our dictionaries—Ogilvie's being the honourable exception—make the mistake of deriving this term from "Mohegan *tumnahegan*, Delaware *tanoihecan*." To these might have been added "Abnaki *tamahigan*, Micmac *tumeequin*, Passamaquoddy *tunhigen*." These five dialects make up the group called Eastern Algonquin, but none of them can be the source of our English *tomahawk*: firstly, because the quotation from Smith proves that we had acquired it before we came into contact with them; secondly, because the nasal termination *-an*, *-en*, *-un*, never occurs in any English form of it.

JAMES PLATT, Jun.

DUNSTABLE THE MUSICIAN.—A mural tablet, erected by the London section of the Incorporated Society of Musicians, was unveiled on 8 October in the church of St. Stephen, Walbrook. John Dunstable was born at Dunstable, in Bedfordshire; died on Christmas Eve, 1453; and was buried in the former church of St. Stephen, Walbrook, which was destroyed in the Great Fire of 1666. Very little is known of his life, but in an address delivered by the rector of St. Stephen's, the Rev. R. S. de C. Laffan, at the unveiling ceremony, it was stated that Johannes Tinctoris, the celebrated musician of the Netherlands, who published in 1745 the first lexicon of musical terms, recorded in the preface to

his 'Proportionale' that England was in his time the source and origin of a development of music which had made it appear almost a new art, and that of the English musicians with whom this development originated John Dunstable was the chief. His reputation was not merely English, but European. Specimens of his work are preserved at the British Museum, the Bodleian Library, and in the Library of Trinity College, Cambridge.

Thanks to the skill of Dr. Maclean, the original reading of the inscription has been restored. The monument is a beautiful specimen of glass mosaic, the lower panel containing the restored inscription, while in the upper there are three figures of angel musicians against a starry sky, symbolizing the greatness of Dunstable, both as a musician and an astronomer.

FREDERICK T. HIBGAME.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'ASSISA DE TOLLONEIS, &c.—In the 'Acts of the Parliaments of Scotland,' published by authority in 1846, are three documents, of which I am anxious to know the dates. The first bears the title which heads this note, with the sub-title "parva custuma que dicitur le tol," and is further described as "Assisa Regis David Regis Scottorum facta apud Nouum Castrum super Tynam per totam communitatem suam Scocie tam Baronum Burgensium quam aliorum." This occupies two leaves, paged (in red) 667-670.

The second is titled 'Custuma Portuum, and occupies one leaf, paged (in red) 671-2. It is prefaced by a statement that in some books it is written in French, but for better understanding it is transcribed into Latin in this manner:—

"Sciant omnes.....quod anno gratie millesimo [&c.] facta fuit hec inquisitio in abbatia de Calcow de precepto illustris regis Scocie David primi huius nominis."

The editor thus deliberately and of malice prepense deprived his readers of the date when these rates of customs were originally imposed. I do not remember an instance of a more gratuitous suppression of fact in any book professing to be of practical use.

The third document is paged (in red) 673-4, and is titled 'Assisa Regis David de Mensuris et Ponderibus.'

I shall be most grateful for information as

to the dates of the Latin and Scots texts of these laws as they stand in the Record edition. ROBT. J. WHITWELL.  
Oxford.

"WHAT IF A DAY, OR A MONTH, OR A YEAR?"—Can any of the readers of 'N. & Q.' oblige me with an exact copy from 'An Hour's Recreation in Music,' by Richard Alison, Gentleman, 1606, of a song beginning "What if a day, or a month, or a year?" Copies of or references to this song, which at one time was very popular, and has been attributed to Campion, will be very welcome. I know the versions in 'Philotus,' the 'Roxburghe Ballads,' the 'Pepys Ballads,' and Arber's 'Anthology.' Direct communication preferred. A. E. H. SWAEN.  
7, Van Eeghenstraat, Amsterdam.

[See 5th S. viii. 220.]

"POETA NASCITUR NON FIT."—Can any of your correspondents tell me from what author comes that hackneyed quotation of "Poeta nascitur non fit"? SENEX.

[Unknown. See 8th S. vii. 329; viii. 14, 194; and Bohn's 'Dictionary,' under "Nascimur poetæ."]

HOW TO CATALOGUE SEVENTEENTH-CENTURY TRACTS.—Does any book exist giving instructions how technically to describe, calendar, or catalogue seventeenth-century tracts, forming part of a private library? or can any reader tell me how such a task should be undertaken? INEXPERT.

D'EUEMARE.—Can any one give me information about the old French name D'Eudemare? Is it the title or the name of the author? W. B. H.

[François d'Eudemare wrote 'Histoire Excellente et Heroique du Roy Willaume le Bastard, jadis Roy d'Angleterre et Duc de Normandie,' Rouen, 1626. It is rare.]

"CAG-MAG."—Having referred to Webster's 'Imperial Dictionary,' and also to the 'Slang Dictionary,' and having found that the former (to my surprise) uses the word of language, but the latter in its more general application to food, I venture to ask if any reader of 'N. & Q.' can throw light on the subject. The word is undoubtedly slang.

EDWARD P. WOLFERSTAN.

[A column is devoted to the word, in its various senses, in the 'E.D.D.' It is also fully discussed in the 'N.E.D.' It originally signified a tough old goose. Reference to such sources should precede application to 'N. & Q.,' in which see also under 'Dickens: Cag-Maggerth,' 6th S. xii. 268, 292; and under 'Keg-meg,' 9th S. i. 248, 357, where all necessary information is supplied. Further communications on the subject are not invited.]

THOMAS GLADSTONE AND BREAD RIOTS IN LEITH.—Can any one inform me where I can find an authentic account, contemporary or otherwise, of Thomas Gladstones (grandfather of the late W. E. Gladstone) being maltreated by a mob in Leith a hundred years ago or more? H. A. COCKBURN.

1A, Lower Grosvenor Place, S.W.

#### AUTHORS OF QUOTATIONS WANTED.—

1. Death's pale violets that he gives when he takes life's roses.—? Tom Hood.
2. The hectic flush had mounted its bloody flag of No Surrender!
3. The gratitude of a patient is part of his disease.
4. So when at last by slow degrees  
My sluggish veins grow old and freeze.
5. Will your pulse quicken when you are told you must die?
6. The generations shall become weaker and wiser.—? from Greek.

#### MEDICULUS.

SAYING ABOUT THE ENGLISH.—"The old elogium and character of this English nation was, that they were *Hilaris gens, cui libera mens et libera lingua*" (Cl. Walker, 'Hist. of Independency,' i. 92, 1648). Are there any earlier references to this saying?

REGINALD HAINES.

Uppingham.

SPIRIT MANIFESTATIONS.—Can any reader refer me to a list of works on this subject, and say when the first volume dealing with it made its appearance? N. E. R.

BRASS IN WINSLOW CHURCH.—In St. Lawrence's Parish Church at Winslow there is a brass sunk in a recumbent tombstone, dated 1578, in memory of "Thomas ffige & Janne his wyfe," bearing these arms: Quarterly, 1 and 4, a fesse between three fleurs de lys; 2 and 3, on a bend three molets pierced. It seems peculiar, as in the second and third quarters the bend is transposed, that in the second being a dexter bend, while that in the third is sinisterwise.

I shall be glad of any information as to whether these two quarters represent the coats of different families, or whether the bends were merely transposed by the caprice of the craftsman. If the former, it will be interesting to know what two families bear coats so very similar; if the latter, the reason for transposing the ordinary.

The arms appear to have been elaborately wrought, and may, I suppose, originally have shown the tinctures, all traces of which are now absent. The field of the first and fourth quarters is irregularly grooved, and shows in one place remains of plaster, while the fleurs de lys and fesses are formed of lead sunk in-

the brass, as is also the field of the second and third quarters, while here and there on the lead are traces of hammered-in brass wire in such irregular lines that it does not seem likely that they were intended to indicate tinctures in the heraldic manner.

Any light on the subject would be very acceptable.

LLEWELYN LLOYD.

Blake House, Winslow, Bucks.

**SHAKESPEARE'S WIFE.**—In his 'Life of Shakespeare' Mr. Sidney Lee says:—

"Anne and Agnes were in the sixteenth century alternative spellings of the same Christian name; and there is little doubt that the daughter 'Agnes' of Richard Hathaway's will became, within a few months of Richard Hathaway's death, Shakespeare's wife."

I have not *little*, but *great* doubt of it. I would ask any of your readers if Mr. Lee's statement can be corroborated that Agnes and Anne were the same in the days of Shakespeare. I have gone over many documents, and find as the alternative for Agnes, often in the same deed, Annas, but never for Ann or Anne.

If I am correct in my contention, the Agnes, daughter of Richard Hathaway, is ruled out, and the cottage at Shottley is at once demolished.

GEORGE STRONACH.

[In the Barnstaple Parish Registers Agnes is frequently spelt Anguis. See *ante*, p. 259, col. 1, l. 2.]

**JOHN KERNE, DEAN OF WORCESTER.**—On 15 May, 1539, George Wishart preached in St. Nicholas's Church, Bristol, a sermon which was counted heretical, whereupon he "was accused by M. John Kerne, Deane of this Diocese of Worcestre" (Ricart's 'Kalendar,' Camden Soc., p. 55). This statement is repeated, on Ricart's authority, in the 'D.N.B.' lxii. 248 b, where Kerne is called "dean of Worcester." Who was John Kerne? There was no Dean of Worcester until 1541; Henry Holbech (*alias* Rands), the last prior, so appointed in 1535, became the first dean in 1541, and was followed by John Barlow in 1544. Ricart says that Kerne was "dean of the diocese," for Bristol was then in the diocese of Worcester. It cannot be a mistake for John Bell, bishop, for Latimer did not resign until July, 1539. Probably Kerne was the (rural) dean of the deanery in which St. Nicholas's Church was situated.

W. C. B.

**INDEX SOCIETY.**—I note the editorial reference (*ante*, p. 258) to "our index societies." Information had reached me that when the Index Society was incorporated with the British Record Society, Limited, the latter

took over only the publications and not the work of the former. I am told that there does not exist to-day any society having the object and scope of the old Index Society. I should be glad to be informed of the addresses of the secretaries of any general index societies in England. EUGENE F. MCPIKE.  
Chicago, U.S.

**FULLING DAYS.**—I should be glad of an explanation of the term "fulling days," as used in the following extract from what professes to be a copy of Kirby's *Quest*, of 24 Ed. I., in Exch. T. of R., Misc. B'k, 72 (Record Office):—

"Declaratores Cur' Milit' de Okehampton de triliz septimanis in tres septima."—Fol. 192.

"Decenn' Hundr' de Plympton; Tuthing de Wodford ven. v. man' ad tres xv dies et ad tres *fulling days*."—Fol. 195.

Were these, perhaps, days on which fulling mills other than the lords' were allowed to work? I have met with cases relating to monopolies of manorial corn-mills and concessions to those of tenants, but not with any similar ones concerning cloth-mills, and never before with the term "fulling days."

ETHEL LEGA-WEEKES.

**EMERNENSI AGRO.**—What locality is this? It occurs on a tablet in a Shropshire church to a gentleman named MacGilray. The neighbourhood of the Mourne Mountains, in Ireland, has been suggested. I do not find the word in Trice Martin's 'Record Interpreter' or any similar book in my possession.

W. G. D. F.

**LOUTHERBOURGH.**—I have a pair of old prints of Hampstead Heath, winter and summer views, after J. P. de Loutherbrough. Can any one tell me where the original paintings are?

JNO. R. BEVERIDGE.

**SANDERSON FAMILY.**—Any particulars of persons of this name living at Sawtry and Folkesworth, Hunts; Pilton, Northants; or Bitteswell, Leicestershire, would be very thankfully received by the undersigned. Members of the family were living at the above places in the seventeenth and eighteenth centuries.

CHAS. H. CROUCH.

5, Grove Villas, Wanstead.

**BLOOD USED IN BUILDING.**—In an article on this subject in the *Intermédiaire* for 30 April it is said that in 1421, while the inhabitants of Lanciano were constructing their port, the people of Ortona, a rival city, tried to hinder the work. The men of Lanciano resisted, and at length beat the enemy completely. The conquerors cut off the noses and ears of the prisoners, and then

sent them back to their own country. The noses and ears were hung in the fish-market.

"In the middle of the Piazza Maggiore..... was raised a column which was called the Vendetta (Vengeance), the lime being mixed with the blood of the slain enemies. This tower, which was later called the Scomunica (Excommunication), still exists to-day."

Could mortar be thus made with the blood of dead enemies, unless that blood was perfectly fresh?—which would scarcely be the case in this instance. The struggles between town and town in mediæval Italy were, surely, too serious to allow leisure for collecting and using the blood of the fallen while it was still fluid.

X. Z.

### Replies.

#### H IN COCKNEY, USE OR OMISSION.

(10th S. ii. 307, 351.)

SWEET in his 'History of English Sounds,' Oxford, 1888, § 888, says:—

"Initial *h*, which was preserved throughout [the sixteenth and seventeenth centuries], began to be dropt everywhere in colloquial speech towards the end of [the eighteenth century], but has now been restored in refined speech by the influence of the spelling, which has introduced it into many French words where it was originally silent, as in *humble*."

In a later work ('New English Grammar,' Oxford, 1900, § 864) Sweet says that *h*

"has now been restored in Standard English by the combined influence of the spelling and of the speakers of Scotch and Irish English, where it has always been preserved. It is also preserved in American English, while it has been almost completely lost in the dialects of England—including Cockney English—as also in vulgar Australian."

This last statement must be considered as a correction of § 973 of the 'History of English Sounds':—

"In Vulgar English—as also in most of the Living English dialects (but not in Scotch, Irish, American and Australasian)—*h* is dropt, being, on the other hand, sometimes retained or added before an emphatic vowel."

There has always been a tendency to drop the *h* in English. Thus we read in Sweet's 'History of English Sounds,' § 497, "The occasional omission of an initial *h* occurs [in the MSS.] throughout the Old English period," c. 700–1150 A.D., while "*h* was regularly dropt in unstressed syllables" (§ 500). "The Old English dropping of unstressed *h* led to its complete loss in the case of the pronoun *hit*" in the Midland and Northern dialects of Middle English (§ 724), whence our modern English *it*.

According to Ellis, 'Early English Pronunciation,' v. 227 (1889), the interchange of

*h* as in *art*, *harm*, for *heart*, *arm*, is one of the cockneyisms noted by John Walker in his 'Critical Pronouncing Dictionary,' 1791.

In Fielding's 'Tom Jones' (1749), book xv. ch. x., there is an illiterate letter written by Sophia Western's maid, Mrs. Honour, in this style: "For to bee sur, Sir, you nose very well that evere persun must look furst at *ome*." But here, and again when she writes "I shud *ave* bin," Mrs. Honour displays the Somersetshire, not the cockney indifference to *h*. She was a parson's grandchild, but not a Londoner. The gypsy king says '*ave*' in book xii. ch. xii. of the same work.

Sweet's remarks in his 'Handbook of Phonetics,' Oxford, 1877, p. 194, are worth quoting in this connexion:—

"It is certain that if English had been left to itself the sound *h* would have been as completely lost in the standard language as it has been in most of the dialects. But the distinction between *house* and '*ouse*, although in itself a comparatively slight one, being easily marked in writing, such spellings as '*ouse* came to be used in novels, &c., as an easy way of suggesting a vulgar speaker. The result was to produce a purely artificial reaction against the natural tendency to drop the *h*, its retention being now considered an almost infallible test of education and refinement."

Miss Burney's 'Evelina' (1778) might be searched for the cockney *h*. It certainly records plenty of other contemporary vulgarisms.

L. R. M. STRACHAN.

Heidelberg, Germany.

I should like to correct the very common assumption that Shakespeare may have dropped the *h* in *hair* merely because he wrote *an hair*. This is a good example of the persistent manner in which we wholly neglect the history of our language and resolutely abstain from consulting good authorities. The right statement of the case is to be found, of course, in 'H.E.D.,' s.v. 'An.' We there find:—

"*An* was often retained before *v* and *y* in the fifteenth century, as *an wood*, *an woman*, *an yerr*, *such an one*, and was regular before *h* down to the seventeenth century, as *an house*, *an happy*, *an hundred*, *an head* (1665). Its history thus shows a gradual suppression of the *n* before consonants of all kinds, and in all positions. For illustrations, see A, *adj.* (2)."

The above absurd charge has been brought against Shakespeare for no other reason than because he lived when such usages were customary. It is a hard case, and my sympathies are with the bard. Johnson, in 1763, wrote "an yearly pension."

WALTER W. SKEAT.

It is a mistake to characterize the misuse of the *h* as a cockney peculiarity. It occurs everywhere amongst uneducated people,

except perhaps in Norfolk. It is extremely common in Shropshire, and neither my cook, who comes from Bucks, nor the other servants, who hail from different parts of Kent, are ever guilty of an aspirated *h*. It has often been observed that the London dialect of the present day is quite different from that which prevailed in the time of Dickens. This is probably due to the growth of the city in the direction of Essex, where *lidy* for lady, *piper* for paper, &c., are generally heard, though this pronunciation is not altogether confined to that county.

W. F. PRIDEAUX.

In the poetry of Chaucer and Spenser, as well as in the Bible, we find *an* before *h*. Shakspeare generally, not always, and Bacon, I think, always use *a* before *h* in such words as *horse*, &c. But in the *Spectator* of Addison and Steele *an* is found frequently before words beginning with *h* which would be aspirated in the present day. It seems likely that our ancestors aspirated less than we do.

E. YARDLEY.

There is room for an instructive study of the use and the decadence of this aspirate if any one has time to tackle the subject in a painstaking and scholarly way. There are several districts where the failure of the aspirate is a feature of the dialect, far beyond the sound of Bow bells—notably in Warwickshire, Worcestershire, and Yorkshire. It is unquestionably caused by the alien element. Wherever the French, Italian, or Flemish immigrant has mixed with our population, the English tongue has been corrupted in more than one direction; but most specially is this traceable in the loss of the letter *h*. The Latin or Romance languages scarce possess any aspirate, a circumstance that will be noticed in any verbal intercourse with foreigners in England at this very day. The reason why educated persons adhere to the aspirate lies in the fact that they do not follow the slipshod, hasty speech of the uneducated, who have never thought to appreciate the glory of their mother tongue as derived from Scandinavian ancestors. Most probably the reason why "Shakspeare did not notice the cockney in his plays" was that in his day the corruption had scarcely begun. It was not developed till long after his time. Even the dramatists of the eighteenth century do not make game of the cockney's *h*. Not until the more general admission of foreigners into this country, at the period of the French Revolution and afterwards, did this distinctive vulgarism appear to any great extent.

I do not believe the thing is incurable. From experiments of my own, I should say it would be possible to inspire our boys with greater pride in linguistic purity. I have spoken to Board School teachers on the point, with discouraging results, the excuse for neglect of the matter being thrown upon home influence, which was thought likely to overbear any efforts made in school hours to improve the popular speech. But as it is not uncommon to hear pupil-teachers drop their *h*, it would seem that there is extreme apathy in the business. EDWARD SMITH.  
Wandsworth.

May I suggest that the misuse of the *h* in cockney is explicable on simple psychological principles, without having recourse to theories of Huguenot tradition or the like? Correct pronunciation is the automatic product of a cultivated ear, and the self-conscious struggles of a semi-educated person to speak elegantly prevent him from using the natural and easy pronunciation, and thus lead to cacophonous blunders, as certainly as the struggles of a person learning to bicycle impel him to run into every passing cart. Affectation and the teaching of grammar in elementary schools are responsible for most of the vulgarisms of our present diction. C.

CORKS (10<sup>th</sup> S. ii. 347).—There are two games—an outdoor and an indoor—known as *jeu de bouchon* in France. The former is a mixture of quoits and bowls. The players throw discs of lead (or five-franc pieces) at a cork placed on the ground some six or eight yards off. The cork may be knocked away from its original position, and points are scored by the players whose discs lie nearest the cork at the end of the round.

The indoor game is played on a billiard table, and is a variety of "skittle-pool." A cork is placed in the centre of the table in the middle of a lozenge formed by four "skittles," or wooden pegs. Each player puts a stake (usually a sou) on the cork. Only two balls—the red and a white—are used. Each player plays with the red ball on the white, and if the white strikes a cushion and afterwards knocks down the cork, the player of the stroke takes the pool; but if either ball knocks down a skittle, the player has to put down another stake. As the game mentioned by Stevenson was played in a café in the evening, it was, no doubt, the billiard game.

ROBERT B. DOUGLAS.

64, Rue des Martyrs, Paris.

It is, I think, the French *jeu de bouchon*, well known in Belgium too. An ordinary

bottle cork is placed upright on the floor, with the stakes of the players piled on the top, and every player tries, from a distance determined beforehand, to upset cork and money, with a big sou, or a five-franc coin, or a small metal disc called *palet*.

B. H. G.

Paris.

This game ought to be nothing else than the French *jeu de bouchon*, in which the stakes are usually put on the top of an upright bottle cork. It is a very common game amongst French people; but it is difficult to understand how the English fruiterer "dropped a good deal of money" at it, unless he put sovereigns on the cork instead of sous, or even less, as the players ordinarily do.

ROULLIER.

Milan.

This must be the French game of *bouchon*, a kind of miniature game of quoits, similar to the game of *palet*. It is also called *bombiche*, *galoche*, and *riquelette*. The manner of playing it is to be found in most French dictionaries of games. The fullest description is the one given in the 'Grande Encyclopédie Générale des Jeux,' by Benjamin Pifteau.

F. JESSEL.

Littre, *sub nomine* 'Bouchon,' has: "2<sup>o</sup> jeu dans lequel on met des pièces de monnaie sur un bouchon qu'il s'agit d'abattre avec un palet."

JOHN B. WAINWRIGHT.

For an interesting account of the game of corks, and two illustrations, I refer MR. STRACHAN to pp. 28-9 of Ward, Lock & Co.'s 'Scientific Recreations,' 1885.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

Thanks to the Editor's explanation of "trousered" (*ante*, p. 327), I am now able to answer my own query. "Corks" must evidently be the *jeu de bouchon*, which I find explained in a French-German dictionary as a game played with a sou laid on a cork, the object being to knock the coin off. I presume it is played on a billiard table.

L. R. M. STRACHAN.

Heidelberg, Germany.

HOLBORN (10<sup>th</sup> S. ii. 308).—On p. 116 of 'London Street Names,' Mr. F. H. Habben, B.A., writes:—

"Holborn was originally the continuation of Watling Street after its exit from the City through the West (afterwards the New) Gate. The name of Holborn was subsequently imposed by reason of its being the highway from Holborn Bridge, which, just outside the New Gate, spanned the Hole Bourne in that part of its course where it was about to change its name to the River Fleet."

As to the derivation of Hole Bourne, Mr. Habben appears to be of the same opinion as Isaac Taylor, quoted by MR. UNDERDOWN, viz., that it is "the bourne in the hollow."

With regard to the query as to whether it was not called "Oldborne Hill" because criminals were borne up the hill on their way to Tyburn, the following extract from 'London, Past and Present,' by Henry B. Wheatley, F.S.A., vol. ii. (1891), pp. 219-22, may throw some light on the subject:—

"That Holborn was so called of the Old Bourne or brook, which ran down the Hill or Street, has been accepted almost without question till within the last few years, but, after investigation, must be given up. *Old* is a most unlikely term to apply to a brook, and if it had been so named the A.-S. spelling would have been *Ald*. Yet as early as the Domesday Survey we find what appears to have been a hamlet or small village here named Holeburne: hole—a hollow, a valley.....

"This was the old road from Newgate and the Tower to the gallows at Tyburn:—

*Knockem*. What! my little lean Ursula! my she-bear! art thou alive yet with my litter of pigs to grunt out another Bartholomew Fair? ha!

*Ursula*. Yes, and to amble a foot, when the Fair is done, to hear you groan out of a cart up the Heavy Hill.

*Knockem*. Of Holborn, Ursula, mean'st thou so? Ben Jonson's 'Bartholomew Fair.'

*Aldo*. Daughter Pad; you are welcome. What, you have performed the last Christian office to your keeper; I saw you follow him up the Heavy Hill to Tyburn.—Dryden's 'Limberham,' 4to, 1678.

*Sir Sampson*. Sirrah, you'll be hanged; I shall live to see you go up the Holborn Hill.—Congreve's 'Love for Love,' 4to, 1695.

*Polly*. Now I'm a wretch, indeed. Methinks I see him already in the Cart sweeter and more lovely than the nosegay in his hand! I hear the crowd extolling his resolution and intrepidity! What volleys of sighs are sent from the windows of Holborn that so comely a youth should be brought to disgrace! I see him at the tree.—Gay, 'The Beggar's Opera,' 8vo, 1728.

As clever Tom Clinch, while the rabble was bawling, Rode stately through Holborn to die in his calling, He stopped at the George for a bottle of sack, And promised to pay for it when he came back. His waistcoat and stockings and breeches were white;

His cap had a new cherry-ribbon to tie 't. The Maids to the doors and the balconies ran, And said, 'Lack-a-day he's a proper young man!' Swift, 'Clever Tom Clinch going to be Hanged,' 1727."

Is there any authority for the idea that the fact of criminals being *driven* up the Hill originated the name Oldborne Hill or Hilborn?

G. L. HALES.

There seems to be something in the word "hol" which has not yet been accounted for. It is intimately connected with water-words, where the idea of hollowness is not specially characteristic. Thus we have Holbeach,

Holbeck, Holborn, Holbrook, Holburn, Holiditch, Holford, Holwell. The duplication in sense is not uncommon. I cannot help thinking that the first syllable of Holderness (Chaucer's "marshy land") is connected with the name of the river Hull, which forms the western boundary of that district. A short distance south there is the marshy part of Lincolnshire called Holland. W. C. B.

NORTHERN AND SOUTHERN PRONUNCIATION (10th S. i. 508; ii. 256, 317).—This heading was used by YORK—not particularly chosen by the present writer. I am well aware that there are other English pronunciations; but after all, and notwithstanding this, there is surely but one English alphabet; and if that alphabet is not to be taken as our standard for pronunciation, we have none, and everything is arbitrary. PROF. SKEAT remarks, "To say that our first letter is *ā*, not *ǣ*, tells us nothing at all, unless we are first informed what sounds such symbols are meant to represent." I cannot understand such a remark. I had thought that every one would allow that the first letter of the English alphabet is a sound that rimes with *say*, *pay*, *day*, &c.; and surely one must have some recognized symbol to represent *that* sound. To argue about that first letter's sound—or the "symbol" for that first letter—seems to me akin to quarrelling about the value of the regulation coins of the realm. As to any objection that *r* in *arisk*, *pariss*, *larst*, &c., may by some be supposed "to be trilled," I would submit that—out of Scotland—that certainly would be "slipperry"; for, if so, what would two *r*'s (*rr*) in reason stand for?

MR. J. T. PAGE's remarks about *ahsk*, *pahss*, *lahst*, &c., would not find acceptance with me, as a Northern Englishman, at all; because I could not allow that *ah* need have, or that, from the "English" point of view, it properly should have, the sound which he (arbitrarily) assigns to it. In fact, *ah* (*ar*, not *arr*) is not a Northern English vowel-sound; it is much too Southern, much too continental, much too foreign.

YORKSHIREMAN.

JOHN TREGORTHA, OF BURSLEM (10th S. ii. 289).—MR. GREGORY GRUSELIER is referred to 'Bibliotheca Staffordiensis,' a work issued in 1894 under exceptionally great disadvantages by one whom I am proud to call my personal friend—Mr. Rupert Simms, of Newcastle-under-Lyme. This monumental bibliography of Staffordshire (which was noticed at 8th S. vi. 520) contains more than five columns of references to works published by John Tregortha, and gives also a brief account

of his career. He was born in Cornwall (no date or place given), and was a Wesleyan minister up to 1795, being stationed at Burslem in 1787. He became a printer and bookseller in 1796, continuing the business till his death, which took place on 9 January, 1821.

According to Mr. Simms's list, Mr. Tregortha's first publication was issued in 1796, and was entitled 'The Christian's Guide to Holiness.' Mr. Simms states that a portrait of Tregortha may be found in the *Arminian Magazine* for 1790, p. 505, and credits his namesake son with the composition of 'Verses on the late Mr. John Tregortha, of Burslem, Staffordshire, who died on 9 January, 1821,' 12mo, pp. 4. Mr. Simms says he has "no other trace of him," and asks ('Bibliotheca Staffordiensis, p. 465) "whether issued before name was changed, as I find in 1834 Charles Gorst Tregortha (a son of the printer) in business in Swan Square, Burslem."

Of this Charles Gorst Tregortha, Mr. Simms says he was in business as a printer and dealer in books at Swan Square, Burslem, and afterwards of Waterloo Road, quoting from White's 'Staffordshire,' 1834 edition.

I am now able to quote from the 1828 edition of Pigot & Co.'s Directory, which states that John and Charles Tregortha were in business as printers in the Market Place, Burslem, in that year. The 1835 edition of the same work mentions only Charles Gorst, giving the address as of Swan Square. I have several other directories of Staffordshire of much later date than this, but the name does not occur after 1835 in any of them.

Mr. Simms begins his list of Tregortha's works with the following quatrain:—

Now old Tregortha's dead and gone,  
We ne'er shall see him more;  
He used to wear an old grey coat  
All buttoned down before.

The last two lines to be repeated.

CHAS. F. FORSHAW, LL.D.  
Baltimore House, Bradford.

LONDON CEMETERIES IN 1860 (10th S. ii. 169, 296).—MR. HOLDEN MACMICHAEL states in his interesting reply, "There is, or was, the East London Cemetery in White Horse Lane, Stepney." I shall be very glad if any of your correspondents can locate this burying-ground, or give any further information concerning it.

When I was engaged some years ago in copying the inscriptions and heraldry from Stepney Church and Churchyard, I noticed several gravestones standing amongst the

houses in White Horse Lane (or Street, as I believe it is now called). They were some little distance south of the churchyard, on the east side of the road. I intended investigating them, but left without doing so. Is my theory—that these occupy part of the site of the cemetery mentioned by MR. MACMICHAEL—correct? JOHN T. PAGE.  
West Haddon, Northamptonshire.

Both MR. HARLAND-OXLEY and MR. MACMICHAEL omit to mention the little, sadly overcrowded burial-ground situated in Church Row (now Street), Islington, N., which was finally closed for burial purposes about this date. In 1817 a Nonconformist minister named Jones purchased the copyhold of No. 5, Church Row, and converted the grounds in the immediate rear into what was known as "Jones's Burial-Ground" and "The New Bunhill Fields." I remember its condition in the fifties as most scandalous—skulls, thigh-bones, and fibulae were kicking about above ground by the score—and much indignant correspondence took place relative to this condition of things in the *Islington Gazette* (particularly about the close of 1856), the writers urging that the then owner was interdicted by law from continuing to use the chock-ful enclosure for further burials. It was finally let for building purposes, and the major part of the present generation who reside thereabouts are possibly unaware a graveyard ever existed there in modern times at all.

I know a similar instance of total obliteration at Carrara. Many readers will probably remember the cemetery there, situated four or five minutes' walk from the present railway station. It has been entirely wiped off the face of the earth, and a theatre and other buildings now occupy the spot where not so very long ago its inhabitants were wont to kneel by the gravesides of their departed loved ones. HARRY HEMS.

Fair Park, Exeter.

The chief credit for putting a stop to intra-mural burials may, I think, be assigned to the *Builder*, under the editorship of George Godwin, F.R.S., F.S.A., and it was about the year with which MR. HOPKINS'S inquiry is concerned, 1860, that the campaign against intra-mural burial was opened. The *Builder* spoke out on the subject in very decided language—an outspokenness which led to the abolition of the disgraceful overcrowding and appallingly insanitary conditions which then existed. The burial-ground attached to the Tottenham Court Road Chapel was still, in 1860, being

overcrowded apparently (see the *Builder* for 30 April, 1864), and should be included in the list. Much further information will be found with regard to the London cemeteries in the *Builder* from 1850 to 1870.

J. HOLDEN MACMICHAEL.

CRICKET (10th S. ii. 145).—The advertisement to which I referred in my communication at the above reference is contained in the *Post-Man* of Tuesday, 24 July, 1705, as follows:—

"This is to give notice, That a Match at Cricket is to be plaide [*sic*=played] between 11 Gentlemen of the West part of the County of Kent against as many of Chatham, for 11 Guineas a Man, at Maulden in Kent, on the 7th of August next."

The earliest newspaper paragraph relating to a cricket match that my researches have brought forth is, however, in the *Post Boy* of Saturday, 30 March, 1700, viz.:—

"These are to inform Gentlemen, or others, who delight in Cricket-playing, That a Match at Cricket of 10 [*sic*] Gentlemen on each side, will be Play'd on Clapham-Common [co. Surrey] near Fox-Hall [=Vauxhall?] on Easter-Monday next [1 April], for 10*l.* a Head each Game (five being design'd) and 20*l.* the Odd one: And after that Diversion is ended, any Maid may Run for a fine Flanders Lac'd Smock, Value 4*l.* they being to start exactly at Three from the Watch-House. There will be likewise an Entertainment Gratis, as soon as the abovementioned Recreations are ended."

W. I. R. V.

An account of a journey made in Kent by Lord Harley, afterwards the second Earl of Oxford, is printed in the Hist. MSS. Com., Portland MSS., Sixth Report (1901), p. 76 *et seq.* It contains an early and interesting notice of the game of cricket. The party left London on 26 August, 1723:—

"In the afternoon we came hence [from Dartford] directly for Rochester, and upon the heath as we came out of the town the men of Tunbridge and the Dartford men were warmly engaged at the sport of cricket, which of all the people of England the Kentish folk are most renowned for, and of all the Kentish men the men of Dartford lay claim to the greatest excellence."

W. P. COURTNEY.

VACCINATION AND INOCULATION (10th S. ii. 27, 132, 216, 313).—The method of inoculation introduced by Lady Mary Wortley Montagu, though universally practised by the medical profession of that time, is now declared by law to be a penal offence.

Nevertheless, a tablet containing the following remarkable inscription adorns Lichfield Cathedral, with, of course, the imprimatur of that grave and learned body the Dean and Chapter:—

"Sacred to the memory of the R<sup>t</sup> Hon<sup>ble</sup> Lady Mary Wortley Montagu, Who happily intro-



duced from Turkey into this Country, The Salutory Act of inoculating the Small pox.

"Convinced of its efficiency, She first tried it with success on her own Children, and then recommended the practice of it to her fellow citizens.

"Thus, by her example and advice, We have softened the virulence and escaped the dangers of this most malignant Disease.

"To perpetuate the memory of such benevolence, And to express her gratitude for the benefit she has herself received from this alleviating Act, this monument is erected by Henrietta Inge, Relict of Theodore William Inge, Esq., and daughter of Sir John Wrottesley, Bar', In the year of Our Lord, MDCCCLXXXIX."

HENRY SMYTH.

Edgbaston.

ONE-ARMED CRUCIFIX (10<sup>th</sup> S. ii. 189, 294).—If this term may be taken to mean a T cross, without the upper perpendicular limb or bar which we see in the usual Latin cross, it may be worth while mentioning that in the row of stone crosses in the lanes leading to the mediæval churches of San Pedro de Tabira or Tavira, and at Mañaria (five kilometros further up the valley leading from Durango in Biscaya to Vitoria, the capital of the province of Alava=Araba in Baskish, i.e. the plain), the two crosses of the thieves, placed on either side of the highest cross, which represents the crucified Christ (though it does not bear His figure, but merely the emblems of the Passion and the initials I.N.R.I. on the upper perpendicular arm, limb, or bar), are alone in the form of a T. Taking the titled limb, above the transverse or horizontal beam, as one of two arms, and the lower column as a mere pedestal or trunk, such a cross might be called "one-armed." The "stations of the cross" appear to be of the seventeenth century.

E. S. DODGSON.

In Mrs. Jameson's 'History of our Lord' (vol. ii. p. 168) occurs an illustration of a painting of 'The Bad Thief,' by Antonello Messina, now in the Ertborn Collection, Antwerp, which suggests much the same treatment as MR. HIBGAME remembers at Ghent. The arms are, however, tied (not nailed) to the tree trunk.

In Justus Lipsius's 'De Cruce' (1599) an unfortunate victim is shown nailed, hands and feet, to the trunk of a tree (p. 19), and yet another one figures in a similar position, with the addition of a large fire of wood blazing just beneath his feet. Besides the several forms of crucifixion familiar, by illustrations, to us all, this volume contains pictures of crucified people fastened amongst the boughs of trees, and others upon Y-shaped crosses. There are unfortunates sus-

pended upon crosses having long parallel pendants attached to and hanging from the extremities of the cross-piece, on to the lower ends of which the legs are stretched out, and the feet nailed.

In "TRIVMPHVS. IESV. CHRISTI. CRVCIFIXI" (1608) amongst the many methods are represented additional long cross-pieces situated at the base of the upright, upon which the extended feet are transfixed. Some are drawn as flayed alive prior to (and during) crucifixion; others, besides being tortured by the ordinary three supporting nails, have several driven through their kneecaps, thighs, shoulders, and elbow joints; whilst one poor wretch has apparently suffered amputation of both hands and feet prior to being nailed aloft. A few are disembowelled; and one engraving (less dreadful than the majority, but perhaps more impious) represents a priest in his vestments nailed in front of the life-sized figure of our Lord upon a large crucifix which stands on the north side of the altar, in what is apparently his own church.

HARRY HERMS.

Fair Park, Exeter.

KISSING GATES (10<sup>th</sup> S. ii. 328).—A kissing gate is a construction set across a footpath which hits against two posts; it hinders cattle from straying, but is easily passed through by men and women. It is sometimes called a clap-gate. The name and the thing are common in Lincolnshire and many other counties; see 'E.D.D.'

EDWARD PEACOCK.

I do not think the editorial note gives the *original* reason for "kissing gates" being so called, although that reason may have held good later. Perhaps the more accurate definition is that in the 'E.D.D.', namely, "a gate which swings on both sides of the latch-post until it reaches equilibrium, and the latch drops into the catch," i.e., a swing-gate. The kissing is on the part of the latch, not the pedestrians.

J. HOLDEN MACMICHAEL.

Well known all over the country; see 'E.D.D.' Often called "clap-gates."

J. T. F.

Durham.

I think the term is in pretty general use. I have met with it in at least three counties—Northamptonshire, Warwickshire, and Essex. A few years ago I remember walking near Rochford, in Essex, and asking my way of a little schoolgirl. In giving me very clear directions she stated that my route lay through a certain "kissing gate." The ob-

vious source of the name as indicated by the Editor is no doubt correct. JOHN T. PAGE.  
West Haddon, Northamptonshire.

"Kissing gate" is in use in the southern counties of England—its origin the swinging of the gate between two shutting posts, each of which it touches in its swing. The touch is a kiss. JOHN P. STILWELL.

Hilfield, Yateley.

An Irish lady a few weeks ago boasted, as she helped a friend to pack, that no one was better than she at "kissing-gate parcels," and explained that in Ireland the hosts always accompanied the departing guest as far as the first or "kissing" gate, there to renew their farewells; there, too, the "forgets" were handed in. M. F. H.

ANTIQUARY *v.* ANTIQUARIAN (10th S. i. 325, 396; ii. 174, 237).—The objection to the word "antiquarian" seems to be made on an insufficient ground. If "antiquary" had not been in existence, "antiquarian" would have been used without question. For the termination *-arian* is not absolutely adjectival, and even if it were, there is no reason why the adjective should not be used absolutely. Thus we have barbarian, centenarian, disciplinarian, humanitarian, sabbatarian, sectarian, tractarian, Unitarian, vegetarian, and many others. We do not call a man a "centenary"; and "sectarian" has ousted the older "sectary." Moreover, the 'N.E.D.' gives "antiquarian" as an adjective used absolutely, and records no sentence of impropriety, quoting even Dr. Johnson himself as an authority. W. C. B.

It is, perhaps, worthy of mention that a hundred years ago the letters F.A.S.—Fellow of the Society of Antiquaries—were far more used to denote Fellowship of that body than were the letters F.S.A. I can give numerous instances of "F.R.S. and A.S." and the like being affixed to authors' names in different works.

CHAS. F. FORSHAW, LL.D., F.R.S.A.I.  
Baltimore House, Bradford.

THE 'DECAMERON' (10th S. ii. 328).—Much information as to this will be found in Ugo Foscolo's "Discorso storico sul testo del Decamerone," prefixed to Pickering's edition of 1825. Most of the important editions of the 'Decameron' are described in Gamba, 'Serie dei Testi.' J. F. R.

THOMAS BLACKLOCK (10th S. ii. 228).—I venture to suggest that the Gilbert Gordon referred to was Gilbert, collector of excise in Dumfries, who was served heir to his father

Archibald of Minidow. The latter died in 1754. J. M. BULLOCH.  
118, Pall Mall.

EPITAPHIANA (10th S. ii. 322).—If, as I infer, the Editor intends in future to allow an occasional column or two of authenticated epitaphs under this heading, I trust correspondents will be more explicit in their statements as to where each particular epitaph is to be found. It is not enough to give the name of the church or churchyard; the exact position of the stone, tablet, or tomb should certainly be indicated. The accompaniment of the name of the person for whom the epitaph was written of course adds considerably to its value. The date on which the copy was taken might also be in evidence. By way of example I may say that I copied the third epitaph recorded by W. B. H. from All Saints' Churchyard, Hastings, on 13 May, 1901. It is contained on a plain white upright stone standing a few paces south of the church tower. The epitaph is beneath an inscription "to the memory of John Archdeacon, son of John and Ann Archdeacon, who departed this life June 5th, 1820, aged 9 years." JOHN T. PAGE.

West Haddon, Northamptonshire.

NINE MAIDENS (10th S. ii. 128, 235).—It is hardly a truism to say that the stone circles with which antiquaries are accustomed to associate the youth of the inhabited world exist in these realms in greater numbers than are dreamt of in our urban philosophy. And not only is this so with regard to those with which antiquaries have made us better acquainted, for there are those undiscovered circles which, forming grave mounds, have not yet been denuded of the earth in which they are embedded, and which, as Llewellynn Jewitt says, would be among the best remaining examples of small "Druidical circles," as they are commonly called (Ll. Jewitt's 'Grave Mounds,' 1870). W. Hutchinson, in his 'Excursion to the Lakes,' alludes to a place called Nine Churches (the repetition of the number in this connexion is perhaps remarkable), near Penrith; and he also describes "Meg and her Daughters," near Little Salkeld, as being a circle of three hundred and fifty spaces formed by massy stones—sixty-seven (not sixty-nine) of which stand upright—of various qualities, forms, and dimensions, without any traces of art. The Keswick circle was also at one time, I think, if not now, known as "Meg and her Daughters." Both Pennant, in his 'Tour in Scotland,' and Henry Kett, in his 'Tour of the Lakes,' give an account of what, in comparing

it with Stonehenge, is styled a "Druidical chapel."

Four miles to the west of Chipping Norton, in Oxfordshire, is the circle known as the Rollright or Rollrich Stones, after the manner of Stonehenge, but smaller.

At Addington, in Kent, on an eminence a short distance from the church, is a supposed Druidical temple, resembling also, in some degree, Stonehenge, with a smaller circle situated on the north-west.

A stone circle at Stanton Moor, Derbyshire, is known as the "Nine Ladies" (not "Maidens").

There are the "Merry Maidens" in Cornwall, which are perhaps identical with the "Nine Maidens," the subject of W. G. D. F.'s inquiry.

Another "Nine Ladies" is on Hartlemoor, Durham, but of this only four stones are now remaining.

On Eyam Moor, Derbyshire, one of the circles enclosing sepulchral mounds is about a hundred feet in diameter, and is, like the "Nine Ladies" on Stanton Moor, formed of a circular mound of earth on which the stones are placed. Only ten of the stones remain *in situ*.

On Brassington Moor, near a fine chambered tumulus, now unfortunately destroyed, existed two circles similar to that of Hartlemoor, the one 39 ft. and the other 22 ft. in diameter.

On Leam Moor, too, circles are known to have existed which surrounded interments.

Other circles occur in Derbyshire on Abney Moor; in Froggal Edge; on the East Moor; on Hathersage Moor; and in other localities.

Cf. also Stanton Drew, Somersetshire; Arbor Lowe, Derbyshire; the Three Hurlers, the Merry Maidens, and other circles in Cornwall; the Grey Wethers, in Devonshire; Gidley Circle, Dartmoor; also those near Merivale Bridge, and others on Dartmoor; at Trewavas Head; at Mule Hill, Isle of Man; in the Channel Islands; at Aber and Penmaen Mawr in Carnarvonshire; at Berriew in Montgomery; at Leuchars, Aberdeenshire; Aucorthie; Burn Moor, Cumberland; Tarf; Burn Scaur, near Ravenlass, Cumberland; Brogar, in the Orkneys; a small and little-known example in the Isle of Mull; Callernish, Isle of Lewis; Midmar, Scotland; Twizell Moor, Northumberland, &c. A list of Cornish stone circles, with name and parish, and the authorities describing them, will be found in 'Antiquities in the Hundreds of Kerrier and Penwith, West Cornwall,' by J. T. Blight, 1842. For the "Three Stone Burn"

circle among the Cheviot Hills in Northumberland see 'The Antiquities of Yevering Bell,' by George Tate, F.G.S.

See also the *Transactions* generally of the archaeological societies; the *Ulster Archaeological Journal*, 1855; the *Proceedings of the Soc. of Antiquaries*, 1855; the *Journal of the Brit. Arch. Assoc.*, 1868; the *Gent. Mag.*, 1868; and especially J. B. Waring's 'Stone Monuments,' 1870, where the relative measures of the principal British stone circles will be found (plates xl. xli., &c.).

J. HOLDEN MACMICHAEL.

161, Hammersmith Road.

W. G. D. F. will find an excellent engraving of the stones he inquires about facing p. 496 of the Cornwall volume of the 'Beauties of England and Wales.'

In the parish of Burian, or St. Burien, Cornwall, is a small circle of nineteen upright stones, called "Dance Maine," or the "Merry Maidens," from the whimsical tradition that nineteen young women, or maidens, were thus transformed for dancing on the Sabbath.

Another of these Druidical circles is named "Boscawen Un." This also consists of nineteen stones placed upright, and is about 25 ft. in diameter, having a single leaning stone in the centre; it is quite near the former.

In the parish of Gulval is "Boskednan Circle," consisting also of nineteen stones, but of smaller diameter than either I have mentioned.

The most considerable of these structures is situated in the parish of St. Just, and is known as the "Botallack Circles." What the significance of the number nineteen is I cannot say.

Other stones of a similar character are to be found in the parish of St. Cleer. One set is known as the "Hurlers." Hurling was formerly one of the most favourite diversions of the Cornish, and the name "Hurlers" was given to these stones from the general belief in the neighbourhood that the stones were once men, who were thus transformed as a punishment for pursuing this diversion on the Sabbath. For further information I refer W. G. D. F. to Carew's, Norden's, and Dr. Borlase's works on Cornwall.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

CAPE BAR MEN (10<sup>th</sup> S. ii. 346).—May not this refer to ex-privateersmen, of whom there must have been many at that period (1806) serving in the Royal Navy? "Cape," an obsolete word from the Dutch, means

pilfer, plunder; and I suggest that the term "Cape Bar Men" may be derived from the Dutch "te kaap varen," to go a-privateering. I find the above information in the 'H.E.D.'

R. CHEYNE.

'OMAR KHAYYAM (10th S. ii. 322).—Messrs. Otto Schulze & Co., of Edinburgh, call my attention to the fact that the page of the 'Fundgruben' to which I referred is reproduced in photographic facsimile at p. 45 of part i. of vol. v. of their publication 'Books and Book-plates.'

EDWARD HERON-ALLEN.

'TRACTS FOR THE TIMES' (10th S. ii. 347).—A full list of the authors was published in the *Oxford University Herald* and the *Guardian*. I cannot give the exact date, but it must have been in 1883 or 1884.

H. N. ELIACOMBE.

A complete list of the authors of the 'Tracts for the Times' will be found in Dr. Liddon's 'Life of Dr. Pusey,' vol. iii. pp. 473-480.

F. H. R.

TOM MOODY (10th S. ii. 228, 295).—It will usefully supplement (and amend) the information already given about this song to reprint the title of what appears to be the first edition (4 pp. folio), and, in so doing, to place on record what is apparently conclusive evidence against the commonly received opinion that 'Tom Moody' was written and composed by Charles Dibdin—an opinion so stubbornly held that when, some twelve years ago, I addressed a letter to the *Field* supporting a contradiction by my friend the late Julian Marshall, I was promptly snubbed by the editor in an omniscient foot-note. My opinion was then based on the ascriptions in trustworthy song-collections and on internal evidence. That I was right is now proved by the copy of the song which I possess. I quote the title exactly as it appears:—

"THE DEATH OF TOM MOODY, The noted Whipper-in Well known to the SPORTSMEN of SHROPSHIRE, Written by the Author of HARFORD BRIDGE Composed by W<sup>m</sup> Shield, Musician in Ordinary to his Majesty, & SUNG by M<sup>r</sup> INCKEDON In his new Entertainment called the WANDERING MELODIST, Also at the T. R. C. Garden. Ent<sup>d</sup> at Stat<sup>m</sup> Hall. Price 1. Sh. N.B. The small Notes which are meant to express the View & Death Halloo, the Challenge, & the cheering up of the Pack, were Written by a Foxhunter, who heard Poor Tom's sonorous & characteristic Tones reechoed amid the Woods & Vallies while he was enjoying Health; & such was his attachment to the Chase, that he faintly breathed them in his expiring moments. London, Printed by Gouling D'Almaine, Potter & Co, 20, Soho Sq<sup>r</sup> & No 7, Westmorland St. Dublin."

E. RIMBAULT DIBDIN.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Epistles of Erasmus, from his Earliest Letters to his Fifty-first Year. Arranged in the Order of Time. An English Translation. By Francis Morgan Nichols. 2 vols.—Vol. II. (Longmans & Co.)*

ON the appearance, three years ago, of the first volume of Mr. Nichols's translation and arrangement of 'The Epistles of Erasmus' we drew attention to the scope and accomplishment of the work (see 9th S. viii. 514). No absolute promise was then made of a second volume, though a hint that such was contemplated was afforded; nor did the work then noticed bear on the title-page Vol. I. That the second volume was intended is proven by the fact that when now it appears it carries the execution no further than the year 1517, with which the work was originally designed to close. It is useless and wasteful to repeat what was at first said concerning the purpose of the volume and its utility. Such a desire to know more than can now be repeated are referred to our previous notice. We may only add that the attempt to do what Erasmus had carefully abstained from doing—viz., arrange the correspondence in the supposed order of date—is accomplished, and that the result thus obtained is of highest value to the student of Erasmus, and indispensable to all would-be biographers of the scholar.

The first volume ends with the arrival of Erasmus in Holland on the way to England, to which he is bidden by "his Mæcenas," the Earl of Mountjoy, who promises him the patronage of the king, and sends him ten pounds, half from himself and half from the Archbishop of Canterbury, from whom he is bidden to expect a benefice. The date of his arrival in London remains uncertain, but is presumably about 1509. At the outset of the second volume Erasmus is in England, where he has arrived, bringing with him his 'Μωρίας ἐγκώμιον, or Praise of Folly,' the most read of his prose works, and his verses on 'Old Age.' What is said about the earlier book, generally called the 'Moriae Encomium,' has extreme interest. To Thomas More, to whom the first letter is addressed, Erasmus says that the first thing that suggested it "was your surname of More, which is just as near the name of Moria, or Folly, as you are far from the thing, from which, by general acclamation, you are far indeed." Once more he surmised that this playful "production of our genius would find special favour with you, disposed as you are to take pleasure in jests of the kind." From the charge of moridity he defends himself, inasmuch as "genius has always enjoyed the liberty of ridiculing in witty terms the common life of mankind, provided only the licence does not pass into fury." Much praise is bestowed by English scholars upon the work, but the writer, though he finds a warm reception in Cambridge, whither he proceeds, fails greatly to benefit by the promises that have been made him. This is the more to be regretted, since in Rome there was competition among the cardinals as to which should take charge of his fortunes. The scholars of the early sixteenth century were, almost without exception, dependent on the patronage and the alms of the great. It is none the less humiliating to read of the shifts to which Erasmus was constantly driven. No extreme reluctance was shown in begging, though his appeals are sometimes indirect.

It is not wholly satisfactory to learn that the wine and the beer at Queens' College were undrinkable, and to find Erasmus supplicating Ammonius for a skin of Greek wine, and meaning by a skin a largish cask, "utrem majusculum." He defers returning this, in order that he may still delectate on the smell of the Greek wine. From London, after dedicating to Colet his 'Copia Verborum ac Rerum,' he sends to Archbishop Warham some 'Dialogues of Lucian,' adding, "Trifles," you will say. Yes, but learned trifles, which may serve to make you laugh." Writing to the Archbishop of Canterbury, he attributes a severe attack of stone from which he suffers to the badness of the Cambridge wine and the consequent necessity to drink beer. In Antwerp in 1516 he is still pleading poverty, and complaining that he must sell his horses or dispense with clothing. The last letter in the volume—addressed to John Caesarius from Antwerp, and dated 16 Aug., 1517, the latter part of Erasmus's fifty-first year—has literary interest, since it expresses his disapproval of the once-celebrated 'Epistolæ Obscurorum Virorum.' Something more than a boon to the scholar is the completed book. It is a work in which such will revel, as does a poet in 'The Fairy Queen,' turning to it and finding in it a species of second 'Consolations of Philosophy.'

*The Diary of Samuel Pepys.* Edited, with Additions, by Henry B. Wheatley, F.S.A. In 8 vols. —Vols. I. and II. (Bell & Sons.)

IN reissuing in a cheaper and more popular form Mr. Wheatley's definite and delightful edition of Pepys's immortal 'Diary' Messrs. Bell & Sons are conceding to the scholar and the reader of moderate means one of the greatest boons within reach. During the last decade of the past century (1863-9) this edition of Pepys was first given to the world, and it has since, we are told, been frequently reprinted. Testimony to its transcendent merits was afforded in our columns on the appearance of each successive volume (see General Indexes to Eighth and Ninth Series *passim*), and since that time all previous editions have gone out of favour and almost out of date. The work remained, however, inaccessible, except in a public library, to those of exiguous means, and those in the habit, like ourselves, of picking it up at odd moments and referring constantly to its excellent index were necessarily the few. Its price is now reduced by much more than one-half, and though it cannot yet be said to be within reach of all book-lovers, yet the purchaser cannot charge himself with special extravagance. Besides Mr. Wheatley's admirable and authoritative life of Pepys and some other preliminary matter, the two volumes now issued contain the 'Diary' from the outset, 1 January, 1659/60, until 31 December, 1662. As frontispiece to the first volume appears an admirable reproduction of the portrait of Samuel Pepys by Sir Godfrey Kneller in the Pepysian Library, Magdalene College, Cambridge. We cannot fancy any book-lover resting without this work in its new and attractive shape.

*Christian Morals.* By Sir Thomas Browne. (Cambridge, University Press.)

TO the previous volumes issued in a quarto *édition de luxe* from the Cambridge University Press has been added Sir Thomas Browne's 'Christian Morals,' a work less known than the 'Religio Medici' and the 'Hydriotaphia' of the same author, but not less worthy of study or remunerative in

perusal. Earlier works of the same series are Earle's 'Microcosmographie' and Sidney's 'Defence of Poesie'; a succeeding volume will consist of Ben Jonson's 'Underwoods.' The appearance of this volume of the Norwich knight was over seventy years later than that of the 'Religio Medici,' the first edition having been issued in 1716 from the same press from which it reappears. It was edited by John Jeffery, D.D., Arch-Deacon of Norwich, the attribution of authorship being justified by Elizabeth Littelton, Browne's daughter, in a dedication to the Earl of Buchan, as well as by the archdeacon's own testimony. It consists of a series of fragmentary observations, and may well have been intended as material for an enlarged edition of the 'Religio Medici.' Thoroughly characteristic in all respects, it displays a remarkable amount of erudition, and has a style which, charged as it is with Latinisms, rises to much eloquence. Like other works of its author, it shows the influence of a study of Montaigne. In the third part we find in altered phrase a repetition of the famous condemnation of the mention of sins heteroclitical: "things which should never have been or never have been known," and a statement that "Trimegistus his Circle, whose center is everywhere and circumference nowhere, was no Hyperbole." We may not, however, discuss the merits of a book which is, or should be, well known, or dispute as to evidences of an authorship which no one contests. Like its predecessors, the book is issued in an edition exquisite in all typographical respects, and limited virtually to 225 copies for England and America. No change is made in the spelling or pronunciation of the original, and the whole is calculated to delight equally the scholar and the bibliophile. We know not what is to be the extent of the series, but it is sure to prove a good investment as well as an eminently enviable possession.

*Birmingham Midland Institute [and] Birmingham Archaeological Society. Transactions, Excursions, and Report for the Year 1903.* (Walsall, printed for Subscribers only by W. H. Robinson.)

THIS is an excellent issue. It contains nothing whatever that we could have wished to be omitted. Several of the papers are very interesting, and are especially valuable from the wide range of subjects that are discussed. We have been much pleased by the account of the excursions taken by the members to places seldom visited by the outside world, though it is painful to read of the way old churches have been overhauled by those whom it is still the fashion to dub church restorers. In one place we read of a very fine late Norman chancel arch being pulled down to make way for a modern pointed arch.

Mr. Arthur Westwood contributes an excellent account of wrought plate in Birmingham, with notes on the old silversmiths who carried on their business in that great centre of industry. It was not till the year 1773 that Birmingham had an assay office, at which hall-marks, as they are called, could be impressed on the works of the local manufacturers. Before that time all silver goods, with the exception of small objects, had to be sent to one of the assay offices which had been previously founded. London and Chester were the two places to which the Birmingham workers in the precious metals commonly resorted. This was found a very great hardship. The roads were bad—far worse than most of us moderns can conceive—and what

was more serious, they were frequently infested by highwaymen, so that there was a constant dread of the treasure being carried off; and when this danger was avoided, the vessels were not uncommonly battered out of shape through the lumbering of the carriers' waggons in which they made the journey. This must have been a very serious injury to what had in the middle of the eighteenth century become an important industry. The evidence given to the Parliamentary Committee, before the passing of the Birmingham Assay Act, shows that there were at that time upwards of forty master-workers who wrought in gold and silver, besides a number of persons engaged in allied trades, such as engravers, chasers, enamellers, and designers. Mr. Westwood mentions incidentally a fact of which we were before unaware. It appears that the silver worked up in Birmingham was in a great measure the produce of the lead-smelting works of Flintshire. Boulton & Fothergill were probably the most important firm which worked in silver at the time of the passing of the Act. Whether this be so or not, they are by far the best known now, on account of the mint they established. At the end of the eighteenth century great inconvenience was caused by the scarcity of copper money, so this firm was employed by the Government to supply the want. In 1797 its two-penny pieces and pennies were issued, and so excellent was the work that some time after it was instructed to erect the coining machinery for the Mint in London, and so well was it adapted to its purpose, that we learn from Mr. Westwood it continued in use until quite modern times. The firm employed for its private work several medalists of note, among whom were some of the earlier members of the Wyon family, with whose works we are most of us familiar.

The paper by Col. Charles J. Hart, on 'The Antiquity of Wrought Iron in Britain,' is a valuable contribution to the archæology of a subject which has not received the attention it deserves. The ages of stone and bronze are comparatively well known, but the iron age, which forms, as it were, a boundary line between the historic period and the ages that lie beyond, is much less familiar, because objects formed of iron, when buried in the earth, suffer almost always from corrosion to such a degree that it is often impossible to make out for what they were intended. We wish, though it does not strictly belong to his subject, that Col. Hart had given his readers an account of what in the Middle Ages and down to some period in the eighteenth century went by the name of osmund. It is, we need not say, correctly explained in the 'H.E.D.' as "a superior quality of iron formerly imported from the Baltic regions in very small bars or rods, for the manufacture of arrow-heads, fish-hooks, bell gear, &c."; but most of the earlier works of reference gloss it wrongly or imperfectly, and several annotators of old documents have fallen into similar errors.

Mr. John Humphreys has contributed an article on 'Chaddeley Corbett and the Roman Catholic Persecution in Worcestershire in connection with the Titus Oates Plot,' containing much information. He gives engravings of several interesting old houses, in one of which a priest's hiding-place is still preserved. It is pleasant to find a paper on this painful subject so entirely free from passion or prejudice.

Mr. Howard S. Pearson has given an account of

Alkerton Church, with a reproduction of its interesting external sculptures.

No. III. of *New Shakespeariana*, a quarterly publication issued by the New Shakespeare Society of New York, has portraits of the president of that society, Dr. Appleton Morgan, and of its honorary librarian, Mr. Edward Merton Dey, whose contributions to our columns on Shakespearian subjects have attracted and rewarded much attention. The letterpress opens with a thoughtful and erudite article by Mr. W. J. Lawrence upon 'Plays within Plays.' Quite worthy is this of the place of honour assigned it. Mr. Ashhurst is antagonistic to the views concerning Bacon in France which extorted the admiration of Mr. Mallock and Dr. Platt. The publication appeals strongly to all Shakespearian students, to most of whom doubtless it is known.

THE first edition of Shakespeare ever printed, bound, and issued from the poet's birthplace will shortly be given to the world by Mr. A. H. Bullen. It is being printed in the house of Shakespeare's friend Julius Shaw, in ten volumes, in an *édition de luxe*, with special paper and type. Each volume will have a frontispiece. For the text, which will make very guarded use of conjectural emendations, that ripe and excellent scholar Mr. Bullen will be responsible. Vol. i. will be issued to subscribers during November. The work, which appears from the Shakespeare Head Press, Stratford-on-Avon, will be called "The Stratford Town Shakespeare."

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H. E. B. ("Heiress of the Stuarts").—See 'The Legitimate Kalendar' of the Marquis de Ruigny and Rainval, 1899.

H. G. HOPE ("Napoleon's Horse Marengo").—Several contributions on the fate of this animal appeared at 9<sup>th</sup> S. viii. 271, 312.

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LONDON, SATURDAY, NOVEMBER 19, 1904.

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## Notes.

## THE LOYAL LADS OF FELTHAM.

A SMALL note-book in my possession gives a very full and particular account of one of the many corps raised by patriotic gentlemen in the year 1798. Dr. Thomas Denman began life as a surgeon in the Royal Navy, and, as such, saw a great deal of active service, a most interesting account of which will be found in the sixth edition of his 'Introduction to the Practice of Midwifery.' Born 27 June, 1733, he, at the age of thirty, after nine years' service in the navy, set up practice in London, and ultimately rose to the position of leading accoucheur of his day. In 1791 he acquired a small place at Feltham Hill, and it speaks strongly of his patriotism, vigour, and energy that at the age of sixty-five he should have raised this corps. Dr. Thomas Denman died 16 November, 1815, and is buried in a vault in St. James's Church, Piccadilly.

In his note-book, after referring to the state of apprehension in which the country was in an invasion, and to the great number of gentlemen who had offered their services to raise at their own expense bodies of men, he says that

"feeling the same principles of loyalty and attachment, and convinced of the advantages which

must accrue from unanimity and the combined efforts of individuals acting and exerting themselves to the utmost of their abilities,"

he presumed to write the following letter to the Marquis of Titchfield, then Lord Lieutenant of Middlesex:—

MY LORD,—It is with all respect and deference to the Marquis of Titchfield that Doctor Thomas Denman of Feltham Hill presumes to make the following Tender of his most humble services, which if approved, he intreats the Marquis to direct him as to the manner of laying it with all duty before His Majesty, or the proper Officers, in order to its being put into immediate execution.

The Proposal is as follows,

To raise twenty-five men to be in readiness to march whenever, or wherever, required in case of an invasion.

That they shall be raised and clothed at the expence of the said Thomas Denman.

That their clothing shall be a fur cap, a blue Jacket and a pair of Trowsers.

That their arms shall be a Pike and a felling Axe, or a Pike with a Pick Axe and a Spade.

That the Arms and the Tools shall be provided at the expence of the said Thomas Denman.

That the Men when raised shall be called out on Sundays in the Afternoon, when each Man shall be allowed one shilling to be payed by the said Thomas Denman.

That the said Thomas Denman hopes these Men may not be called from their families except when their actual service is required.

That in case of an Invasion they shall march wherever commanded or under any Officer who may be appointed.

That the said Thomas Denman has no wish to obtain any rank or personal emolument, but makes this proposal with all loyalty to his Majesty, and affectionate regard for his Country.

THOMAS DENMAN.

Old Burlington Street, March 30, 1798.

His Majesty's gracious acceptance of Dr. Thomas Denman's offer was conveyed to him in a letter signed "Scott Titchfield," and dated 28 April, 1798.

On 30 April Dr. Thomas Denman again wrote to Lord Titchfield as follows:—

In consequence of your Lordship's letter a meeting of the Householders and Inhabitants having been called on Sunday April 29th and the proposal being made and supported in the handsomest manner by Mr. Capel and Mr. Berry, two Gentlemen living at Feltham Hill, and by Mr. Moore and Mr. Redford, principal Farmers of the place, Twenty men immediately offered themselves and were enrolled as Volunteers in the Company, which I took the liberty of naming The Lads of Feltham. I have the satisfaction of informing your Lordship that they are all healthy stout men, and the greater part of them between eighteen and thirty-five years of age. I have given the necessary directions for cloathing and arming them without delay, and shall at all times hold myself in readiness to obey your Lordship's future commands; but, for the present, if your Lordship would be pleased to honour me with a Commission under the title of Sergeant Major of the Company, all the ends of subordination would be preserved, and there would be no difficulty in

my resigning the command to any Officer in case of actual service. But this I submit to your Lordship's better judgement and remain with all possible respect

Your Lordship's Most humble & obliged Servant  
THO. DENMAN.

Old Burlington Street, May 1, 1798.

About this time Dr. Denman issued the following warlike manifesto :—

NEIGHBOURS AND COUNTRYMEN,—Arguments are not required to prove the necessity of arming to repel the Enemy which threatens to invade us.

In every Country which the French have entered they have burnt and destroyed the Dwellings of the Inhabitants.

They have without any cause or reason taken away the lives and robbed, or wantonly destroyed the property of the people.

They have in the most disgraceful manner abused Wives before the faces of their Husbands, and violated Daughters in the sight of their Parents,

They have been guilty of every kind and degree of wickedness and cruelty, without regard to Age, Sex or Condition of Life.

Countrymen ! if these French Scoundrels dare to set their feet on English ground we will in God's Name attack them and

Drive them into the Sea.

On 6 May their "bear-skinned hats and trowsers" were served out to them, but this was only after a certain amount of wavering on their part had been displayed. Dr. Denman writes :—

"I found a great alteration of sentiment in the minds of many of them. This I attributed partly to the lukewarmness of many of the middling and lower class of people, partly to their being strangers to military matters of every kind, and very much to an opinion that had been industriously spread amongst them that I had a design to kidnap them. There was nothing left for me to do but to persevere, and after explaining to them more fully my intentions, that in all probability they would never be required to move from the village, certainly not if there should not actually be an Invasion, and if they were called upon that not one of them should go into greater danger than myself, we eat our Beef and Pudding with good humour and enjoyed our Ale. I gave them their bearskinned hats and trowsers and their jackets not being made, after allotting them their tools we parted."

On 13 May the Volunteers met on the green before the Doctor's house, and ten of the men, who were supplied with muskets, and the pikemen began to learn their exercises.

On 20 May a man from the barracks at Hounslow had been provided to teach the drill, and the men under arms were much improved ; but there being no regular order of exercise for the pikes, one was contrived by Dr. Denman, the details of which he gives fully.

The men were exercised on 27 May by Corporal John Hargreaves, who came from Hounslow Barracks by permission of Col. Erskine.

On 3 June, Dr. Denman not being able to attend, his son-in-law, Dr. Matthew Baillie, acted as his deputy and gave the men 5s. to drink the health of the king, whose birthday it was. The same day Dr. Denman sent to the Marquis of Titchfield his first "Return of Pioniers called the Loyal Lads of Feltham, clothed, armed, and trained sufficiently for actual service, in case of an Invasion," which was as follows :—

1. Tho. Denman, Junr. [Afterwards Lord Chief Justice of England, then nineteen years old. A. D.]
2. Mr. John Redford.
3. John Mitchell.
4. Richard Weeks.
5. James Pursey.
6. Tho. Corderoy.
7. Alexr. Galloway.
8. John Dell, Senr.
9. Tho. Quarterman.
10. William Topping.
11. James Hayes.
12. Nathaniel Jewett.
13. John Stockwell.
14. Edward Palmer.
15. Michael Appleby.
16. John Jewett.
17. William Gibson.
18. William Edwards.
19. Anthony Mitchell.
20. Peter Pullen.
21. John Dell, Junr.
22. John Holdship.
23. Robert Galloway, fifer. THO. DENMAN.

The weekly drills continued to take place without special incident until 24 June, when John Holdship, one of the Pioniers, expressed a wish to have his discharge, pleading the uneasiness of his wife ; and on 1 July Peter Pullen did likewise. Dr. Denman entered two fresh men.

On 1 July the Company consisted of

- 12 Men with Firelocks, Bayonets, &c., fit also to act as Pioniers.
- 6 Men with Pikes, Felling Axes, and Saws ready slung.
- 6 Men with Pikes, Pick Axes and Spades, ready slung. 2 defective.
- 1 Fifer.—Total 23.

On 8 July "the men were again under arms and fired five rounds extremely well indeed. The Pioniers went on with an intrenchment on the common, in the bank of which we buried two of the plates of the corps and some copper pennies." (Have these plates ever been heard of ? A. D.)

On 22 July a handsome banner was presented to the corps by Mrs. Denman and Mrs. Montgomery.

Dr. Denman himself taught the Pikemen the use of the broadsword, which he, no doubt, had learnt from a naval surgeon. On the occasion of any special event they

fired *feux de joie*, as, for example, on hearing of the suppression of the Rebellion in Ireland and of the capture of 800 Frenchmen in Ireland; on the anniversary of the King's coronation; on the Princess of Wirtemberg's birthday; and on Sir Horatio Nelson's being gazetted Lord Nelson of the Nile, on which last a bonfire was burnt before the Doctor's house.

The necessity for this Volunteer force seeming to have passed away, on 18 September Dr. Denman wrote to Lord Titchfield suggesting the disbandment of it; and on 21 October, 1798, the formal dissolution took place. The corps was addressed by the Doctor, the arms were returned, the clothes were kept, and a printed paper, fixed on pasteboard, was given to each member, to hang up in his cottage. This ran as follows:

Loyal Lads of Feltham.  
1798.

The Names of the Men who voluntarily enrolled themselves, and were, with his Majesty's permission and approbation, exercised under the title of

The Loyal Lads of Feltham,  
for the defence of their King and Country when threatened with an invasion by the French in the year of our Lord one thousand seven hundred and ninety-eight.

Thomas Denman, Junr., Bannerman.

Thomas Quartermaster, Corporal.

Edmund Betts, Corporal.

James Pursey.

Charles Dunt.

John Dell.

Richard Webb.

John Jewit.

John Mitchell.

John Stockwell.

Anthony Mitchell.

Charles Jewit.

Thomas Cordery.

Thomas Mortimer.

Edward Palmer.

John Dell, Junr.

William Topping.

Michael Appleton.

Alexander Galloway.

Richard Appleton.

James Hayes.

Nathaniel Jewit.

Robert Galloway, Fifer.

Herbert Croft, Voluntier.

Thomas Denman,  
Commander.

At the end of Dr. Denman's note-book is "An Account of monies paid for the establishment of the Corps raised at Feltham for his Majesty's service in the year 1798." The total amount shown is 150*l.* 17*s.* 6*d.*; but a foot-note says: "I reckon that the whole expence of this Business amounted to Two Hundred Pounds. Sept. 6, 1805. Tho. Denman."

The accounts show five guineas to have been paid for a die for belt plates. If any collector who happens to read this should have one of these I should be immensely grateful for a sight of it.

It only remains to give the song which appears at the beginning of the book:—

# SONG.

To the tune of "Are you sure the news is true?"

The lads throughout the British land  
Are worthy of renown, Sir,  
They love their country and their King  
In village and in town, Sir.

And if the French should dare to come  
And offer but to pelt 'em,  
There's none more loyal or more brave  
Than the bonny Lads of Feltham.

What though no drum or fife should play  
Yet when the cause is right, Sir,  
In coat of red, or brown, or gray,  
Each honest man will fight, Sir.  
And if the French, &c.

Our Wives and Children to protect  
We straight ourselves will arm, Sir,  
We'll bang the Dutch, we'll trim the French  
To keep them all from harm, Sir.  
And when the battle it is won  
And handsomely we'll pelt 'em,  
And when the French and Dutch are gone  
We'll all rejoin at Feltham.

ARTHUR DENMAN, F.S.A.

29, Cranley Gardens, S.W.

## 'THE BAILIFF'S DAUGHTER OF ISLINGTON.'

THIS old ballad has occasionally formed the subject of correspondence in 'N. & Q.' (5<sup>th</sup> S. iii. 289; xii. 408, 513; 9<sup>th</sup> S. i. 229, 291, 354). It was printed by Bishop Percy in his 'Reliques,' "from an ancient black-letter copy in the Pepys collection, with some improvements communicated by a lady as she had heard the same recited in her youth." Percy added that "Islington in Norfolk is probably the place here meant." At the last reference Mr. WALTER RYE gives some reasons in support of Bishop Percy's suggestion, based chiefly on the short distance between the "Angel" at Islington and Cheapside, which is not more than a mile and a half. The ballad has also been included by Halliwell in his 'Norfolk Anthology,' and by Glyde in his 'Norfolk Garland.' Notwithstanding these authorities, there are grounds for thinking that Islington in Middlesex was the village that was graced by the presence of the bailiff's daughter.

In a letter written by Mrs. C. Milligan Fox, the hon. secretary of the Irish Folk-Song Society, which was printed in the *Morning Post* for 23 September, that lady said that she had found in Ireland several ancient versions of English ballads, among them being 'The Bailiff's Daughter of Islington,' and she remarked: "In the ballad of 'The Bailiff's Daughter of Islington,' in the ninth verse the well-bred youth says:—

Take from me my milk-white steed,  
My saddle and my bow,  
And I will away to some foreign countree,  
Where no one will me know.

The word 'bow' gives one a clue to the antiquity of this version." In Percy's version it will be remembered the eleventh stanza runs:—

If she be dead, then take my horse,  
My saddle and bridle also;  
For I will into some farr countrey,  
Where nae man shall me knowe.

Besides the broadside in the Pepys collection at Cambridge, there are two copies in the Roxburghe collection in the British Museum, and two others in the Douce collection in the Bodleian. All these copies, with the exception of one in the Douce collection, were printed by P. Brooksbey at the Golden Ball at Pye Corner. The Douce copy was printed at the same sign by Brooksbey's successor, J. Walter. Brooksbey printed between 1672 and 1695, and Walter between 1690 and 1720.

All these broadsides, which have a few casual verbal variations, were collated by the late Prof. F. J. Child in his monumental work 'The English and Scottish Popular Ballads,' ii. 426-8, and he adopted as his standard version one of those in the Roxburghe collection. In this, as in all the broadside texts, the eleventh stanza runs:—

Then I will sell my goodly steed,  
My saddle and my bow;  
I will into some far countrey,  
Where no man doth me know.

It is therefore evident that "bow," which occurs in the Irish version, belongs to the earlier texts, and that "bridle" may possibly be an "improvement" due to the bishop's lady friend, although it is also found in an Aldermay Churchyard chap-book version, belonging to the middle of the eighteenth century.

The word "bow" brings us to the time when the London young man was wont to spend a good deal of his spare time at the "butts," which were numerous in the suburbs of London during the Tudor régime. Finsbury Fields were the favourite rendezvous for the archers in the north of London, and Islington Butts were situated at that point of Islington Common where the boundary lines of Hackney and Islington parishes meet. The turf embankments which constituted the "butts" may be said roughly to have stood at the junction of the Kingsland and the Ball's Pond Roads. We can, therefore, imagine that the bailiff's daughter, trudging along the dusty Shoreditch Road on her way to "fair London," met the esquire's son riding forth with his bow and quiver to

practise at the butts, with the happy *dénouement* that is related in the ballad. The "green bank," altered by some later editors into a "grassy bank," is also a sophistication of Percy's, the seventh stanza running in the old versions:—

As she went along the road,  
The weather being hot and dry,  
There was she aware of her true-love,  
At length came riding by.

The date of the ballad may, I think, be ascribed to the latter half of Elizabeth's reign, and the verses may have been due to the fertile pen of Elderton or Deloney. Mr. T. E. Tomlins, who in his 'Perambulation of Islington' has devoted much learning to this archery question, says (p. 149 n.) that the last notice he can find of the bow being used as a warlike implement is in 'Rot. Pat.,' 16 Car. p. 13, n. 12. W. F. PRIDEAUX.

[The latest use of the bow in war was discussed at 10th S. i. 225, 278, 437, 497. At the last reference it was shown that at so recent a date as 1862-3 hillmen armed with bows and arrows acted as allies of England in suppressing a rebellion in Assam.]

#### FRENCH PROVERBIAL PHRASES.

(See 10th S. i. 3, 485.)

*Ménager la chèvre et le chou.*—This proverb is said to be derived from a problem often given to children, similar to the English one of the fox, goose, and corn, only here it is a question of a wolf, a she-goat, and a cabbage: otherwise the solution is similar. The man first crosses the river with the goat, leaving the cabbage with the wolf; on the second journey he takes the cabbage and brings back the goat, returning with the wolf; then he comes back once more and fetches the goat.

*Ils sont comme les cloches, on leur fait dire ce qu'on veut.*—Dreux du Radier (in his 'Récréations Historiques,' vol. i. p. 120) says he translated the following from the Latin of Raulin, a preacher who died in 1514:—

#### LA VEUVE ET LES CLOCHES.

Après la mort du meunier Nicolas,  
Jeanne, sa veuve, en prudente femme,  
Alla chez son pasteur consulter certain cas  
Qui lui roulait dans la cervelle.  
Elle avait un valet: son nom sera Lucas.  
Il lui paraissait son affaire;  
Ce n'était un galant à brillante manière,  
Un Adonis à propos délicats;  
Le drôle avait de solides appas:  
Il était frais, robuste: un autre en eut fait cas.  
Enfin, dit au curé la dolente meunière,  
Le défunt étant mort, je suis dans l'embarras;  
Lucas m'en tirerait.

*Le Curé.*

Épousez donc Lucas.

*La Veuve.*

Qui de son valet fait son maître,  
Tôt ou tard s'en repent ; si je franchis le pas,  
Je m'en repentirai peut-être.....

*Le Curé.*

Crainte du repentir, ne l'épousez donc pas.

*La Veuve.*

Lucas est vigilant, il agit, il dispose.....  
Avoir un moulin sur les bras !  
Sur les bras un moulin, c'est une étrange chose.

*Le Curé.*

Partant, Jeanne, épousez Lucas.  
Elle allait proposer de nouveaux anicroches,  
D'autres si, d'autres mais. Sortons, dit le curé.  
Écoutez bien ce que disent nos cloches,  
Elles débrouilleront le fait à votre gré ;  
L'oracle est sûr. On sonne, Jeanne écoute.  
Eh bien ! entendez-vous ? dit le pasteur madré.  
Ah ! monsieur, je suis hors de doute ;  
Vos cloches disent clair et net :  
*Prends ton valet, prends ton valet.*

Huit jours après, Lucas devint l'époux de Jeanne.  
Époux complaisant ? Non : mais ivrogne, brutal.  
Tous les coups qu'il donnait ne tombaient sur son

âne,  
Jeanne en avait sa part : il la traita fort mal.  
On fit cent et cent fois un éloge sincère  
Du pauvre Nicolas et de son caractère.  
Jeanne pleura, gémit ; enfin, dans sa douleur,  
Elle alla trouver son pasteur.  
Elle s'en prit à lui, prétendit que ses cloches  
Étaient cause de son malheur.  
Vous m'étonnez, dit-il, par de pareils reproches ;  
Je soupçonne ici de l'erreur.  
Jeanne, certainement vous vous serez méprise.  
Mais finissons tout altercas.  
On va sonner encor. Quelle fut sa surprise !  
Le son était le même, et n'était pour Lucas ;  
Et les cloches disaient d'une façon précise :  
*Ne le prends pas, ne le prends pas.*

Cf. Rabelais, 'Pantagruel,' bk. iii. ch. xxvii.,  
xxviii.

EDWARD LATHAM.

(To be continued.)

"ANGLICA [OR RUSTICA] GENS EST OPTIMA  
FLENS ET PESSIMA RIDENS." (See 3<sup>rd</sup> S. vi. 10,  
59 ; 4<sup>th</sup> S. ii. 203 ; iv. 449, 479, 498, 525 ; 9<sup>th</sup> S.  
xii. 509.)—This line has several times formed  
the subject of queries and communications  
in 'N. & Q.'

At the last reference, under "English take  
their pleasures sadly" (I have not found the  
Latin quotation in the Index to the Ninth  
Series), MR. LATHAM quotes "Anglica gens  
optima flens, pessima ridens," from 'Reliquiæ  
Hearnianæ,' and asks where Hearne met with  
the phrase. See the reference at 4<sup>th</sup> S. ii. 203  
to Chamberlayne's 'Angliæ Notitia' for 1689.

The line in its *Rustica* form can be carried  
back to an earlier date. Kornmannus ('De  
Linea Amoris,' cap. ii. p. 47, ed. 1610) quotes  
the two lines :—

*Rustica gens est optima flens, & pessima ridens :  
Vngentem pungit, pungentem rusticus ungit.*

Binder ('Novus Thesaurus Adagiorum Latini-  
corum,' No. 2983) gives the two lines, with  
*sed* for *et*, from Neander's 'Ethice Vetus et  
Sapiens' (1590).

They would appear to be among the  
numerous Latin *adespota* which provoke  
frequent but futile inquiry for the author.

If the *Rustica* form is the original, who  
first substituted *Anglica* and applied the  
criticism to our countrymen ?

Mr. King in his 'Classical and Foreign  
Quotations' quotes only the unmetrical form  
from Hearne.

EDWARD BENSLEY.

The University, Adelaide, South Australia.

LADY MARY GREY.—MR. RUTTON remarks  
at 8<sup>th</sup> S. vi. 303 :—

"Reverting to the question of the burial of Lady  
Mary Grey, it will be observed that by her will she  
appointed it to be wherever the queen should think  
most meet and convenient. It is possible, there-  
fore, that she was interred with other members of  
her family, elsewhere than at St. Botolph's without  
Aldersgate."

I find in Stow's 'Survey,' in the list of  
burials in Westminster Abbey :—

Frances Brandon, Duchess of Suffolk, 1560.

Mary Gray, her daughter, 1578.

R. J. FYNMORE.

WILLIAM COLLINS, R.A.—The following in-  
scription was copied for me from the monu-  
ment in the churchyard of Speldhurst, near  
Tunbridge Wells. It supplements the in-  
formation in the 'D.N.B.' :—

Sacred to the Memory of

Harriet Collins

widow of William Collins, R.A.

(of the Royal Academy of Arts, London).

The last years of her life were passed at Southboro.

She died 19<sup>th</sup> March, 1883.

This monument which marks the place of her burial  
is also designed to serve as some poor record  
of the love, gratitude and reverence  
which are inseparable from the remembrance of her  
in the hearts of her sons

Wilkie Collins

and

Charles Allston Collins.

W. P. COURTNEY.

'THE DEATH OF NELSON.'—A few days  
before the ninety-ninth anniversary of the  
battle of Trafalgar, I became possessed of an  
old music book, which from a note inside the  
copy formerly belonged to the Lichfield  
Cecilian Society. The title-page is :—

"A Fifth Collection of | Catches Canons and  
Glees | for three and four | Voices. | Most humbly  
inscribed to the | Noblemen and Gentlemen of the  
Catch Club | at St. Alban's Tavern. | by their much  
obliged | and Devoted Servant | Tho' Warren. |—  
London Printed by Welcker in Gerrard Street  
St' Ann's Soho."

There is no date, but several of the pieces are said to have gained a silver medal in various years, the latest being in 1769. Many of the contents would not be tolerated in any public hall to-day or any decent society, but there is one number, 'On the Death of the Duke of Cumberland,' which is remarkable as forming the foundation of Braham's famous song. The words are:—

O'er WILLIAM'S Tomb with silent Grief oppress  
BRITANNIA mourns her Hero now at rest  
Not Tears alone but Praises too she gives  
Due to the Guardian of our Laws and Lives  
nor shall that Laurel ever fade with Years  
whose leaves are water'd with a Nation's Tears.

The music, by Thos. Norris, organist of St. John's, Oxford, is far inferior to Braham's melody, and the name of the author of the words is not given; but assuming that the William referred to is the Duke of Cumberland, who died 1765, and the book was published about 1770, we have the opening lines of 'The Death of Nelson' slightly altered from a monody published over thirty years before. AYEAEH.

**SPLIT INFINITIVE.** (See *ante*, p. 359).—Since Mr. Lang's happy outburst against the split infinitive, our younger journalists have followed suit. It is quite the thing nowadays to throw out a disapproval of this locution. But I have not noticed any endeavour to account for its use, which has grown certainly during very recent times. Is this to be accounted for by our increasing acquaintance with French literature and fuller intercourse with the French people? It is an absolutely correct French idiom. A perusal of Du Maurier or of Max O'Rell, in whose English pages the split infinitive naturally abounds, leads one to believe that this is the sort of "corruption" inevitable in the circumstances.

EDWARD SMITH.

[It is several centuries old.]

**FLYING BRIDGE.**—This is correctly described in Voyle's 'Military Dictionary' as consisting of one or more barges moored by a long cable to a point in midstream. When the barge is properly steered it is swept by the current from one bank to the other. According to the Rev. Edmund Chishull, who travelled as a member of Lord Paget's (the English Ambassador's) suite from Adrianople to Vienna in 1702, such a flying bridge was then plying between Buda and Pest. In the English translation of John George Keyser's travels it is also stated (iv. 242) that in 1730 there was "betwixt Pest and Buda.....a kind of a flying stage caravan." Another bridge of this kind plied across the Danube, at

Pressburg, in the eighteenth century, and a picture of it is shown on the title-page of Michael Klein's 'Sammlung merkwürdigster Naturseitenheiten,' published at Pressburg in 1778. L. L. K.

**TWIN CALVES.**—A short time ago a farmer's wife in the parish of Llangybi, near Lampeter, Cardiganshire, informed me that one of the cows had twin calves, and that she was very anxious to sell the animal at once, as such an incident was considered an omen of ill-luck or a very great misfortune to the family or the owner. I find that this superstition is very general, even at the present day, in Cardiganshire and other parts of South Wales. JONATHAN CEREDIG DAVIES.

**GREEN CARNATION IN SHAKESPEARE'S DAY.**—Mr. Charles I. Elton, in his fascinating book 'William Shakespeare: his Family and Friends,' says (p. 162), speaking of pied gilly-flowers:—

"The gardeners, as Shakespeare has shown, professed to create all their varieties by grafting and change of soil; but Ray learned in the next generation, from a Dutch farmer named Lauremberg, that the flowers were coloured red and green by watering the plants with certain chemicals for a month and preventing exposure to the dew."

This practice was revived in the early nineties of the last century. Instead of the sunflower of the preceding decade, one saw carnations the colour of absinthe or arsenic, and others of a terra-cotta shade. The green variety gave its name to a *roman à clef*, the first novel of a clever writer. These flowers certainly lived longer, in water or in the buttonhole of golden youth, than did their virgin sisters of the garden.

The clove gillyflower or carnation is often found in Elizabethan decoration upon the carved coffers and ceilings of the period. There is a fine chest, ornamented with this beautiful flower, now in the birthroom at Stratford-on-Avon. A. R. BAYLEY.

**DAVID MONTAGU ERSKINE**, second Lord Erskine of Restormel Castle, is stated in the 'D.N.B.' xvii. 401, to have been "educated at Westminster School and Christ Church, Oxford." This statement contains two errors.

1. It is true that he appears as a Westminster boy in Messrs. Barker and Stenning's 'Westminster School Register, 1764-1883' (published 1892), but that is solely because the authors relied on the 'Dictionary.' So presumably did G. E. C. in his 'Complete Peerage,' iii. 277. Lord Erskine was, in fact, a commoner at Winchester (school rolls, 1787-92), and took an active part in the presentation which was made to Dr. Warton



when he resigned the office of head master in July, 1793 (Walcott's 'William of Wykeham and his Colleges,' 361, 448).

2. He is not mentioned in Foster's 'Alumni Oxonienses,' but appears in 'Graduati Cantabrigienses, 1800-72,' as of Trinity College, M.A. 1797, LL.D. 1811.

I much regret that I did not observe these errors in time to communicate with the editor of the volume of 'D.N.B. Errata' which has lately appeared. H. C.

**LINK WITH THE PAST.**—The *Times* recently recorded the death on 27 September of "the youngest and last surviving daughter of Stewart Kyd," one of the political prisoners of 1794. Her age was not given, but, even if a posthumous child, she must (for her father died in 1811) have been ninety-two. Now her father, whose date of birth is not stated in the 'D.N.B.,' may be identified as the Henry Kyd of Arbroath who, according to Anderson's 'Roll of Alumni,' entered Aberdeen University in 1780. He was then fourteen. Thus two generations cover a period of 138 years. J. G. ALGER.

Holland Park Court.

**PRISONERS OF WAR IN ENGLISH LITERATURE** (See 9th S. vii. 469; viii. 46, 153, 514.)

—Since the last communications appeared Mr. Eden Phillpotts has written two novels, 'The American Prisoner' and 'The Farm of the Dagger,' in which American and French prisoners of war, confined in the then new prison on Dartmoor, in the first fifteen years of the nineteenth century, play a leading part. ALFRED F. ROBBINS.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE AUTHOR OF 'ST. JOHNSTOUN.'**—Can any one tell who was Mrs. Eliza Logan, the author of 'Restalrig,' 1823, and 'St. Johnstoun,' 1829? The former work, according to the 'London Catalogue of Books,' was issued, so far as London is concerned, by Simpkin; the latter by Baldwin. Descendants of Sir Robert Logan of Restalrig, the alleged conspirator, exist both in Scotland and the United States. A. LANG.

1, Marloes Road, W.

**DANIEL WEBSTER.**—"No man was ever as wise as Daniel Webster looked" ('The Limits of Japanese Capacity,' by "Calchas," *Fort-*

*nightly Review*, November). Where was this said? A similar saying was current in the last generation as made by one distinguished physician of another: "No man could be so wise as X looks." Is there a similar saying earlier than that regarding Daniel Webster?

W. R. G.

**BACON OR USHER?**—Is there any satisfactory evidence to show that the well-known lines beginning,

The world's a bubble, and the life of man  
Less than a span,

were written by Bacon? Of course, I know that they are generally attributed to him, and I was not aware till a day or two since that there was any other claimant for them. Happening, however, to look through a little booklet of 28 pp., entitled "Miscellanies; or, a Variety of Notion and Thought,.....by H. W., Gent [Henry Waring], 1708," I find that he attributes the poem to Bishop Usher. His words are as follows:—

"In short the world is but a Ragou, or a large dish of Varieties, prepared by inevitable Fate, to treat and regale Death with: Which Consideration obliges me to conclude this small Treatise with these following Verses, Compos'd by Bishop Usher, late Lord Primate of Ireland, viz.,

The World's a Bubble, &c."

One would think that so positive an assertion could hardly have been made unless the writer had good reason for it. Though the 'Miscellanies' are not remarkable for originality of thought or elegance of style, they show their author to have been a sensible and well-informed person, and one therefore whose assertions are not to be summarily dismissed as without foundation.

BERTRAM DOBELL.

**COCKADE.**—Who is strictly entitled to use this? Can any ordinary J.P. do so? Is there any book which describes the origin and history of cockades? EAST GRINSTEAD.

[A similar question is asked by SUSSEX. The right to cockades was discussed in an editorial note a column long at 4th S. i. 126, references being supplied to nineteen places in the First and Second Series where the subject had been discussed. Another editorial note at 4th S. vi. 94 stated: "We know no authority on which a justice of the peace can be assumed to be entitled to mount a cockade in his servant's hat; but we are bound to add, we know no authority on which that right is assumed by officers of the army, &c."]

**ANGLES: ENGLAND, ORIGINAL MEANING.**—The *Engle* or *Angles* originally inhabited Sleswick, and seem (by Latin writers) to have been variously called *Anglii*, *Angili*, *Angrivarii*, and *Anglevarii*. Zeuss and Förstemann make them "dwellers on the meadows," from

O.H.G. *angar*, a "mead" (from Isaac Taylor's 'Names and their Histories'). Others have sought to connect *Eng-land*, *Eng-lish*, with the German *eng*, "narrow," making the English the "dwellers in the narrow land" of Sleswick. Which of these two etymologies is the more generally received among scholars, or is there another solution? G. C.

[The 'N.E.D.' says that England is from "OE. *Engla land*, lit. 'the land of the Angles,'" and refers to 'Angle', which is said to be adopted from Fr. *angle*, a regular phonetic descendant of Lat. *angul-um* (nom. -us), corner, a diminutive form, "of which the prim. *\*angus* is not in L.; cf. Gk. *áxkos*, a bend, a hollow angle." The Angles are defined as "the people of *Angul*, -ol, -el, ON. Ongull..... a district of Holstein, so called from its shape."]

DAVID EVANS, D.D. — The Rev. David Evans, D.D., who is given by Boyle in his 'Fashionable Guide,' 1792, as residing at 21, Harley Street, London, was one of his Majesty's preachers at Whitehall. He was rector of West Tilbury, Essex, to which he was preferred by the king in July, 1778. He died in Harley Street on 12 January, 1795. Is anything known of his parentage? His widow (*née* Isabella Howard) married at Hammersmith, on 9 September, 1797, Mr. Francis Jones, of Grosvenor Street, London.

W. ROBERTS.

47, Lansdowne Gardens, Clapham, S.W.

TRAVELS IN CHINA. — Can any of your readers recommend a history of travels by Englishmen in China in the middle of the seventeenth century, going into details as regards travellers' names?

(Rev.) EDWIN S. CRANE.

Thringstone Vicarage, Whitwick, Leicester.

T. BEACH: R. S. HAWKER. (See *ante*, pp. 285, 286.) — MR. HIBGAME has done good service in drawing attention to the recent erection of memorials to these two men. Might one of your readers suggest that if copies of the inscriptions thereon were now forthcoming the value of the notes would be considerably augmented?

EDDONE.

"MR. PILBLISTER AND BETSY HIS SISTER." — Who wrote the lines beginning —

Mr. Pilblistor and Betsy his sister  
Determined on giving a rout?

M. C.

MUNICIPAL ETIQUETTE. — Can any of the contributors to 'N. & Q.' refer me to an authoritative utterance upon municipal etiquette? For instance, should I in addressing a communication to an alderman write "Mr. Alderman Pompos," or simply "Alderman Pompos"? In some places the prefix "Mr."

is given only to councillors, and not to aldermen. Why?

Is it wrong to address a member of a council as "Esquire," even though he be a magistrate?

Also, when one is a magistrate and a university graduate should the J.P. precede the M.A.? The magistracy, being a royal bestowal, should, in my opinion, take precedence of a university honour, but others think contrarily.

A. R. C.

HERALDIC. — To what families do the following arms belong, which I find on an old silver tankard of mine? — Party per pale, dexter, a fesse, in chief three fleurs-de-llys; sinister, a chevron between two fleurs-de-llys in chief and a crab in base.

A. N. RADCLIFFE.

45, Kensington Square, W.

RICHARD OF SCOTLAND. — When in Lucca, on 12 September, I visited the ancient church of S. Frediano, a basilica of the seventh century. In the Cappella del S. Sacramento, beneath the altar, is an inscription to the effect that within lie the remains of Richard, King of Scotland. A printed card in English (very rare in such parts of Italy), with this legend, "The tomb of King Richard of Scotland," hangs near at hand. Who was "King" Richard? Opposite the altar are the tombstones of the founder of the chapel (in 1416) and his wife; but of course this does not even approximately date the king's tomb.

WILLIAM GEORGE BLACK.

Ramoyle, Dowanhill, Glasgow.

GOURBILLON OR COURBILLON FAMILY. — I am desirous of tracing a French family which I believe settled in the West Country (Cornwall) or in the West Indies towards the end of the eighteenth century. The name is Gourbillon (sometimes spelt Courbillon). One member, Louis Gourbillon, who took the name of Diancourt, was administrator of the Loterie Royale. Madame Gourbillon, *lectrice* of the Comtesse, assisted the Comte and Comtesse de Provence to escape from Paris in 1791. A M. Gourbillon was Directeur des Postes at Lille in 1787. I cannot find further particulars — before or after — of any of the family, and shall be most grateful for information.

J. P. DAVID.

23, Foster Street, Lincoln.

CRICKLEWOOD. — The origin of this place-name is still in doubt. Mr. B. W. Dexter's 'Cricklewood and District' suggests that it may come from "crick" as a variant of *creak*, and that the word Cricklewood thus repre-

sents an ancient creek in the wood. The adjoining district of Kiburn represents also a creek in the wood, "burn" being more literally a stream. The earliest mention of Cricklewood known in print is in Rocque's 'Survey,' published in 1745, when it is spelt with a K, Kricklewood. In manuscript, however, it occurs in the will of Thomas Kemp, of Clitter House, Hendon (dated 12 April, 1667, and proved in the Prerogative Court of Canterbury on 16 December following), as Cricklewood, the testator bequeathing to his son Thomas his house and lands known as the Bowstring House and his lease of Cricklewood Farm. The present district of Cricklewood crosses the Edgware Road, and covers part of the land settled by Archbishop Chichele on his foundation All Souls' College, Oxford, now commemorated in the immediate district by Chichele Road. Is it not possible that Cricklewood is but a corruption of Chichelewood? The forest extended along the Edgware Road, and survived in small patches until the end of the eighteenth century under various names, notably Chamberlayne Wood, Kemp Wood, Turner's Wood, and Bishop's Wood.

F. HITCHIN-KEMP, F.R.Hist.S.  
6, Beechfield Road, Catford.

MARY CARTER. — When did this granddaughter of the Lord Protector die? She is interred in St. Nicholas' Church, Great Yarmouth.  
STANLEY B. ATKINSON.  
10, Adelphi Terrace, W.C.

BREWER'S 'LOVESICK KING.' — In Brewer's 'Lovesick King' the heroine is a nun named Cartesmunda. Can any one give me information concerning this name? Where did Brewer find it? In the same play Thornton, a pedlar who makes much money, is represented as the first Mayor of Newcastle. Is there any foundation for this legend? Early replies will be welcomed.

A. E. H. SWAEN.  
7, Van Eeghenstraat, Amsterdam.

SMITH, A BERNERS STREET ARTIST. — An artist named Smith married Isabel Graham, a lady who resided with her aunt, Miss Graham, the wealthy occupant of a large house in Berners Street, Oxford Street, at the time when the street was celebrated as "the home and haunt" of artists, painters, and sculptors. Among the former residents were Sir William Chambers, Fuseli, and Opie. Isabel Frances Smith, the artist's daughter, was privately united to a speculator and racing man, and, moreover, lessee of the Royalty Theatre, Dean Street, Soho, some time in the sixties, known as Charles Smith.

All the persons referred to herein having long since passed away, I shall appreciate very much any information respecting the artist Smith and his works.

HENRY GERALD HOPE.  
119, Elms Road, Clapham, S.W.

"SIT ON THE BODY." — What is the exact meaning of this phrase when applied to an inquest jury? Is it more than a metaphor?  
MEDICULUS.

EDMOND HOYLE. — Do there exist any engraved or other portraits of the author of the treatise on whist?  
XYLOGRAPHER.

BATTLE OF BEDR. — Has the date of the day on which the battle of Bedr was fought been preserved? and, if so, what is it? This was the first battle fought by Mohammed in defence of his faith.  
EDWARD SANDELL.

[There is no note as to the day in Bury's edition of Gibbon (Methuen), but a full list of the authorities for Mohammed's life will be found there.]

"STOB." — *Stob* and *stobbs* are words entering into the composition of many place-names in Scotland, and frequently *stob* stands alone as the name of a place. There is the estate of Stob Cross, now absorbed in Glasgow; and by the wayside, near the ancient church of Markinch, Fife, there is Stob Cross. It is a cross carved on a stone about nine feet high. There is Stob Cross, a lane in Arbroath, not far from the abbey, and the supposed site of a cross. There is a Stobhill in the neighbourhood of Newbattle Abbey, and Stobhall on the Tay, an ancient seat of the Drummonds. There is Stobbie-side. In 1531 the Town Council of Ayr granted the mill dam, &c., on the water of Ayr, known as the "Stob Akyr [acre] furde [ford]," to the Friar preachers.

The word *stob* is defined in Atkinson's 'Glossary of the Cleveland Dialect' as a stake defining the limits of an enclosure. It has the same meaning in Lowland Scotch. Are there any crosses in England known by the name of Stob Cross? and is there any literature on the subject?  
T. ROSS.

BANANAS. — I wish to know by what outward sign the Canary Isles bananas can be distinguished (by a novice like myself) from the West Indian variety. In eating bananas sold as from the Canary Isles, I have generally found in the middle a very unpalatable kind of ropy backbone. Is this absent from the West Indian sort? Is it true that these latter are coarse and without flavour? or is it a matter of opinion?

JAMES PLATT, JUN.

**Replies.**

SOUTHEY'S 'OMNIANA,' 1812.

(10th S. ii. 305.)

I HAVE been much interested in COL. PRIDEAUX's article on this work, a copy of which I have had for some years. The two volumes are beautifully bound in calf in the style prevalent in the early part of last century. The only title they bear is 'Omniana,' on the back of each. It seems to me that if Southey's name had appeared on the copies in boards, it would have been placed on this, and I therefore regard the omission as a proof that the work was published anonymously, and I am tempted to think that the "back-label" mentioned by COL. PRIDEAUX may have been affixed by a second-hand bookseller. It is scarcely credible that the publishers of 'Omniana'; or, *Horæ Otiosiores*, labelled the volumes with the name of a writer who had given no clue to his identity on the title-pages. And though Southey bore no little resemblance to Voltaire's *Habakkuk*, "qui était capable de tout," he had good reason for not claiming the collection as his own. He had no right to do such a thing, for he was not the sole author or compiler, but "the editor," as he calls himself on p. 20 of the second volume at the end of an article entitled 'The Soul and its Organs of Sense,' which he was as incapable of writing as of squaring the circle. His words are these: "N.B. The editor scarcely need [*sic*] observe that the preceding article is taken from his friend's 'volume of title-pages,' &c., scattered in his memorandum books."

Now to this friend Southey is indebted for nearly one-fifth of the contents of 'Omniana.' Out of the 246 papers no fewer than 45 are marked by an asterisk, and, as we are told in a foot-note on p. vi of the "Contents" of vol. i., "are by a different writer." This writer is no other than Samuel Taylor Coleridge, with whose bibliography no one is better acquainted than COL. PRIDEAUX. In my opinion it is the contributions of the poet-philosopher which give any value to the work. They are all highly characteristic; some of them striking; neither of which epithets can be applied to the odds and ends, two hundred and one in number, brought together by Southey. If any of the comments he occasionally makes show individuality, they only tend to prove that he was in 1812 what Macaulay judged him to be in 1830 and what he remained until the day of his death. "Mr. Southey,"

says the critic, "brings to the task two faculties which were never, we believe, vouchsafed in measure so copious to any human being—the faculty of believing without a reason, and the faculty of hating without a provocation." However, notwithstanding these and other failings, a tribute must be paid to his amazing literary activity; and an examination of the two volumes of 'Omniana' leads one to think how well it would have been if the genius of Coleridge had exhibited a tithe of the application which distinguished the talent of Southey.

My copy of the work corresponds with COL. PRIDEAUX's in every way except one: the "Contents" of both volumes have been placed at the beginning of the second by the binder, who has so jumbled them together that pp. vii, viii, ix, of the first volume are among the "Contents" of the second. I now rely on the numbers prefixed to the articles.

JOHN T. CURRY.

The hypothesis by means of which COL. PRIDEAUX proposes to explain, and in some measure to justify, the description of 'Omniana' given in the Hollings 'Bibliography' of 1900 is undoubtedly ingenious; but, in the absence of all authenticated evidence for the existence of a Gale & Curtis title-page such as he postulates, it would appear to be gratuitous, or at least premature. Has anybody ever seen a copy of 'Omniana' with the name of the firm Gale & Curtis on the title-page? Whenever such a copy turns up, it will be time enough to speculate on the hows and whys. Meantime, it may be observed that COL. PRIDEAUX's hypothesis derives no support from the Southey letters, in which there are many references to 'Omniana,' extending over the years 1811 and 1812. Southey always speaks of himself as the responsible editor of the work, and of Coleridge as a contributor merely. It was Southey who carried the sheets through the press, and doubtless it was also he who arranged for its publication. Longman was Southey's publisher. "Has Longman sent you the 'Omniana'?" he writes to a friend, 16 November, 1812. If, as COL. PRIDEAUX suggests, the work was transferred from Gale & Curtis to Longman, this could only have been (as in the case of the 'Lyrical Ballads') after the date of its actual publication by the former firm; for it is inconceivable that Longman should have been so careless as to suffer any copies with the Gale & Curtis imprint to issue from his house. And if 'Omniana' was actually published by Gale & Curtis, is it likely that Southey, ordinarily so communicative about such

things, would have passed the transaction over without a word of comment? On the whole, it seems more likely that Mr. Shepherd should simply have erred in his description of 'Omniana' than that the book should have passed from hand to hand in the manner suggested by COL. PRIDEAUX, without some notice being taken of the fact in Southey's letters or elsewhere. GRETA.

AVALON (10<sup>th</sup> S. ii. 309).—Avalon was not in Maryland, but in Newfoundland, where the name still survives in Avalon Peninsula. The following extracts are pertinent:—

"A Letter from Captaine Edward Wynne, Gouverneur of the Colony at Ferryland, within the Province of Aualon, in New-found-land, vnto the Right Honourable Sir George Calvert, Knight, his Maiesties Principall Secretary. Iuly, 1622."—In R. Whitbourne's 'Discoverie and Discovery of New-found-land,' 1622, signature S, p. 1.

"Knowe yee that we of our further grace certayne knowledge and meere motion have thought fit to erect the same Territory and Ilands into a Province, as out of the fulness of our Royall power and prerogative wee doe for us our heirs and successors erect and incorporate them into a Province and doe call it Avalon or the Province of Avalon, and soe hereafter will have it called."—Charter of Avalon, 7 April, 1623, in J. T. Scharf's 'History of Maryland,' 1879, i. 35.

"The report of Powell was so satisfactory that on April 7, 1623, Calvert received a patent from the king, constituting him and his heirs absolute proprietors of the whole south-eastern peninsula of Newfoundland. He gave his new settlement the name, which it still retains, of Avalon.....As Avalon had been the starting-point of Christianity for ancient Britain, in pious legend, at all events, so he [Calvert] hoped that his own settlement might be a similar starting-point from which the gospel should spread to the heathen of the Western World."—Scharf, i. 33.

"The purchase was made about the year 1620. Calvert gave to this territory the name of Avalon. He sent out a colony under Capt. Edward Wynne, who made a settlement at Ferryland. In April, 1623, he obtained from the king a charter of the Province of Avalon, with powers of government. ....In 1627 Baltimore visited his plantation, and in the spring of 1628 removed thither with his family and resided there over a year, returning in the fall of 1629."—J. W. Dean, in C. W. Tuttle's 'Capt. John Mason,' Prince Society, 1887, pp. 139, 140.

"It is not known whether the name of 'Avalon' was first given to his province in Newfoundland by Calvert himself. In his letters from the island he usually dates from 'Ferryland.'"—Lewis F. Wilhelm, 'Sir George Calvert,' 1894, p. 130.

Capt. Wynne's letter mentioned in the first extract is dated "Ferryland 28. Iuly 1622," and the name Avalon does not occur either in the letter itself or in several other letters printed at the end of Whitbourne's tract. Yet it seems to show that the name Avalon had been in use before the charter of

7 April, 1623. Whether Scharf is correct in his explanation is not certain, for he gives no authority.

ALBERT MATTHEWS.

Boston, U.S.

The peninsula forming the south-east corner of Newfoundland is called Avalon. Beamish Murdoch, in his 'History of Nova Scotia' (vol. i. p. 65), speaking of early settlements in America, says:—

"Sir George Calvert, Lord Baltimore, procured a grant of that part of Newfoundland that lies between the Bay of Bulls in the east and Cape St. Mary's in the south, which was called the province of Avalon, and made a settlement at Ferryland. Lord Baltimore made his residence there, but afterwards left this for his new possessions in Maryland."

Why the peninsula was called Avalon is doubtless explained in any good history of Newfoundland. That by D. W. Prowse is said to be the best. M. N. G.

Avalon is a peninsula in the south-east of Newfoundland between Trinity and Placentia Bays. According to the 'Complete Peerage,' by G. E. C., vol. i. p. 226, 'Baltimore,' it was granted to George Calvert, Secretary of State, in 1618, by James I., "with most extensive privileges. After expending on it 25,000*l.*, he had to resign it to the French." According to *Élisée Reclus*, 'Nouvelle Géographie Universelle,' vol. xv. p. 653, the place-names in Newfoundland were usually given by French codfishers, although a large French population is settled in the Peninsula of Avalon, which is near the old French colony of Placentia, ceded to England by the Treaty of Utrecht in 1713. There is an Avalon near Vezelay in the department of the Yonne, France. Lord Baltimore settled Maryland by a grant, dated 1632, from Charles I., under the same terms as he had held Avalon. Of course English West-County sailors had long frequented those shores. H. 2.

[Replies also from Mr. E. H. COLEMAN and FRANCESCA.]

OXENHAM EPITAPHS (10<sup>th</sup> S. ii. 368).—The epitaphs given in Howell's 'Familiar Letters' have already been printed in 'N. & Q.' on two occasions (2<sup>nd</sup> S. iii. 213, 279; 3<sup>rd</sup> S. ii. 25), together with references to works relative to the Oxenham family and this remarkable apparition. EVERARD HOME COLEMAN.

71, Brecknock Road.

MONMOUTH CIPHER (10<sup>th</sup> S. ii. 347).—I am only too delighted to offer my services to MR. WILLCOCK, whose inquiry has but now come to my notice. I am deeply interested in the career of the duke and his mother,

and have devoted myself for some years past to disentangling the mysteries of their lives. I know something of ciphers, and am accustomed to the duke's methods. I am prepared to devote a good deal of time to the matter if Mr. WILLCOCK chooses to communicate with me.

GEORGE DAVID GILBERT.

Wentworth House, Keymer, Sussex.

DESCENDANTS OF WALDEF OF CUMBERLAND (10<sup>th</sup> S. ii. 241, 291, 332).—Permit me to thank your correspondents for their replies. I have been unable to consult the seventh volume of the new history of Northumberland. Mr. ELLIS clearly proves the existence of Thomas de Lascelles as the son and heir of Duncan, but I should like to point out that Christiana de Ireby, widow of Thomas de Lascelles, married Sir Adam de Gesmuthe before her marriage with Robert de Brus, the "Competitor" (Bain's 'Calendar of Documents,' ii. 150). A queer puzzle connected with Christiana may be noted. She seems to have had an aunt called Eva, married to Robert Avenel, as well as a sister Eva who married Alan de Chartres. Through either of these ladies she was connected with the Carricks and other Scots families, as well as with the Levingtons and Baliols (*ibid.*, i. 548). She may have died *s.p.*, as stated, for her own heirs were Johanna, wife of Roger de Edneham, aged thirty; Johanna, wife of Robert de Hodlestone, aged twenty-eight; Christiana, wife of John de Farlame, aged twenty-six; and Isabella, wife of Hugh de Bochardeby, aged twenty-five (*ibid.*, ii. 457). It would be interesting to discover the paternity of these ladies. Mr. ELLIS draws attention to the statement by Nicholson ('Cumberland,' ii. 449) that Arminia de Lascelles married a Thomas de Seton, and throws doubt upon the match. Thomas is probably a printer's error, for Ermina de Lascelles certainly did marry a John de Seton, and was mother of Sir Christopher de Seton, who was born in 1278, and hanged in 1306 for taking part with his kinsman King Robert Brus (Bain's 'Calendar,' ii. 277, 497). Who was this Ermina de Lascelles, ancestress of the Setons? She is discarded in Seton's history of the family, and she seems to have had a sister named Elizabeth.

D. MURRAY ROSE.

AMERICAN MILITARY ORDER OF THE DRAGON (10<sup>th</sup> S. ii. 347).—The insignia of this society were illustrated in the forty-sixth volume of the *Proceedings of the American Numismatic Society of New York City*. The members consist of commissioned officers who took part in the campaign of 1900 in

Northern China. Male descendants of such officers may become hereditary members. The insignia consist of a circular medallion of bronze, bearing the human-faced dragon in gold; reverse plain; suspended by an ornamental ring and yellow ribbon from a bronze bar, representing the roof of a pagoda; on the ribbon is a diagram in black silk, which stands for the Chinese characters meaning long life.

ROBERT RAYNER.

Herne Hill, S.E.

"DISCE PATI" (10<sup>th</sup> S. i. 248, 316).—Could the words of this maxim have been originally due to any of the following passages?—

Et *disce regum imperia ab Alcide pati*.

Seneca, 'Hercules Furens,' 396.

Cf.

*Regium imperium pati*  
*Aliquando discat.*

'Medea,' 189-90.

*Disce sine armis*  
*Posse pati.*

Lucan, v. 313-14.

*Disce arma pati.*

Stattius, 'Thebais,' xi. 551.

EDWARD BENSLEY.

The University, Adelaide, S. Australia.

REV. RICHARD WINTER (10<sup>th</sup> S. ii. 348).—He was from 1759 to 1799 minister of the Independent congregation assembling at the New Court Meeting House. See Wilson's 'History of Dissenting Churches and Meeting Houses in London,' &c. (1810), vol. iii. p. 538.

J. F. R.

"I LIGHTED AT THE FOOT," &c. (10<sup>th</sup> S. ii. 347).—I am pretty sure that the lines quoted by SNYFF occur in 'Firmilian, the Student of Badajoz,' a poem by William Edmonstone Aytoun, which was issued under the name of Percy Jones. I regret to say that I do not possess the book, and therefore cannot give a more exact reference.

ASTARTE.

These lines were written by William E. Aytoun, and occur, if I am not mistaken, in his burlesque drama 'The Student of Badajoz.' They are quoted with other amusing passages in Sir Theodore Martin's biography of Aytoun.

M. N. G.

'WILLIAM TELL' (10<sup>th</sup> S. ii. 327).—The author of the poem was W. B. Bayne, an assistant master at the old Belfast Academy—not Academical Institution, as O'Donoghue's 'Poets of Ireland' gives it. The poem is in his 'Poetry of Incident,' published by John Henderson, Belfast, 1850. Many of his pieces are to be found in Bell's 'Elocutionist,' and I saw one, 'The Uplifting of

the Banner,' quoted in the *Universe* about a month ago as "Anon." JOHN S. CRONE.

GRIEVANCE OFFICE: JOHN LE KEUX (10th S. ii. 207, 374).—I am greatly obliged to Mr. WATSON for his reply; but it is clear that John Le Keux of the Grievance Office in 1746 was not John Le Keux the engraver born in 1783. It is possible that he was the bankrupt of 1733, but not probable, and in any case would require proof. Once more, then, I venture to ask, What was the Grievance Office? J. K. LAUGHTON.

I remember, somewhere about thirty-five years ago, hearing the expression "Grievance Office" made use of by a gentleman who held a superior position in the Inland Revenue Office at Somerset House. He was at that time acting as chief clerk in the Statistical Department of the Privy Council Office, popularly known as the Cattle Plague Office, then located at H.M. Stationery Office, Prince's Street, Westminster, where I was then a clerk. The gentleman alluded to—Mr. Alfred Gibbs—had received a deputation of dissatisfied clerks upon a question of remuneration for work done, and in the course of his reply he said, "Gentlemen, if you go on like this it will become a second Grievance Office." The expression he used has remained in my memory, and I should say that it is not unlikely that some of the older clerks in the Civil Service must have heard the expression, and be able to say something upon the point, as it would appear that a first "Grievance Office" must have been known to Mr. Gibbs, who has, however, been dead for many years.

With reference to John Le Keux, I would state that the burial register of St. Margaret's Church, Westminster, under 17 April, 1754, records the interment of a person of this name; and on the wall of the south aisle of the church there is a very large and important monument to the memory of the same individual. It has a bust under a kind of canopy, but as it is close up to the roof it is not easy to inspect it for the purpose of giving full details. The inscription is as follows:—

"Near this place lies the Body of John Le Keux Esq'. | Whose Sphere of Action when alive, tho not exalted was extensive, For it comprehended | Whatever is endearing in Behaviour; upright in Conduct; or amiable in Life | virtues that recommended him to | the Affections of his Friends, the Approbation of the Publick, y<sup>e</sup> Patronage of y<sup>e</sup> Great | By all whom he was lov'd, regarded, and esteem'd | Yet he liv'd to know by Experience | That y<sup>e</sup> most usefull Abilities, with goodness of Heart alone to Support them | Are not always the

most Profitable to their Possessors | If he is now conscious of any Occurrences that now passes [sic] in this Life he must | be pleas'd to see this Monument erected by | Mrs. Margaret Grahame | At a time when in so doing, she could be influenc'd by no motive | But regard to his Memory. | Obt xii Die Aprilis A.D. MDCCLIV. Etatis lxxv."

The name of Le Keux is uncommon, and there is little doubt that if the inscription is not to the memory of the person about whom PROF. LAUGHTON inquires, it is to a member of the same family; or, indeed, it may be the same John Le Keux, "of London, merchant," who, Mr. CHR. WATSON says at the latter reference, was in the list of bankrupts. The monument is very elaborate, and was undoubtedly costly, and appears to have been placed here, as the inscription carefully points out, by a person outside the family circle, and one who must have experienced much pleasure in his friendship. I fear that PROF. LAUGHTON may consider this as closely approaching the "guess" which he does not want; but it may perhaps throw a sidelight, and so be of some little assistance.

W. E. HARLAND-OXLEY.

Westminster.

DUCHESS SARAH (10th S. ii. 149, 211, 257, 372).—It would be very interesting to know the exact authority upon which the extract from Mrs. Colville's book, 'Duchess Sarah,' p. 362, Appendix i., is based. This extract is headed, "A copy of St. Alban's Abbey Register, showing date of Sarah's birth." A parish register, so far as I am aware, is never drawn up in the form of a chart pedigree, nor was it usual in the seventeenth century to enter the date of birth as well as that of baptism. But supposing the pedigree has been compiled from information supplied by the register, when was the copy made, and by whom? According to Mrs. Thomson, who says that Sarah Jennings was born on 29 May, 1660, the register of St. Alban's Abbey was destroyed by a fire which occurred on 14 September, 1743. This is confirmed by Mr. Steinman, who says ('Althorp Memoirs,' 1869, p. 52), "The date of 'great Atossa's' baptism, interesting to all, is for ever lost." It follows, therefore, that the notes, if any, on which the pedigree was drawn up, were compiled before September, 1743. I presume that Mrs. Colville's book explains the doubtful points connected with the extract; but as not only the date, but the place, of Sarah's birth, has often formed the subject of inquiry in 'N. & Q.,' it is desirable that the authenticity of the extract should be assured beyond question in these columns. Until this is done, it cannot be said that the evidence is

conclusive, or that Mrs. Thomson's statement with regard to the date of Sarah's birth is disproved. W. F. PRIDEAUX.

The following extracts from the Register of the Burials at St. Alban's Abbey illustrate the tabular pedigree given *ante*, p. 372. They are all the entries that occur of the name of Jeninges, Jennings, &c., between 1628 and 1678.

1654, June 1. Richard, s. Richard Jeninges, Esq. and Frances.

1655, April 6. Susana, d. Richard Jeninges, Esq.

1655, Aug. 6. Richard, s. Mr. Richard Jeninges.

1656, Dec. 30. Mrs. Susan Jeninges.

1668, May 8. Richard Jeninges, Esq., and Burges of the Parliament for St. Albans.

1674, Sept. 27. John Jeninges, Esq.

1677, July 15. Ralph Jenyns, Esq.

The five baptisms (1653 to 1660) as given in Mr. RELTON's pedigree are all that occur of the name between 1640 and 1689. The *ipsissima verba* of the last and the most interesting one are as under:—

Baptism, 1660, "Sarah da. of Richard Jeninges, Esq., by Frances his wife was borne the fift [*sic*] daye of June & baptized the 17<sup>th</sup> of the same."

It is therefore quite clear that the statement that Sarah was born on Restoration Day (29 May, 1660) is only a pleasing fiction. The "John and Ralph Jennings" alive Feb., 1673/4 (see p. 257 *ut supra*), are presumably the persons buried as above. G. E. C.

I can remember to have seen, many years ago, a fine portrait in oils of Duchess Sarah at Rythyn Castle in Denbighshire, in which the artist had done full justice to her imperious appearance; but whether it is there now I cannot say.

In one of the chantries on the south side of King's College Chapel, in Cambridge, is the large marble tomb, and inscribed upon it a long epitaph in Latin, of her son the Marquess of Blandford, who was being educated there, and, as I have always heard, died of smallpox when within the walls of the college. But my information on this point is certainly erroneous if 'Burke's Peerage' for 1879 is correct, for therein I find among the children of John, Duke of Marlborough, who died in 1744, John, who died in infancy of the smallpox, 20 February, 1702/3.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

For "1678" in l. 18 of my communication on p. 372, col. 2, please read 1679.

FRANCIS H. RELTON.

9, Broughton Road, Thornton Heath.

BELL-RINGING ON 13 AUGUST, 1814 (10<sup>th</sup> S. ii. 369).—Among my collection of special

forms of prayer or thanksgiving, I have the following: one "to be used on Thursday, the seventh day of July, 1814.....for putting an end to the long, extended, and bloody Warfare in which we were engaged against France and her Allies." Another was issued the next year "for the glorious victory obtained over the French.....at Waterloo.....to be used 2 July, 1815, or on the Sunday after the ministers shall have received the same." It is possible that the "minister" of the small Warwickshire parish used the form in 1814 as soon as he could after receiving it; but five weeks seems a long delay. Another was issued to be used on 18 January, 1816, "for God's great Goodness in putting an end to the war in which we were engaged against France." ERNEST B. SAVAGE.

St. Thomas', Douglas.

PARISH DOCUMENTS: THEIR PRESERVATION (10<sup>th</sup> S. ii. 267, 330).—MR. W. JAGGARD will be glad to know that one rector, at least, has for some time been engaged in making a copy of, and an index to, the registers of his parish; and as by this experimenter the employment has been found interesting, his testimony may encourage others to imitation. Some peculiar names of women have been referred to in the account given in 'N. & Q.' of the notes on 'Barnstaple Parish Registers,' edited by my good friend Mr. Thomas Wainwright, whose generosity in helping me in this kind of work at different times I should like to be allowed hereby to acknowledge. When examining the registers of the parish of Goodleigh Prior between 1538 and 1649 one is not surprised to meet with Audrey, the name of a country wench in 'As You Like It'; nor would it surprise one to come across Jaquenetta, with which we have been made familiar as the name of a country wench in 'Love's Labour's Lost'; but to find Jackett entered as a woman's Christian name brings one to a stand. Other unfamiliar names for women are Matthey or Matheys, Richord or Richaud, Solomew, and Philpytt. Among curious variations in spelling we have Gartred, Gartherd, and Carthered, which are, I suppose, modes of spelling the name borne by Hamlet's mother. F. JARRATT.

I do not think any good would accrue from taking the records and registers away from the parishes to which they belong, and placing them in the custody of the District or County Councils. I believe these documents are far more likely to be required for reference by those immediately interested in them than by outsiders. I should therefore



strongly advocate their retention by the Parish Councils, and by the incumbents and churchwardens, respectively. I would, however, suggest the advisability of more stringent measures being taken to ensure their preservation. This is a very important matter. Section 17, sub-sec. 9, of the Local Government Act, 1894, provides :—

“Every County Council shall from time to time inquire into the manner in which the public books, writings, papers, and documents under the control of the parish council or parish meeting are kept, with a view to the proper preservation thereof, and shall make such orders as they think necessary for such preservation, and those orders shall be complied with by the parish council or parish meeting.”

As far as I know this duty of the County Councils is generally considered to have been carried out by the periodical dispatch of certain forms containing a series of questions concerning the documents. These are answered by the clerk and returned in due course for tabulation, and there the matter ends. Instead of this I would advise a triennial or septennial inspection by an expert whose duty it should be not only to compile a tabulated list, but also to report on the preservation and condition of the documents. The County Councils could then easily enforce their orders and see that they were complied with.

In this parish we have a large number of documents and records which are in the custody of our Parish Council. We keep them in a strong iron box in the church vestry, of which our clerk holds the key. Two gentlemen, myself and another, have been appointed by the Council to inspect these documents annually, and to report whether or not they are intact and in proper condition. This I consider to be a very good plan—it was adopted by the Council at my suggestion some years ago, and has worked well.

I do not know if it would be possible to put any machinery in motion whereby a report could be obtained in every diocese as to the present condition of the old parish registers. I certainly think these to be in much worse case than the documents and records under the care of the Parish Councils. Many of them need the attention of the bookbinder, and others have been hopelessly ruined through damp. Something might easily be done by those in authority to prevent future damage and loss, and it is certain there could be found in every rural deanery sufficient expert clergy to furnish periodical reports and recommendations concerning their state and condition. But

whatever steps may be taken towards this end, I trust the registers will always remain in the custody of the incumbent and churchwardens of the parish to which they belong.

At a Congress of Archaeological Societies, held in union with the Society of Antiquaries in 1899, I believe a resolution was passed asking the Government to appoint a royal commission to inquire into the subject of the better preservation and arrangement of public documents and records; but whether anything further was done I am unable to say.

JOHN T. PAGE.

West Haddon, Northamptonshire.

PENNY WARES WANTED (10<sup>th</sup> S. ii. 369).—“Penny-friend”: a deceitful, interested friend (Jamieson). “Penny-father,” a miserly person, a niggard. In the ancient statutes “penny” is used for all silver money; hence “Ward penny,” money paid to the sheriff and officers for maintaining watch and ward; “Aver penny,” money contributed towards the king’s “Averages” or carriages, to be freed from that charge; “Hundred penny,” a tax formerly raised in the hundred, by the sheriff; “Tithing penny,” a customary duty paid to the sheriff by the tithing court.

“No penny no Paternoster,” a proverbial saying—pay your money or you’ll get no prayers. In both Ray’s and Heywood’s collections.

“He thinks his penny silver.” He has a good opinion of himself or his property, all his geese are swans. “*Alvira*.—Believe me, though she say she is fairest, I think my penny silver by her leave” (Greene and Lodge’s ‘Looking-Glass for London and England,’ p. 123).

“A penny saved is twopence gained” (or “a penny saved is a penny got”). “Penny and penny laid up will be many.” “Who will not keep a penny shall never have many.”

J. HOLDEN MACMICHAEL.

I have a newspaper extract of “penny readings” at Sandgate in January, 1866 :—

“The first of a series of Penny Readings, in connexion with the Sandgate Literary Institute, took place on Monday last in Mr. Valyer’s Assembly Rooms (kindly lent for the occasion), the Rev. J. D’Arcy W. Preston in the chair. After the rev. chairman had given a slight sketch of the origin of penny readings, their object, and why they were first instituted, the entertainment commenced.” &c.

R. J. FYNMORE.

Sandgate.

WILLIAM III.’S CHARGERS AT THE BATTLE OF THE BOYNE (10<sup>th</sup> S. ii. 321, 370).—I should like to be permitted to say that I cannot agree with MR. H. G. HOPE in considering

Viscount Wolseley's statement on the above subject unreliable; indeed, the family tradition referred to by him seems to be corroborated by the interesting quotations given by Mr. Hope. Apparently the ancestors of both of us with their horses came into intimate personal relations with William III. in the course of that long day, as doubtless did many other officers.

W. H. MULLOY.

I have in my possession Godfrey Kneller's picture of 'William III. after the Battle of the Boyne.' It measures 50 by 34 inches. The horse on which the king is mounted is white.

FRANK PENNY.

Supposing the historic picture, or rather the engraving of it, to represent faithfully the battle of the Boyne, it is evident that William III. crossed the river at very shallow water, and very likely when the ground was swampy. On the right of the spectator, the Duke of Schomberg, mortally wounded, is represented as being carried through the river, apparently scarcely covering the tops of the jack boots of the bearers.

On p. 370 the name ought to have been printed D'Arcy, and not Davey. The bearer was Earl of Holderness, and married Frederica, granddaughter of Frederick, Duke of Schomberg.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

GEORGE STEINMAN STEINMAN (10<sup>th</sup> S. ii. 88, 314, 350).—I have often testified to the value of Mr. Steinman's antiquarian works, and I think it would be a good thing if his privately printed commentaries on Grammont could be made available to that section of the literary world which takes an interest in the Restoration period. I have sometimes thought of undertaking a revised edition of these books myself, but want of leisure has prevented me. Mr. Steinman originally took this work in hand with the view of supplementing an edition of Grammont's 'Memoirs' which Lord Braybrooke, the editor of Pepys, intended at one time to produce. The books consist of (1) 'Some Particulars contributed towards a Memoir of Mrs. Myddelton, the Great Beauty of the Time of Charles II.,' 1864, with 'Addenda,' 1880; (2) 'Althorp Memoirs; or, Biographical Notices of Lady Denham, the Countess of Shrewsbury, the Countess of Falmouth, Mrs. Jenyns, the Duchess of Tyrconnel, and Lucy Walter, Six Ladies whose Portraits are to be found in the Picture Gallery of His Excellency Earl Spencer, K.G.,' 1869, with 'Addenda,' 1880; (3) 'A Memoir of Barbara, Duchess of Cleveland,' 1871, with

'Addenda,' 1874, and 'Second Addenda,' 1878. As the copyright period has not yet expired, it would be necessary, I presume, to obtain permission for the reissue of these books from the representatives of Mr. Steinman. That gentleman was, I believe, the son of George Leonard Steinman, who was born at St. Gall in Switzerland (where his father, Leonard Steinman, lived), 1 March, 1758, and died at Croydon, 4 January, 1836 (Steinman's 'History of Croydon,' 1834, p. 178). Mr. Steinman married, 2 February, 1836, Emma Catherine Collier, second daughter of John Christy, Esq., of Apulre-field, Kent (third son of Miller Christy, Esq.), by his wife Sarah, second daughter of Abraham de Horne, of Surrey Square. By this lady Mr. Steinman had issue: (1) Matravers Harcourt Collier Bernhard Steinman, Captain R.H.A., born 13 April, 1839, married 24 April, 1867, Jane Harriet, daughter of Richard Puckle, Esq., of Broadwater, Sussex; (2) Ellen Gertrude de Horne Christy Steinman, married 20 August, 1862, William Kemmis, Esq., Captain R.A., and has issue; (3) Emma Isabella de Horne Christy Steinman.

W. F. PRIDEAUX.

BOTTESFORD (10<sup>th</sup> S. ii. 349).—Your correspondents N. M. & A. appear to have been led into a misunderstanding as to the locality of this Bottesford by the curious coincidence of the name of the river, upon which this small town in Leicestershire is situated, being the Devon, sometimes varied in its spelling as the Devan or Deven; but in the 'Beauties of England and Wales (Leicestershire)' it is spelt in the same way as the name of the county. Much concerning this Bottesford will be found in the 'Antiquities of Leicestershire' ('Bibliotheca Topographica Britannica,' 1790).

J. HOLDEN MACMICHAEL.

GWILLIM'S 'DISPLAY OF HERALDRY' (10<sup>th</sup> S. ii. 328).—In November, 1858, the Editor of 'N. & Q.' in reply to a querist, gave the following answer (2<sup>nd</sup> S. vi. 403):—

"It is quite true that Dr. John Barkham, or Barcham, Dean of Bocking, was the author of Gwillim's 'Heraldry.' Consult Nicolson's 'Historical Libraries,' Wood's 'Athenæ Oxon.,' by Bliss, ii. 297-299; iii. 36; Moule's 'Biblioth. Herald.,' and Brydges's 'Censura Literaria.'"

See also 2<sup>nd</sup> S. vi. 10.

EVERARD HOME COLEMAN.

71, Brecknock Road.

It has been stated that John Gwillim got possession of the work of Dr. John Barkham, Dean of Bocking, Essex, and printed the 'Display' as his own production; but the

more generally accepted idea is that Barkham (not Bareham) himself produced it, using the pseudonym "John Guillim."

I. C. GOULD.

It is stated in Lower's 'Curiosities of Heraldry' (London, 1845, p. 261) that Anthony a Wood asserts that the real author of the 'Display of Heraldrie' was John Barkham (not Bareham), rector of Bocking, in Kent, who composed it in the early part of his life, and afterwards, thinking it somewhat inconsistent with his profession to publish a work on arms, communicated the manuscript to Guillim, who gave it to the world with his own name. Lower, however, does not seem to attach much importance to Wood's statement, which he regards as unfounded.

T. F. D.

JACOBITE VERSES (10<sup>th</sup> S. ii. 288, 349).—At the former reference it is suggested that the date of a certain song was 1718; at the latter, that the date requires the 10th of June to be a Tuesday. But the 10th of June was really a Tuesday in that year, the Sunday letter being E. The "Tuesday" became "Monday" five years later, in 1723. There is another point as to the date; for the opening lines of the song are a close parody of the opening lines of 'Sally in our Alley,' written by Henry Carey. According to Dr. Brewer, this song was not published till 1737, but it must have been previously well known, for George I. died ten years earlier on 11 June. James Stuart was born 10 June, 1688.

WALTER W. SKEAT.

The song quoted at the second reference under the title 'The Sow's Tail to Geordie' is in Hogg's 'Jacobite Relics of Scotland,' i. 91. In a discursive explanatory note Hogg says that the unsavoury allusions are to the relations of George I. with the Countess of Platen, who was created Countess of Darlington, and ultimately married Lord Viscount Howe. "All this gibing and fun," says the genial editor, "that runs through so many of the songs of that period, without explanation must appear rather inexplicable; but from whatever cause it may have originated, it is evident that the less that is said about it the better." He adds that in his boyhood he frequently heard the song from an old woman, a determined Jacobite, who always explained when she rehearsed it that "it was a cried-down sang, but she didna mind that."

THOMAS BAYNE.

[T. F. D. also refers to Hogg.]

GEORGE WASHINGTON'S ARMS (10<sup>th</sup> S. ii. 327).—The arms which General Washington would be entitled to bear are those of his

ancestors as found on their tombs in the churches of Brington and Sulgrave, in Northamptonshire, and also in other places. They are Argent, two bars gules, and in chief three mullets of the second. Your correspondent may be interested to know that an illustrated article of two and a quarter columns, entitled 'The Washington Arms and the United States Flag,' by Dr. Moncure D. Conway, appeared in the *Graphic* of 6 May, 1893. I copy thence the following important paragraph:—

"The earliest description of the Washington arms with which I am acquainted is in the Dode-worth MS. (Bodleian, 118, fol. 111 b). We there find Walterus de Wessington, 'miles,' A.D. 1306. He was the son of 'Willielmi Domini de Wessington,' his wife was named Dionesia, and he is one of the witnesses to a charter of Richard, Bishop of Durham, 1311, where he is styled 'D'no Waltero de Wessington.' There is little doubt that the estates of these Washingtons named the present village of Washington in Durham. Their earliest arms are 'Gul., on a barre argt. 3 cinquefoiles of ye first.' When 'Wessington' changes to 'Weshington' the arms are 'G., on a fesse sa. 3 mullets g.' With the first appearance of 'Washington' the arms are 'Argt., 2 barra, and in cheife 3 molets gules.' These last have remained the Washington arms for more than five centuries."

JOHN T. PAGE.

A good cut of the arms appears at the end of chap. i. of the first volume of Irving's 'Life of Washington' in one of the editions I possess, namely, "The Kinderhook Edition," G. P. Putnam's Sons, New York, n.d.; pub. circa 1890 (?). The same chapter, by the way, gives many interesting particulars of Washington's ancestry. I have previously cited in these columns (*ante*, p. 64) a genealogical account by Washington himself; the article is accompanied by a facsimile of his manuscript (cp. *New York Genealogical and Biographical Record*, xxxiii. 200, 208).

The statement has been made to me that there is a striking similarity between Washington's arms and those borne by an English family surnamed Denton, which is supposed to have descended from the ancient family of Denton described in Burke's 'Landed Gentry,' ii. Appendix, 100 (London, 1850). Some of Washington's ancestors resided in Yorkshire, in which county there have also been Dentons, for my late respected father-in-law, Mr. John Denton, sen., born at Beverley circa 1822, was of Yorkshire parentage; doubtless, a mere coincidence, but I should be glad of further light on the point above raised. Will a correspondent learned in heraldic matters be good enough to supply some data?

EUGENE FAIRFIELD MCPIKE.

1, Park Row, Room 606, Chicago.

"TALENTED" (10th S. ii. 23, 93, 172).—In his 'Modern English,' 1873, the late Dr. Fitzward Hall discussed *talent*, *talents*, and *talented* at great length (pp. 61-76). Among other things, Dr. Hall remarked that "the verb *talent*, in like manner, we might mint legitimately, if we wanted it," and that "*talent* has not, to my knowledge, been produced as a verb; but *outtalent*, which is just as bold a venture, has been used as such." The purpose of the present note is to show (what, so far as I am aware, has never before been pointed out) that *talent* has been used as a verb. Speaking of his father, the Rev. Increase Mather, President of Harvard College and a leading figure in the politics of Massachusetts in his day, the Rev. Cotton Mather says in his 'Magnalia,' published in 1702:—

"Should I on the other side bury in utter silence, all the Effects of that Care and Zeal wherewith he hath Employed in his peculiar *Opportunities*, with which the *Free Grace* of Heaven hath *Talented* him to do Good unto the Publick: I must cut off some *Essentials* of my Story."—Book iv. part i. § 6, p. 130.

No doubt it would have delighted Coleridge hugely, had he known that such a verb had been ventured by an American.

ALBERT MATTHEWS.

Boston, U.S.

HEWETT FAMILY (10th S. ii. 48).—There is no published history of this family, though the late COL. J. F. NAPIER HEWETT had collected a large quantity of material—pedigrees, biographies, &c.—for this object, some notes upon which he contributed to 'N. & Q.' so far back as 1858, as well as to the *Gentleman's Magazine* for June, 1861. His collection unfortunately became dispersed, or at least lost sight of, after his death in 1867; but I possess what is probably the next best collection of historical and genealogical memoranda relating to the family, compiled from various sources during the last forty years. Much of this is of only private interest, but I should be pleased to supply to any of your correspondents, as I have sometimes done in time past, direct information as to the various branches of this over-numerous and not undistinguished family.

Perhaps I may be allowed to state here that the Leicestershire branch was descended from William, son of Thomas Hewett, of Wallis or Wales, co. York, and nephew of Sir William Hewett, Lord Mayor of London 1559-60. Sir William, whose daughter and heiress was ancestress of the Dukes of Leeds, bequeathed, by will proved March, 1566/7, to this nephew William his parsonage at Dun-

ston Bassett, co. Leicester. This property, together with Stretton and Glen in the same county, continued in the direct line of succession until the death without issue of William Hewett, Esq., in 1766, when it passed to his grandniece and heiress, Dorothy Chester, wife of Sir George Robinson, Bart.

The present family of Hewett, Baronets of Netherseale, co. Leicester, claim descent from an uncle of the last-named William Hewett, and their claim is probably well founded, but all the steps in the descent have not yet been clearly proved, nor do the family now hold any property in the county. MR. CHARLES E. HEWITT will find some information about the Hewetts of Dunston Bassett and Stretton in the Rev. J. H. Hill's 'History of the Hundred of Gartree, Market Harborough, and Leicester,' published in 1875.

J. A. HEWITT, D.C.L.,

Canon of Grahamstown.

The Rectory, Cradock, South Africa.

FALSE QUANTITIES IN PARLIAMENT (10th S. ii. 326).—Instead of Hume and Canning, we have to substitute Burke and Lord North. The incident occurred on 15 December, 1779.

"While enforcing the necessity for frugality, and recommending to the Minister the old and valuable Roman apothegm, '*Magnum vectigal est parsimonia*,' he used a false quantity, rendering the second word '*vectigal*.' Lord North, in a low tone, corrected the error, when Mr. Burke, with his usual presence of mind, turned the mistake to advantage. 'The noble lord,' said he, 'hints that I have erred in the quantity of a principal word in my quotation; I rejoice at it, because it gives me an opportunity of repeating the inestimable adage,' and with increased energy he thundered forth, '*Magnum vectigal est parsimonia*.'"—Prior's 'Life of Burke,' third edition, 1839, p. 205.

See also 'A New Dictionary of Quotations,' Lond., 1861, p. 262. C. LAWRENCE FORD.  
Bath.

The story referred to by MR. FRANCIS KING is to be found in 'Recollections of William Wilberforce,' and is given in a note to Murray's edition of Gibbon's 'Autobiography,' 1896, at p. 52. Need I add that the maxim referred to is in the 'Paradoxa' of Cicero, vi. 3?

W. E. BROWNING.

Inner Temple.

Prof. George Pryme tells the anecdote in chap. vi. of his 'Autobiographic Recollections.' He says that it was Burke who made the false quantity, and Lord North who corrected him. Prof. Pryme was M.P. for Cambridge.

A. R. MALDEN.

Edmund Burke appears to have made the mistake attributed to Hume in the query. Mr. Morley, in his 'Walpole,' after referring

to the well-known account of the wager in the House of Commons between Walpole and Pulteney, over a quotation from Horace, goes on to say: "The error was no worse than Burke's false quantity when he cried 'Magnum vectigal est parcimonia.' Yet Burke was not illiterate." LANCE. H. HUGHES.

[Replies also from E. S. C. and M. N. G.]

LADY ARABELLA DENNY (10<sup>th</sup> S. ii. 368).—The early numbers of 'N. & Q.' contained many references to this most "esteemed lady's virtues and angelic life." They are principally from the *Cork Remembrancer*, 1760; *Dublin Freeman's Journal*, 1765; John Wesley's 'Journal', 1783; and the *Dublin Chronicle* of 10 April, 1792, reporting the death of Lady Arabella at Blackrock on 18 March of that year.

If any of the above-named extracts will be of service to the REV. H. L. L. DENNY, I shall only be too pleased to furnish him with manuscript copies of them.

EVERARD HOME COLEMAN.

71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Adventures of King James II. of England.* By the Author of 'A Life of Sir Kenelm Digby,' &c. (Longmans & Co.)

THAT this volume scarcely aims at the dignity and responsibility of regular history is shown by its title and explained in the preliminary pages. Of the sixty-eight years of James's life little more than two were spent on the throne of England. Instead, then, of showing him as what, with a lavish use of alliteration, is called a "failure," a "fool," a "fanatic," our author prefers to contemplate him as a soldier and a sailor, in both of which respects he has claims upon attention. It is not very necessary to take account of the points of view from which James is regarded. Firm believers in Catholicism, such as we are prepared to find the author, will naturally regard as service what those of an opposite way of thinking will consider disservice to religion. Pains are taken to establish what few nowadays will seek to deny, that James, in his conversion to Roman Catholicism, was influenced by fervour, or, as some would say, by fanaticism, rather than by interest. In the introduction to the work by Dr. Gasquet, the president of the English Benedictines, a strong effort is made to establish the period and the sincerity of the conversion, and elaborate and convincing explanations are given of the manner in which the Duchess of York, Charles II., and James II. were all accepted into the Roman Church. Apart from the question of heredity, the influence of which may well have been all-important, and apart from that species of attraction which an ornate and imperious creed will always have over a not very responsible or reflective governing class, the Stuarts, without exception, were disposed to favour a rigorous ecclesiasticism. The question, moreover, how far a

strenuous creed is reconcilable with loose practices is not to be discussed. The new volume, then, is an apologia for James such as has more than once been attempted. It is not much to call him the best king of his race. He might well be that: "Among the blind the one-eyed blinkard reigns." At p. 495, in passages too long to be quoted, after drawing comparisons, wholly in favour of the later monarch, between him and the "pompous, priggish, nervous James I.," and declaring the second James as without his father's charm, but far more true, it is added that while Charles II. was an adept in deception and faithless to his promises, "James II. told the truth in season and out of season, and his word was inviolate." In an account of the manner in which (p. 36) Queen Henrietta Maria is described by Père Gamache as receiving the news of her husband's death, an allusion is made to a dictum of a "great philosopher." The dictum in question belongs, surely, to Shakespeare, whom, however, we are willing to accept as a "great philosopher." What is said about the influence over James of his great master in war and his subsequent opponent Turenne, and the effect of his example upon the conversion of the king, is very interesting. Pains are taken to exculpate James from the charge of cruelty. It is possible that the king had less to do than is generally supposed with the iniquities of Jeffreys. He cannot, at least, be absolved from the charge of having chosen ill ministrants, and having left them a reprehensibly free hand. Concerning his treatment of Monmouth we have little to say. That troublesome and abject being, whose whitewashing has, we think, not yet been undertaken, richly deserved his fate, and would have wearied out a more patient and tolerant man than his uncle. Against the charge of being unforgiving James is warmly defended. What seems like a curious bit of cynicism is encountered (p. 375) when the cheering of the troops at Hounslow on the discharge of the bishops is held to be probably due to the desire of the Protestant soldiers to annoy their Catholic fellows. A small measure of admiration is accorded to William of Orange, and neither of James's daughters, Mary and Anne, is very charitably regarded. When the task essayed by James of bringing back England to the Roman fold is looked at sympathetically, it is difficult to be too severe in the judgment of those by whom his pious mission was impeded. Another point of view may, however, be possibly entertained. The illustrations, which are numerous and excellent, add greatly to the attractions of a readable and an edifying volume.

*Vagabond Songs and Ballads of Scotland.* Edited by Robert Ford. (Paisley, Gardner.)

A new and revised edition of 'Vagabond Songs and Ballads' is welcome, though it is unlikely that it will supplant with connoisseurs the previous edition, in two volumes, which saw the light in 1899-1901. Scotland is rich in popular songs and ballads, and the collection now, with some modifications, reprinted gives a considerable number, together with the airs with which they are generally associated. A certain number of popular ditties, such as 'The Miller of Drone' and 'The Young Laird o' Kelty,' which a hundred years ago were freely sung in mixed company, are judged inadmissible, "by reason of their high-kilted aspect and over-luxuriant character." This is regrettable in the case of folklore productions; but in that of a generation

careful only concerning the exterior coat of white-wash we suppose concession must be made. The ballads may or may not have taken their rise in Scotland. Many of them are familiar enough to residents in the northern counties of England, and some of them, such as "Where are you going, my pretty fair maid?" are, in more or less altered versions, known much further south. A good many of the songs are modern. Such are, for instance, 'The Massacre of Ta Phairshons,' by Aytoun, which appears in Bon Gaultier, and 'The Heights of Alma.' In slightly altered form we have heard many of the songs sung in the West Riding. "Nae-body comin' to marry me" there begins:—

Last night the dogs did bark,  
I went to the gate to see;  
And every lass had a spark,  
But nobody comin' to me.

The musical notation adds greatly to the attraction of a volume which many of our readers will find wholly to their mind.

*Aucassin and Nicolette.* Done into English by Andrew Lang. (Nutt.)

THE first edition of Mr. Lang's version of 'Aucassin and Nicolette' was issued in a luxurious shape and in a strictly limited edition, which went forth with out of print. Of various translations issued near the same period this was at once the best and the most popular. In addition to its merits as a rendering of this unique cante-fable—we take the word from Mr. Lang—it is valuable for its introduction and notes, which embody all that is known concerning a twelfth-century work of highest interest—more, indeed, than is told by Lacourne de Sainte-Palaye or Méon. The edition of Bida we have not seen. We have not to introduce to our readers this exquisite love story, nor even Mr. Lang's masterly version, preserving all the charm of the original. A new edition has long been demanded, and is now issued. Mr. Nutt disclaims all intention to compete with the earlier edition. In its morocco "jacket," with its beautiful type and its illustrated and rubricated title-page, the book is, however, itself an *ouvrage de luxe*. It is also a delightful possession.

*A List of Emigrant Ministers to America, 1690-1811.* By Gerald Fothergill. (Stock.)

THIS will be found a useful book by American genealogists who wish to trace pedigrees back to their forefathers in the old country. Several of the ancestors of noteworthy American citizens figure therein. For example, Aaron Cleveland, who figures in this list in 1755, was the direct ancestor of President Grover Cleveland. It appears that King William III. directed Henry Compton, Bishop of London, to apply to the Treasury for 20*l.* each, to defray the expenses of their passage for such clergymen as were willing to go to the colonies with ministerial intent, and that at first these sums were readily handed over; but as time went on difficulties arose and many of these volunteers were subjected to great inconvenience, the excuse offered by the Lords of the Treasury being that several of those to whom the bounty had been handed over did not proceed on their mission.

Mr. Fothergill has collected his information from several classes of documents now preserved in the Public Record Office. The fact that these warrants continued to be issued for so long a period indicates that the payments must have been a legal charge,

but we fail to understand from what portion of the revenue they were derived.

It appears from the Reports of the Society for the Propagation of the Gospel that many of these persons were natives of the colonies who had come over to receive ordination. Schoolmasters, as well as clergymen, were sometimes sent out, and the author thinks that they also were in holy orders. We confess to having some doubt of this, except in the cases where proof can be furnished.

The list is arranged alphabetically. It includes more than twelve hundred names, most of them English or Scotch, but there are a few Frenchmen and Germaus among them.

*The Fight at Donibristle, 1316: a Ballad.* Edited by John Smith. (Glasgow, MacLehose & Sons.)

THIS is a rendering in ballad form of an incident narrated by Bower in his continuation of Fordun. It is sufficiently spirited, but is indubitably modern. No serious attempt is, indeed, made to deceive.

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QUELQU'UN ("Books on the Flagellants").—*Historia Flagellantium: sive de Perverso Flagellorum Usu apud Christianos*, Paris, 1700, by Jacques Boileau, of whom his celebrated brother Nicolas Boileau said that if he had not been a Doctor of the Sorbonne he would have been a Doctor of Italian Comedy.

R. RICKARDS ("Child Commissions in the Army").—A much more remarkable example than that you furnish is to be seen at 9<sup>th</sup> S. vii. 251, where an instance is supplied of a commission granted to an infant of eighteen months. See also 8<sup>th</sup> S. viii. 421, 498; ix. 70, 198, 355, 450.

FRANK PENNY ("Hollantide").—The 'N.E.D.' explains this as short for Allhallowtide. See the illustrative quotations.

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(Continued on Third Advertisement Page.)

LONDON, SATURDAY, NOVEMBER 26, 1904.

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## Notes.

SIR GILBERT PICKERING, BART.:  
BERNARD AND RUDKIN FAMILIES.(See 2<sup>nd</sup> S. i. 101; 4<sup>th</sup> S. vi. 47.)

THE statements in the notes above referred to as to the name and parentage of the wife of Sir Gilbert Pickering, the fifth baronet, and as to the connexions between the Pickering, Bernard, and Rudkin families contain some serious errors, which it is desirable to correct.

In the note at 2<sup>nd</sup> S. i. 101 it is stated that Sir Gilbert married Anne, daughter of Franks Bernard, of Castletown, King's County, by whom he had two sons and seven daughters; and in the contribution at 4<sup>th</sup> S. vi. 47, coming from the pen of Y. S. M. (the final letters of the name of an experienced genealogist now deceased), Anne Bernard above mentioned (described as the third daughter of Franks Bernard) is represented as having married Sir Edward Pickering, Bart., while their daughter Mary is stated to have married "her cousin german, Henry Rudkin, Esq., of Wells, co. Carlow (son of Henry Rudkin and Deborah, fourth daughter of Franks Bernard)."

Manuscript pedigrees of the Pickering and Rudkin families, compiled by the late

Mr. Atkins Davis, now in Ulster's Office, Dublin, also give Anne, daughter of Franks Bernard, as the wife of Sir Gilbert Pickering, Bart., and her sister Deborah as the wife of Henry Rudkin of Wells (afterwards referred to as Henry Rudkin the elder); and this Henry Rudkin is described as the father of Henry Rudkin the younger, who married Mary, a daughter of Sir Gilbert Pickering.

In the early editions of Burke's 'Landed Gentry' also, in the pedigree of Bernard of Castle Bernard, the same statements are made as to the marriages of Anne and Deborah, daughters of Franks Bernard.

Sir Gilbert appears to have been a somewhat distant cousin of Sir Edward Pickering, the fourth baronet; none of the family estates came to him; and there is a good deal of obscurity about the events of his life. When G. E. C. came to deal with him in vol. ii. of 'The Complete Baronetage,' he had not any more reliable information as to the name and parentage of his wife than that contained in Mr. Atkins Davis's MS. pedigree of the Pickering family. Hence he has represented the wife of Sir Gilbert Pickering, the fifth baronet, as Anne, daughter of Franks Bernard; and in a note, citing Y. S. M.'s note at 4<sup>th</sup> S. vi. 47, he has given further currency to the statement that Henry Rudkin the elder married Deborah, a sister of this Anne Bernard.

But (1) Henry Rudkin the elder did not marry Deborah, daughter of Franks Bernard, but married Elizabeth, a sister of Franks Bernard and a daughter of Thomas Bernard, of Oldtown, co. Carlow; (2) the wife of Sir Gilbert Pickering, the fifth baronet, and the mother of his children, was Mary Rudkin, a daughter of Henry Rudkin the elder by his wife Elizabeth Bernard; and (3) Henry Rudkin the younger, who married Mary, daughter of Sir Gilbert Pickering, was not a son, but a grandson, of Henry Rudkin the elder, being the only son of Bernard Rudkin, the eldest son of Henry Rudkin the elder.

The information necessary for these corrections, or for the greater portion of them, is to be found in the pleadings in a suit in the Court of Chancery in Ireland, instituted in 1760 for the purpose of administering the assets of Henry Rudkin the elder. The bill was filed on 17 December, 1760, by Anne Rudkin and William Rudkin, two of the children of Henry Rudkin the elder; and the defendants included, amongst others, Sir Gilbert Pickering, Bart., and Mary his wife, a daughter of Henry Rudkin the elder, and Sarah Rudkin, the widow (and one of the executors) of Bernard Rudkin, the eldest son

of Henry Rudkin the elder. The answer of Sarah Rudkin, filed on 15 April, 1761, is particularly valuable in supplementing some of the statements in the bill. Henry Rudkin the elder was married in 1712 to Elizabeth, eldest daughter of Thomas Bernard, of Old-town, co. Carlow, and in contemplation of the marriage, articles of agreement by way of settlement were entered into on 27 October, 1712. The provisions of this settlement are fully set out in the answer of Sarah Rudkin, and will also be found in the memorial registered in the Registry of Deeds Office. Henry Rudkin the elder died on 6 April, 1738, and was survived by his wife Elizabeth Rudkin, *née* Bernard, who afterwards married Mr. William Doyle, and died in 1755. At the date of the death of Henry Rudkin the elder, seven children of his marriage with Elizabeth Bernard were living, and these included Mary, then the wife of Mr. Gilbert Pickering, afterwards Sir Gilbert Pickering, and Bernard Rudkin, his eldest son.

Bernard Rudkin died 20 April, 1760, having duly made his will on 8 March, 1760, and a codicil dated 17 April, 1760, proved 10 May, 1760. His only son, Henry Rudkin the younger, was born in 1750, and on 19 August, 1773, he married his first cousin, Mary, daughter of Sir Gilbert Pickering, Bart.

On the death of Sir Gilbert he was succeeded by his eldest son Sir Edward, the sixth baronet, who married Elizabeth Glascock, of New Ross, co. Wexford, on 28 July, 1770, but died without issue in April, 1803. Townshend Edward Pickering, the only brother of Sir Edward, would have succeeded to the baronetcy, if living. He had married in 1777 Martha, daughter of Kennedy Cavenagh, of New Ross, who died without issue in October, 1781; and he is believed to have gone afterwards to America, but what became of him has not been ascertained. His sister Mary, wife of Henry Rudkin the younger, by her will dated November, 1791, left him contingently a sum of 150*l.* "if he can be found"; and if he could not be found, it was to go to her niece Gifford's children.

The baronetcy has remained dormant since the death of Sir Edward Pickering, the sixth baronet, owing, it is supposed, to the difficulty of tracing Townshend Edward Pickering, or proving that he died without male issue.

EDMUND T. BEWLEY.

40, Fitzwilliam Place, Dublin.

#### ALGONQUIN ELEMENT IN ENGLISH.

If we leave out of account the Mexican, practically all the numerous North American loan-words in English are of Algonquin

origin. Unfortunately the term Algonquin is used in two senses, which has been a source of much confusion in our dictionaries. The early French settlers in Canada restricted it to the dialect which we now call Odjibway, of which a very good idea may be formed by reading the glossary to Longfellow's 'Hiawatha.' For a more extended vocabulary see the so-called 'Algonquin Dictionary,' by J. A. Cuoq (Montreal, 1886), which is so frequently quoted by Prof. Skeat, both in his 'Principles of English Etymology' and 'Notes on English Etymology,' apparently without his suspecting that the language with which it deals is Odjibway. In more modern times Algonquin is conveniently applied to the whole family of cognate tongues, of which Cuoq's Algonquin was only one member. By way of analogy, I may cite the double meaning of Gaelic, which sometimes refers only to the Irish, and sometimes includes the Scottish and Manx. Algonquin in the larger sense may be roughly mapped out into Southern, Eastern, and Northern Algonquin. There are also Western Algonquin dialects, but they have not yielded any well-known English word. The Southern are the Virginian dialects, the Eastern are those of New England, and the Northern include the Odjibway (Cuoq's Algonquin) and the Cree.

I propose to indicate a few of our borrowings from each. I do this because in existing dictionaries the mere statement that a word is Algonquin has generally been considered enough, the term being sometimes used in its broadest, and sometimes in its narrowest sense, and little or no attempt made to ascertain to which group any word belongs by noting the time and place when it acquired English citizenship. The Southern and Eastern Algonquin elements in English are nearly contemporaneous. The Northern is of much later date, as we did not come into contact with it until after our acquisition of Canada. Hence, as I have pointed out before (9th S. xii. 504), when the 'Century' and other dictionaries derive an old word like *moose* from Cree and Odjibway, it is as absurd as it would be to derive *kitchen* from French *cuisine*.

To the Virginian or Southern Algonquin stratum in our language belong such well-known words as *caucus*, *cockarouse*, *moccasin*, *roanoke*, *tomahawk*, and *verovance*; the zoological names *opossum* and *raccoon*; and some botanical names, *lockatance*, *maycock*, *persimmon*, *puckoon*, *tuckahoe*.

The Eastern Algonquin in several cases presents synonyms of the above. Thus,

while *roanoke* was the Virginian name for white shell-money, the New Englanders called it *peag* and *wampum*. The black beads were called in New England *mowhakees* and *suckanhock*. The Virginians called their kings *werowances*, but the Eastern Algonquins called them *sachems* and *sagamores*, the former being the Narragansett, the latter the Penobscot equivalent; although some authors (e.g., Lechford, in his 'Plain Dealer,' 1642) discriminate between them, making *sachem* a superior and *sagamore* an inferior chief. Among other Eastern Algonquin terms in English are *Eskimo*, *homingy*, *manito*, *nocake*, *papoose*, *powwow*, *samp*, *squash*, *squaw*, *succotash*, *wigwam*. Zoological terms from this source are *moose*, *musquash*, *pekan*, *skunk*, *wampoose*, and many kinds of fish, *menhaden*, *mummychog*, *paruhagen*, *pooquaw*, *quahaug*, *scup*, *squeteague*, *tautaug*, *terrapin*, *logue*, *tomcod*, *touladi*.

The Northern Algonquin element, as already stated, is of a modern cast. Current works on Canada abound with terms such as *metasses*, *mocock*, *muskamoot*, *muskeg*, *nitchies*, *pemmican*, *sugamity*, *totem*, *watap*. Zoological terms are *carcajou*, *chipmuck*, *musquaw*, *quitch-hatch*, *wapacut*, *wapiti*, *wawaskeesh*, *whiskyjohn*, *woodchuck*: and kinds of fish, such as *maskinonge*, *namaycush*, *niscowet*, *titymeg*, *tullibee*. Botanical terms are *kinnikinnik*, *sackagominy*, both used as substitutes for tobacco, or for mixing with it. De Peyster, in his 'Miscellanies,' 1888, p. 9, makes humorous reference to the poor man

Who can't afford to light a pipe  
Until the sackagominy's ripe.

JAS. PLATT, Jun.

#### EMERSON AND LOWELL: INEDITED VERSE.

ALTHOUGH we naturally think of Emerson as a moralist rather than as a poet, there is a fine haunting ring about many of his verses, and the quality is so high that every fragment is worth preserving. I have recently found some of his poetry in a publication little known in the United States, and still less known in this country. Another volume of the same work contains a narrative poem by James Russell Lowell which does not appear in his collected works. Some notice of these finds may be of interest.

The 'Liberty Bell' was an annual founded by Mrs. Maria Weston Chapman, which was produced for sale at a reunion of the Abolitionists. The "Anti-Slavery Fair" was the official title of what would now be called a yearly bazaar, held at the time of the annual

meeting of the band of "fanatics" whose advice, had it been taken, would have saved America from the horrors of the Civil War. The 'Liberty Bell' was edited by Edmund Quincy during a portion, if not the whole, of its existence. It began in 1839, and continued until 1863 or later. I do not know of any English library possessing a set, although the British Museum has a few volumes. The 'Liberty Bell' was probably modelled on the annuals—'Keepsakes,' 'Forget-me-nots,' and the like—which at that time were produced in almost alarming profusion in this country. It, however, did not depend upon pictures, which formed the prime attraction of the English *bijou* books.

Whilst the 'Liberty Bell' was a distinctly anti-slavery book, the contributors were by no means confined to that single theme. With rare exceptions the American "intellectuals" were abolitionists; Emerson, Longfellow, Lowell, Whittier, all bore their testimony against slavery. Two volumes of the 'Liberty Bell' are before me. In that for 1851 is Lowell's 'Yussouf,' and in that for 1849 appears the 'Burial of Theobald,' which I have failed to find in his collected works. It is a narrative poem, describing the burial of a monk of saintly reputation. When the dirge had been sung the corpse suddenly raised itself:—

"*Justo judicio*," thus groaned he,  
"*Dei damnatus sum*,"

And then sank backward silently  
To be forever dumb.

He lived a lone and prayerful life:—

Penance was his and gnawing fast,  
Much wrestling with an inward strife,  
To win the crown at last;  
Full oft his rebel flesh had known  
Sharp scourge-sores festering to the bone.

No sound of earth could pierce his cell,  
He sought not fame or pelf,  
Below he saw the fires of hell,  
And prayed and scourged and fasted well  
Therefrom to save himself;  
His heart he starved and mortified;  
Love knocked and turned away denied.

Such graces rare, and such an end  
God grant us all our lives to mend!  
Was not a monk among the whole  
Could read this riddle for his soul;  
Some hinted at a secret crime,  
A vow unpaid, a penance broke,  
But clearer views and more sublime  
Prevailed, and all agreed in time,  
'Twas Satan, not their saint, that spoke.

If this does not reach Lowell's highest level it is still very characteristic, especially in the humorous touch with which he ends an effective moralizing. Sir John Bowring, Mrs. Hornblower (Roscoe's daughter), Miss

Jane Arnold (afterwards Mrs. W. E. Forster), Lady Byron, and Miss Harriet Martineau sent contributions to this volume.

Emerson's verses are in the 'Liberty Bell' for 1851. There are four translations from Hafiz. In the first, entitled 'The Phoenix,' that fabulous bird is taken as the symbol of the soul. The next is on 'Faith.' Then follows one on 'The Poet':—

Hoard knowledge in thy coffers,  
The lightest load to bear;  
Ingots of gold, and diamonds,  
Let others drag with care.  
The devil's snares are strong,  
Yet have I God in need;  
And if I had not God to friend,  
What can the devil speed?

Courage! Hafiz, though not thine  
Gold wedge and silver ore,  
More worth to thee the gift of song,  
And the clear insight more.  
I truly have no treasure,  
Yet have I rich content;  
The first from Allah to the Shah,  
The last to Hafiz went.

The serene and proud contentment of the last verse finds further expression in the quatrain addressed 'To Himself':—

Hafiz, speak not of thy need,  
Are not these verses thine?  
Then, all the poets are agreed,  
Thou canst at nought repine.

Later in the volume occurs 'Word and Deed,' a translation from Nizami:—

Whilst roses bloomed along the plain,  
The Nightingale to the Falcon said,  
"Why of all birds must thou be dumb?  
With closed mouth thou utterest,  
Though dying, no last word to man:  
Yet sit'st thou on the hand of caliphs,  
And feedest on the grouse's breast;  
Whilst I, who hundred thousand jewels  
Squander in a single tone,  
Lo! I feed myself with worms,  
And my dwelling is a thorn."  
The Falcon answered, "Be all ear:  
Thou seest I'm dumb; be thou, too, dumb.  
I experienced in affairs,  
See fifty things, say never one.  
But thee the people prizes not,  
Who, doing nothing, say a hundred;  
To me, appointed to the chase,  
The king's hand gives the grouse's breast,  
Whilst a chatterer like thee  
Must gnaw worms in the thorns. Farewell!"

This is certainly a fine poetical illustration of the importance of the point of view.

WILLIAM E. A. AXON.

Manchester.

"ASTRONOMER."—Froissart informs us that in the year 1339 (the year preceding that of the battle of Sluys) the French and English

armies were facing each other, but though King Philippe's was considerably larger than that of Edward, the former refused battle, because King Robert of Sicily, who was a great astronomer, had warned him that if he then engaged the King of England, he would be defeated. It may be as well to point out that the Sicily over which this great student of the heavens reigned was not the island, but the mainland portion of what had been the two Sicilies, subsequently called the kingdom of Naples. This Robert was of the house of Anjou; the insular Sicily was then ruled by Peter of the house of Aragon.

Astronomical or astrological predictions, however, are of little interest in these days. My principal concern now is with the development of the word *astronomer*. In Froissart the word here used is *astronomen*, and this (sometimes in the form *astronomyen*, occasionally shortened into *astromyen*) preceded in English, Dr. Murray tells us, the modern *astronomer*, as it did in French the word *astronome*. Thus Gower, in 1393, writes, "Which was an astronomien, and eke a great magicien." But there seems to have been another transition form. In the translation of Froissart by John Bourchier, Lord Berners (which appeared in 1523), we find in the above passage *astronomyer*, a form also used by Maundeville (or Mandeville) in 1366, and Caxton in 1480. The former has "In that Contree ben the gode Astronomyeres." But Dr. Murray gives no later specimen of its use; and so early as 1530 John Palsgrave, in his 'Lesclarcissement de la Langue Francoyse' (a sort of dictionary to teach French to the English), uses the modern form *astronomer*.

Perhaps, whilst on this subject, I may just allude to an abortive attempt to coin a feminine form of the word, which Dr. Murray either overlooked or did not think it worth while to mention. Sir John Herschel ('Outlines,' § 597, at p. 405 of the tenth edition), alluding to the discovery of the sixth comet of 1847 by Miss Mitchell and Madame Rümker, speaks of the priority having been with "the American astronomess." This word is certainly an ugly one, and did not take. No substitute was proposed, nor was one thought necessary. The word *athoress* is almost obsolete, and though *governess* remains, it has, I believe, never been used except in the technical sense of a female teacher. A peculiar feminine form of a word is *songstress*, which was first used by Thomson in the 'Seasons' ('Summer,' 746) as applied to the nightingale, in which the needless *ess* is added to the old form *songster*,

itself feminine, as Prof. Skeat points out in his 'Etymological Dictionary.'

W. T. LYNN.

[Compare *chauntress*, applied to the same bird by Milton, 'Il Penseroso,' 63.]

HENRY PARRY, BISHOP OF WORCESTER.—The 'D.N.B.' xliii. 375, following Browne Willis, says "he was never married." But he had three sons, Henry, Richard, and George, LL.D., of Exeter, and one daughter, Pascha ('N. & Q.' 1st S. xii. 365). This daughter Pascha (i.e., probably *Easter*) is noticed in *Lincolnshire Notes and Queries*, iv. 110-11, 157-8. Moreover, in 1631 the wife of Sir Robert Willoughby—she being then a lady of honour to the queen—brought a charge of cruelty against her husband in the High Commission Court. She said "she was daughter of the late Bishop of Worcester," which statement gained her the sympathy of Laud ('Star-Chamber Cases,' Camd. Soc., p. 187). The "late bishop" could have been none other than Parry, who held the see from 1610 to his death in 1616, and was succeeded by John Thornborough, who died in 1641. W. C. B.

RUSSIAN BALTIC FLEET BLUNDER.—On 26 October were interred the remains of the victims of the Russian Baltic Fleet blunder. It was an impressive and historical scene. The Mayor of Hull and other leading citizens joined in the funeral procession, which was the largest ever seen in Hull. It was witnessed by thousands of sorrowing spectators. Everything was calm, orderly, and reverent, and did credit to the city and to the nation. A feature of the day was the large number of funeral cards sold by hawkers along the route as mementoes of the occasion. It will not be without interest to reproduce the inscription on one of the cards:—

To the Memory of  
The Hull Fishermen,  
George H. Smith & John Leggott,  
who lost their Lives through the  
Russian Baltic Fleet Blunder,  
on the Dogger Bank, on  
October 21st, 1904.

I think it is worth while to give a permanent place to the inscription in 'N. & Q.'

WILLIAM ANDREWS.

Hull Royal Institution.

HOUSES OF HISTORICAL INTEREST.—In the *City Press* of Wednesday, 26 October, there is a report of the meeting of the London County Council on the previous day, when it was resolved to place a tablet on 23, Suffolk Street, S.W., to commemorate the residence there of Richard Cobden. It was further reported that "the Duke of Bedford, while

refusing to allow the Council to place tablets on houses on his estate, had himself affixed tablets to the following houses: 65, Russell Square (Sir Thomas Lawrence), 11, Bedford Street (Henry Cavendish), 6, Bloomsbury Square (Isaac D'Israeli), 28 and 29, Bloomsbury Square (Earl of Mansfield), 43, King Street, Covent Garden (Admiral the Earl of Orford), and 27, Southampton Street, Covent Garden (David Garrick)." The last is the only one I have seen, and it can be put upon record that it is thoroughly artistic, in good taste, and admirably meets the requirement of the case. W. E. HARLAND-OXLEY.

'HARDYKNUTE'.—The closing item of Allan Ramsay's important anthology 'The Evergreen' is entitled 'Hardyknute, a Fragment.' The position thus given the ballad groups it with many masterpieces, all of which, the editor announces on his title-page, were "wrote by the ingenious before 1600." It has long been agreed among experts that 'Hardyknute' is modern, and that Ramsay knew this when, for reasons best known to himself, he included it in his collection. In his 'Life of Allan Ramsay' George Chalmers puts a strong case for assigning the ballad to Lady Wardlaw of Pitreavie, but all along there have been advocates for the authorship of Sir John Bruce of Kinross. In 'English Literature: an Illustrated Record' (iii. 267), Mr. Edmund Gosse reaches some definite conclusions on the subject. "Ramsay," he says, "completed that celebrated poetical hoax.....the ballad of Hardy Knute [*sic*], which had been begun by Elizabeth, Lady Wardlaw (1677-1727)." In reference to this it has to be noted that the ballad is avowedly "a fragment" and was never completed, that the hero of the story is Lord Hardyknute, and that there is only traditional evidence for Lady Wardlaw's authorship. THOMAS BAYNE.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SEVENTEENTH-CENTURY PHRASES.—In the journal of Sir Humphrey Mildmay, of Danbury, Essex, running from 1633 to 1652, there are a few entries for which I cannot find an explanation in the dictionaries or books of reference I have consulted, and I should be extremely obliged if some reader of 'N. & Q.' would interpret them:—

"To Church againe, and after supper to the Spaniards discipline and to bedd."

"Morrison putt upon me a new suit of parra-gen."

"Measured the pale."

"Capt. Marcie to me, and was despatched by the defaulte of his compliment."

"To Putleigh I rode, and remained there all the day to putt for the poore children."

"Dancing the ropes."

"Sir Will Waler the Conqueror to London," July, 1643. Who was he?

"To my Camell, where I beat sticke and came home."

H. A. St. J. M.

**GALILEO PORTRAIT.**—What portraits of Galileo are there to be seen in English or foreign galleries or in private collections? I have recently seen at a friend's house a painting in oil colour of Galileo. I should like to know whether it is a copy or an original. It appears to be of considerable age. In the left-hand top corner of the painting there is the following inscription:—

GALILEVS

GALILEVS

MATH'VS

representing, I think, "Galileus, Galileus, Mathematicus." In Beeton's 'Dictionary of Universal Information' there is an engraving of Galileo which resembles this picture, except that it bears no inscription. The head is turned to the left in both portraits.

CHR. WATSON.

264, Worple Road, Wimbledon.

"MALI."—I append an extract from the 'Records of the Society of Gentlemen Practisers in the Courts of Law and Equity, called the Law Society,' published by the Incorporated Law Society in 1897, and wish to know if the use of the word "mali" is not unique:—

"At a meeting of the Society of Gentlemen Practisers in the Courts of Law and Equity, held on 13 February, 1739, the meeting unanimously declared its utmost abhorrence of all mali and unfair practice, and that it would do its utmost to detect and discountenance the same," &c.

JAS. CURTIS, F.S.A.

**WILLIAM GOWER.**—In the registers of Penshurst, Kent, and of Chiddingstone, Kent, there appear certain entries relative to a William Gower. The first entry was made in 1730, and is of the baptism of a child "of William and Ann Gower." In the registers of other churches in the neighbourhood which have, up to the present, been searched, no previous entry can be found. The William Gower referred to apparently died at Chiddingstone in 1788, and had eight children, viz., Mary (born 1730), John (born

1732), William (born circa 1735), Thomas (born 1739), Mary (born 1741), Edward (born 1744), Ann (born 1747), and Sarah (date of birth unknown). There may have been other children.

I shall be very grateful if any reader can tell me to what family the William Gower referred to belonged and the date and place of his birth. His descendants pronounce their name as if it rimed with "shower," but it has always been understood that it was originally pronounced "Gore" and that the said William Gower or his immediate ancestor left his family and became reduced in the social scale.

ROBERT GOWER.

50, Mount Pleasant, Tunbridge Wells.

**ROPEMAKER'S ALLEY, LITTLE MOORFIELDS.**

—I wish to secure information concerning any of the following, who successively held a small estate in the above region of St. Giles, Cripplegate:—

"Edward Stanton, assignee of John Chatfield, assignee of Herbert Pinchin, devisee of Walter Pinchin, assignee of Margaret Pinchin, Widow, Relict of Phillip Pinchin, for a Garden and little House thereupon erected, to him demised for 61 years from Christmas, 1661, at 1*l.* per annum."

The land was held on "a City lease," and the Guildhall authorities have kindly afforded me the above extract from a document dated Christmas, 1722.

STANLEY B. ATKINSON.

10, Adelphi Terrace, W.C.

"CHARACTER IS FATE."—Who says that?

GARRICK.

[At 8<sup>th</sup> S. xii. 189 it is assigned to Owen Meredith.]

"CONVINCED AGAINST HER WILL."—Can any one kindly tell me the origin of the following?

A woman convinced against her will

Is of the same opinion still.

I have heard it so often quoted. Is it a parody on Butler's

He that complies against his will

Is of his own opinion still?

E. B.

[We believe it to be not a parody, but a misquotation.]

**BERWICK: STEPS OF GRACE.**—The following is given in Lean's 'Collectanea,' i. 160:—

If a Berwick lad and lass

Gang together by the Steps of Grace,

They'll sup wi' the priest o' Lamberton.

Are there steps thus named at Berwick? and were there clandestine marriages performed at Lamberton? Mr. Lean describes it as the English Gretna Green.

K. P. D. E.

**BATTLE OF SPURS.**—This battle, fought in 1513, is generally said to be thus named in



derision. Is there any truth in the alternative derivation from a "village named Spours" in the neighbourhood of St. Omer?

J. DORMER.

'STEER TO THE NOR-NOR-WEST,' or 'The Writing on the Slate,' begins with (or contains) the words, "It was a bark from Liverpool." Is 'Steer to the Nor-Nor-West' the title of a poem? If so, by whom? Where could it be obtained?

OXFORD.

"AND MORNING BRINGS ITS DAYLIGHT."—I should feel much obliged if you could help me to the author of the line:—

And morning brings its daylight and its woe.

A. C. T.

THREE VOLUMES v. ONE VOLUME.—"This volume in the usual form of three volumes." &c.—so runs the publishers' memoir of L. E. L. prefixed to a single-volume edition (1856) of 'Romance and Reality,' by Ward & Lock. When did the three-volume fashion, at thirty-one and sixpence (publisher's price), die out—about 1880? What was the name of the last of these volumes? Which the first bold six-shilling book?

R. S.

[A similar question was asked in 1900 (9th S. vi. 369). The year 1894 would be nearer than 1880 for the disappearance of the three-volume form. Mr. Meredith's 'Lord Ormont and his Aminta,' in three volumes, was reviewed in the *Athenaeum* of 14 July, 1894. Of eight novels reviewed in that paper on 13 October, four were three-volume novels; but although ten novels were reviewed on 29 December, 1894, not one was in three volumes.]

"GIVING HIS SUPPER TO THE DEVIL."—Campbell, in his interesting book on the 'Superstitions of the Islands of Scotland,' makes mention of an awful ceremony known in that country as "Giving his supper to the Devil," which consisted in roasting cats alive on spits till the Evil One himself appeared in bodily shape, compelled to grant whatever wish the person who performed the ceremony desired.

Was this awful ceremony ever performed in any part of England at any time?

JONATHAN CEREDIG DAVIES.

WESLEY FAMILY.—In our parish registers there is an entry of a marriage between John Wesley and Pasque Sharman, on 12 May, 1794. Can any one tell me if this namesake was a relative of the founder of the Methodists?

JOHN T. PAGE.

West Haddon, Northamptonshire.

WILLIAM ROBERTSON.—There are recorded at Tayport, Fife, the marriage of William Robertson to Helen Miller, on 25 April, 1650, and the baptism of their son Arthur, on

27 April, 1651. Can any one tell me who William Robertson was, or give me any information about him? I particularly wish to know who his parents were, and to which branch of the Robertson family he belonged.

J. C. ROBERTSON.

11, Fort Street, Dundee.

DUCHESS OF GORDON.—Capt. William Gordon, of the Abergeldie family, writing (3 June, 1785) from Little Gordon Castle, near Brompton, to Sir Robert Murray Keith, our ambassador at Vienna (Add. MS. Brit. Mus. 35,534, f. 200), tells a salacious story about the famous Duchess of Gordon, the Prince of Wales, and the Duc de Chartres. "After supper," he says, "she was taken ill and was obliged to go to bed: *Δom peh ozaohx* soon after." What do the three strange words mean?

J. M. BULLOCH.

118, Pall Mall, S.W.

PHILIP D'AUVERGNE, 1754-1816.—Any clue to the surname of his wife, whose arms are shown on his book-plate, will oblige.

A. C. H.

GENEALOGY IN DUMAS.—I shall be glad if any readers of 'N. & Q.' can throw light on the supposed birth of the *Vicomte de Bragelonne*. Is Athos his real father? and who is his mother?

AMY TASKER.

PINKETT.—"Pinkett's Corner" in a Worcestershire parish is a boggy place where the will-o'-the-wisp is sometimes seen. Is "Pinkett" current elsewhere in this sense?

H. KINGSFORD.

REV. WILLIAM HILL.—In the 'History of the Chartist Movement, 1837-54,' by R. G. Gammage, published in 1894, there are several references to the gentleman whose name is prefixed to these lines, mentioning him as the editor of the *Northern Star*. Then, on p. 401, it is stated that he "became editor of some trade journal at Edinburgh." May I appeal for guidance to an obituary notice of him, or, at least, for a note of the date and place of his death?

CHARLES HIGHAM.

169, Grove Lane, Camberwell, S.E.

CON-CONTRACTION.—In manuscripts and books of the sixteenth century and thereafter a mark of elision, known as C cursive or C reverse, was used at the beginning of a word to indicate the syllable *con*, e.g.: *Clave* = *conclave*. It was sometimes a reversed C, sometimes the figure 9. This statement can be verified by any dictionary of printing.

What I wish to know is this: Was there, in the printers' jargon of the time, any particular name for this character, and especially

was it ever known as "the horn"? As it was horn-shaped it naturally might be.

#### QUIRINUS.

OXFORD ALMANAC DESIGNERS. — Any information respecting J. Dixon, one of the designers, will be very welcome. Dr. J. R. Magrath, Provost of Queen's, prints in the first volume of 'The Flemings in Oxford' an appendix on the Oxford almanacs, and, as quoted by the *Periodical*, mentions among the designers from the beginning in 1674 to the present year one J. Dixon, who engraved the Oxford almanacs for 1793-4. Mr. Henry Frowde, of the Oxford University Press, and publisher of the *Periodical*, has very kindly made investigations, and writes: "Unfortunately search has yielded nothing: Dixon is not mentioned even in the new edition of Bryan's great 'Dictionary of Painters and Engravers.' 'N. & Q.' might help."

RONALD DIXON.

46, Marlborough Avenue, Hull.

DOG-BITE CURE. — I copy the following from an old MS. receipt book, dated 1752:—

"For the Bite of a Mad Dog.—Take the leaves of Rue, picked from the Stalks and bruised. Six ounces of Garlick picked from the Stalks and bruised. Venice Treacle, or Mithridate, and the Scrapings of Pewter, of each four ounces; boil all together over a slow fire in 2 Quarts of Strong Ale till one pint be consumed; then keep it in a bottle close stop'd and give of it 9 Spoonfuls to a man or woman warm, seven mornings together fasting, and six to a Dog. N.B.—This the Author believes will not, God willing, fail if it be taken within 9 days after the Biting of the Dog, applying some of the Ingredients from which the Liquor was strained to the bitten place. This R<sup>t</sup> was taken out of Cathorpe Church in Lincolnshire, the whole Town being bitten with a Mad Dog, all those who took the Medicine did well, the Rest died Mad."

It would be interesting to know if the above is copied from an entry in the church registers, and if so, the date of the occurrence.

CHARLES DRURY.

[Garlic was, as we know, considered, a couple of generations ago, invaluable as a remedy for the distemper, and, indeed, seemed to be of service.]

"L.S."—Have these initials, appended to the name of a solicitor, any and what meaning? In the south choir aisle of St. Saviour's Collegiate Church, Southwark, immediately to the left of the present organ console, there is a mural tablet inscribed to the memory of a parishioner thus: "William Jackson, L.S., Attorney and Solicitor." He died in 1850. Can any of your readers tell me what the initials signify? It has been suggested that Law Society is the explanation. But the official title till quite lately was the Incorporated Law Society; and, though L.L.S. has often

been used to denote the Society, I have never known a solicitor add any initials implying membership to his name. The only legal use of L.S. is for *locus sigilli*. And in a copy of a deed the signature and seal would appear as "William Jackson, L.S." May not this be the explanation? Some person may have mistaken the place of the seal for the Law Society.

W. DIGBY THURNAM.

"TELL ME, MY CICELY, WHY SO COY." — Written within an early seventeenth-century edition of Cockeram's 'English Dictionary' are these lines from an old love-poem. I should be glad if some one could direct me to their source:—

Tell me, my Cicely, why so coy,  
Of men so much afraid;  
'Tis surely better far to die  
A mother than a maid.

WM. JAGGARD.

139, Canning Street, Liverpool.

#### Replies.

#### SHAKESPEARE'S WIFE.

(10<sup>th</sup> S. ii. 389.)

THE late Mr. Charles I. Elton, in his recently published book 'William Shakespeare: his Family and Friends,' says on p. 29, in speaking of Halliwell-Phillipps's theory that the Christian names Agnes and Ann were "sometimes convertible":—

"The names in reality appear to be quite distinct. .... As early as the thirty-third of Henry VI. it was decided that Anne and Agnes are distinct baptismal names and not convertible, so that if an action was brought against John and his wife Agnes, and the wife's name was Anne, the variance was essential and could not be amended. Two other cases are reported by Croke. In King v. King, decided in the forty-second Elizabeth, the Court resolved that Agnes and Anne are several names, and that a mistake between them could not be amended after a verdict. In Griffith v. Sir Hugh Middleton, in the fifteenth year of James I., the Chief Justice said that 'Joan and Jane are both one name, but Agnes and Anne, Gillian and Julian, are different.' The suggestion may therefore be dismissed that the poet married, under the name of Anne, an Agnes Hathaway of Shroton. It would indeed have been somewhat difficult to prove that his wife was a Hathaway at all, if it were not for the bond relating to their marriage which Sir Thomas Philipps found at Worcester, and for the recognition by Lady Barnard (Shakespeare's granddaughter) of the Weston Hathaways as her kinsfolk. There is, we may say, no reasonable doubt that Anne belonged to a Gloucestershire family, but whether she was remotely connected with the great Gloucestershire Hathaways is a very different question."

And at the bottom of p. 30 he adds:—

"It should also be remembered that Weston is close to Stratford, and therefore not far from the old Heath-way, which, as we suspect, gave a surname to the various Hathaways in that neighbourhood."

A. R. BAYLEY.

The confusion between the names Agnes and Anne, which MR. STRONACH doubts upon such very inadequate and negative evidence, must be well known to every searcher of old records; but not every one will take the trouble to look up the instances for the sake of confuting the Baconians.

In the will of Thomas Hayne, of Sullington, co. Sussex, dated 14 November, 1557, a legacy is left to *Anne* Hayne, the daughter of John Hayne. But her baptism is thus given in the Sullington registers: "8 October, 1557, *Agnes* Hayne, daughter of John Hayne."

In the account of the administration of the goods of Richard Hayne, a descendant of the above Thomas, dated 1 March, 1638, we find, "Item to *Agnes* Gruggen, daughter of the said deceased, v<sup>l</sup>." But Robert Gruggen, in his will dated 17 July, 1657, leaves his wife *Anne* executrix.

The wife of the above Richard Hayne was Agnes (Hurst), and the probate of her will, under the name Agnes, was granted to her son Gregory in 1638. Yet in the Bishop's transcripts of the registers of Binsted, co. Sussex, we find her burial registered on 27 February, 1638, under the name *Ann* Hine.

In fact, Agnes was habitually pronounced Annis, and easily became Ann.

REGINALD HAINES.

Uppingham.

MR. STRONACH need go no further than to the will of Richard Hathaway, whose daughter Agnes is believed to have been Shakespeare's Anne, to find an exactly parallel case. There Agnes, daughter of Thomas Hathaway, is mentioned; her name appears twice in the parish registers as Anne. In the register of Bishopton, near Stratford-on-Avon, "Thomas Greene and Agnes his wife" are entered in 1599 and 1602, and the same people in 1605 as "Thomas Greene and Anne his wife." On one of the tombs in the Clopton chapel of Trinity Church, Stratford-on-Avon, is an inscription to "William Clopton, esquier, and Anne his wife," which once continued "the said Agnes deceased," &c. I say "once continued" because part of the inscription has been removed in altering the chapel. Agnes Henslowe, wife of Philip Henslowe, Shakespeare's contemporary actor-manager, was recorded in the entry of her burial and on

her gravestone as Anne. The village of St. Agnes, in Cornwall, and its neighbouring St. Agnes Head and St. Agnes Beacon, are still called St. Ann's by the natives; and it is, or was fairly recently, a fact that some of those natives would have been quite unable to direct a stranger to St. Agnes, because they would not have known what place he meant. Many parallel cases can be quoted from records before, during, and after the time of Shakespeare, but these may suffice.

H. SNOWDEN WARD.

Hadlow, Kent.

Two instances can be adduced in confirmation of MR. SIDNEY LEE's statement that the name of Agnes occasionally appears as Anne in early records:—

1576. Marriage licence. Thomas Elliott and *Agnes* Underhyll, widow, of S. Laurence, Old Jewry.

1576. Indenture of settlement on Tho. Elliott's intended marriage with *Anne* Underyll, of London, widow.

1605. Marriage at S. Martin's, Birmingham. Humph. Coop' and *Agnes* Sansom.

1609. Chancery proceedings. Robert Elson v. Humphrey Cowper and others. Reference to *Anne*, widow of Thomas Saunsom and wife of said Cowper.

Thus it seems very possible that Agnes Hathaway and Anne Shakespeare may have been one and the same person.

WM. UNDERHILL.

170, Merton Road, Wimbledon.

THE PELICAN MYTH (10<sup>th</sup> S. ii. 267, 310).—The literature of this subject is very extensive, and while it is being discussed it may be worth while to give a sample of various illustrations which have come under my own notice, but have not yet been mentioned. Mrs. Bury Palliser, in 'Historic Devices,' &c. (1870), p. 243, gives as the device of Alfonso X. the Wise, King of Castile, a pelican in its piety, with the motto "Pro lege et grege," and quotes passages from Drayton, Shakespeare ('Hamlet,' Act IV. sc. v.), Skelton, 'Bibliotheca Biblica,' and a Bestiary which gives a French translation of the passage from 'Physiologus.' She also notices that the pelican was the sign of the printers H. de Marnef and Guill. Cavellat, of Paris (c. 1587-1610), with the motto "En moy la mort, en moy la vie," or "In me mors, in me vita." Mrs. Palliser (p. 222) says that the pelican was also adopted as one of his devices by Pope Clement IX., with the motto "Aliis non sibi clemens," and that William of Nassau, Prince of Orange, bore as motto on some of

his standards the pelican, on others "Pro lege, grege et rega."

Wither's 'Emblems,' p. 154 (the engravings are well known to be by Crispin de Pass), represents the parent bird feeding its three young ones in the foreground, and in the distance angels holding chalices to catch the sacred blood from the figure of the Crucified. The heading of the page is:—

Our Pelican, by bleeding, thus,  
Fulfill'd the Law, and cured Vs ;

and the motto, "Pro lege et pro grege." Beneath are thirty lines of appropriate verse. Another engraving of nearly equal merit is to be seen in the Plantin edition of the book called 'Physiologus,' attributed to St. Epiphanius, Bishop of Constantia (Antverpiæ, 1588). Whether rightly attributed to this author or not (Smith's 'Biographical Dictionary' does not include it among his works), the treatise is certainly of ecclesiastical origin. It consists of twenty-five short chapters, all about birds or animals, of matter largely fabulous, with a spiritual interpretation attached to each chapter, and in the Plantin edition some excellent notes.

The twenty-ninth 'Imago' of Boetius a Bolswert in his well-known illustrations to Suquet's 'Via Vitæ Æternæ' introduces the pelican feeding its three young as a type of the solitary life.

Yet another printer adopted the pelican as his badge—one Christopher Mangius, of Augsburg. The book in which I find it is called 'Icones Sanctorum,' by Cl. Distelmair, 1610. The design is good, but inferior to that of the Paris press.

Very inferior to all these is emblem xlv. of Riley's collection (third edition, 1779, p. 134). This is a roughly executed woodcut. The mother is feeding four young birds with as many streamlets issuing from her breast. The topic is 'Of Heavenly Love,' and the verses—

The tender Pelican with ceaseless cares  
Protects her young ones and their food prepares,  
From her own breast the nourishment proceeds,  
With which, as with her blood, her brood she feeds;  
Emblem of Heav'n's supernal graces known,  
And parents' love to dearer children shewn.

Moral.

To God above, and to your friends below,  
Still let your breast with Zeal and Duty glow,  
Much to your Parents, more to Heav'n you owe.

The note that follows is curious:—

"The Pelican is a bird known to most people. It has given rise to many strange stories, the principal of which is, that of feeding its young with its blood; which, upon examination, has not proved true. But it has a bag or pouch, in which it puts provision to supply their wants; doubtless the manner of the female's taking it from that reposi-

tory appeared, to the first observers of it, as if she had made an opening in her breast, and nourished them with her blood."

The true pelican, with its ungainly pouch, has little resemblance to Riley's illustration, which follows the others in representing a graceful bird more like a swan.

Wilkinson (*supra*, p. 311) should have quoted Horapollo more at length. The pelican's principal mark of folly is, that whereas it might lay its eggs *ἐν τοῖς ὑψηλοτέροις τόποις*, like other birds, it scrapes a hole in the ground and there brings up its brood. Then when people make a circle of dry cowdung round its nest and set it on fire, it only increases the flame by trying to flap it out with its wings, singeing them in the process. See 'Horapollinis Hieroglyphica,' ed. De Pauw (1727), and cf. Job xxxix. 13-17.

CECIL DEEDS.

Chichester.

Having now had the opportunity of consulting the eleven ponderous folios of Valarsi's 'Jerome,' I am inclined to agree with B. W. that the myth is wrongly attributed to this saint. A *cul-de-lampe* of an aquiline "pelican" in her piety towards the end of vol. vii. is the nearest approach to mentioning the fable I can find; Jerome's remark (vol. iv. col. 810) that the eagle, *aquila*, is pre-eminently fond of her young coming a poor second. The two genera of *onocrotalus* are referred to in his 'Comment. in Sophon' (vi. 709), and by the pseudo-Hieronymus in the 'Brev. in Psalt.' (vii., App. 271), the latter furnishing the information that one kind of pelican feeds on reptiles and the other on fish.

The earliest reference to Jerome as an authority for the myth is, so far as I know, Ponce de Leon's note to Epiphanius, 'Ad Physiologum' (1588, p. 32), which looks like a guess, and which is copied in A. Simson's 'Hieroglyphica Animalium Terrestrialium,' &c. (1622, p. 31). After Epiphanius and Augustine comes Isidore, who gives the myth to the pelican, whilst elsewhere mentioning there are two kinds of *onocrotalus* (ed. Migne, lxxxii. 462-3). Gregory's account is also in Migne (lxxix. 610), and he, like Epiphanius, symbolizes Christ by the pelican, so that there is no need (*ante*, p. 311) to look upon Aquinas as Dante's authority. Finally, there may be added to the pelican aviary the owl suggested in Cheyne and Black's 'Ency. Biblica' (1902).

J. DORMER.

It is certain that no authority of any value can be quoted for the statement that "the pelican among the ancient Egyptians

was constituted a hieroglyphic of the four duties of a father towards his children." Curious assertions of this kind (when not modern inventions) are derived ultimately from Greek writers who knew nothing of Egyptian, and who cannot be authorities on it, though scientific Egyptology has shown that they occasionally state a truth among scores of errors. When we know that the bulk of the Egyptian writing is for all practical purposes alphabetic, we see that the value attributed to the pelican is impossible. Even the ideographic characters are not used in the perplexing manner suggested.

F. W. READ.

I am told by Mr. Boscawen that Dr. Budge is of the opinion that the symbol of the pelican feeding his young came from Ephesus, where the bird was abundant, but that in Egypt it possessed no sacred symbolism. I do not know in what year Eucherius lived, but Timbs, in his 'Things Not Generally Known' (first series, p. 81), says that Eucherius confesses it to be the emblem of Christ, and that Jerome describes the pelican thus restoring her young ones destroyed by serpents, as illustrating the destruction of man by the old serpent, and his restoration by the blood of Christ. There are like relations by Austin and Isidore. See also Alt, 'Die Heiligenbilder,' p. 56, referred to in Smith's 'Dict. of Christian Antiq.,' s.v. 'Pelican.'

J. HOLDEN MACMICHAEL.

In Ulysses Aldrovandi's 'Ornithologia' (iii. 52) another passage in St. Jerome's works is referred to, thus:—

"Mirum quod scribit D. Hieronymus Pelicanum cum suos liberos à serpente occisos inuenit, lugere, et se, et latera sua percutere, et excusso sanguine corpora mortuorum reuiuiscere."

Cf. also the full-page woodcut on p. 47 with the inscription "Pelecanum ut pingant pictores" (but there the young ones are alive).

L. L. K.

MICHAELMAS CUSTOM (10<sup>th</sup> S. ii. 347).—Roast goose may, of course, have come to be eaten at Michaelmas simply on its own merits as a seasonable dish, since it has been putting on flesh all through the summer, which, if the bird is put off as a festive dish till Christmas, will by that time run to fat rather than to meat. But at the same time one cannot help thinking that such an ingrained custom became popular because of this rather than in spite of it, owing to the goose at that time suggesting itself as a suitable dish with which the great landlords might entertain their tenants at Martinmas, which was formerly

one of the usual quarter-days, when rents were paid as they now are at Michaelmas. But there is a sacrificial appearance about the sprinkling of a few drops of the blood of the bird on the floor of the rooms of the house, which strongly suggests a transference in early Christian times of some pagan associations with a sacrificial act in connexion with the goose. The story is that St. Martin killed and ate a goose which tormented him, and that thereafter it was thought a fitting custom to sacrifice the bird annually to his memory. St. Martin, however, died from the repast. I do not know the source of this tale.

J. HOLDEN MACMICHAEL.

THE MUSSUK (10<sup>th</sup> S. ii. 263, 329, 371).—I am sorry that MR. JAMES PLATT should think I am unduly hard upon my fellow-countrymen in saying that they seem to have a difficulty in pronouncing *sh* before a consonant. His citation of *mussûlchee* induces me to modify my statement, to the extent of saying that Englishmen appear to find a difficulty in pronouncing a medial *sh* in Arabic or Persian. I passed my examinations in Hindustani nearly forty-five years ago and served many years in India, and I never remember to have heard an educated Musulmān pronounce *sh* improperly. As regards the initial *sh*, such words as *shaitān* and *sheikh* have always in my hearing been pronounced properly by high and low alike. The word *shakar* is certainly pronounced *sakar* by khidmatgars and other uneducated people on the Bombay side of India, but not by the educated. On the Bengal side, as MR. PLATT is, of course, aware, the universal word for sugar is *misri*.

W. F. PRIDEAUX.

HEACHAM PARISH OFFICERS (10<sup>th</sup> S. ii. 247, 335, 371).—I have referred to my note and think a wider meaning has been placed upon my words by your correspondents than they will strictly bear. I was alluding to the parish officers of Heacham only, as the heading to my note makes clear.

No doubt a number of parishes still go through the farce of electing pindars where there are no pounds, way-wardens where there are no roads to look after, and constables whose duties have fallen into desuetude. But in a great many localities these offices are recognized as things of the past, and treated accordingly.

Perhaps DR. FORSHAW would kindly give me chapter and verse for MR. PAGE's statement that it is the duty of the parish constable to communicate with the coroner in the event of sudden death, and empanel a jury. It is not possible in the country to refer to

Acts of Parliament. I ask this because, though I believe this to be the recognized practice, the only book on the subject to which I have access, the 'Overseers' Manual,' assigns this duty to the overseers. And though many pages are devoted to the qualifications, disqualifications, and manner of election of persons to the post of parish constable, there is not a single word about the duties pertaining to that office.

HOLCOMBE INGLEBY.

THEATRE-BUILDING (10th S. ii. 328).—There is a copy of Carini's book in the Biblioteca Nazionale at Naples (catalogue number xxxv. E. 1). The title-page runs as follows:—

"Trattato sopra la Struttura de Theatri e Scene, che à nostri giorni si costumano, e delle Regole per far quelli con proportioni secondo l' Insegnamento della pratica Maestra Commune, di Fabricio Carini Motta architetto del Serenissimo di Mantova Consacrato al Merito Sublime dell' Altezza Serenissima Isabella Clara Archiduchessa d' Austria Duchessa di Mantova. In Guastalla, per Alessandro Giuazzi Stampator Ducale. Con licenza de' Superiori, 1676."

It is a folio volume of twenty-four pages of text, in twelve chapters, with eleven full-page plates of a severely mathematical character. On p. 1 is printed in large type what appears to be the scope of the book, "in che convenghino li theatri de nostri tempi con quelli degl' antichi." There is no copy of Scipio Chiaramonte's book in this library.

JULIAN COTTON.

Palazzo Arlotta, Chiatamone, Naples.

MARTYRDOM OF ST. THOMAS: ST. THOMAS OF HEREFORD (10th S. i. 388, 450; ii. 30, 195, 273, 352).—St. Richard, Bishop of Chichester, who was buried in his cathedral church, was born in 1198, died in 1253, and was canonized by Urban IV.—in 1262, according to Butler ('Lives of the Saints,' 3 April), but according to Migne's 'Dictionnaire Hagiographique,' in 1280 (*vide* 'Richard [Saint], évêque de Chichester'). Thus it is manifestly impossible that St. Richard could have been a "son" of Wykeham, that is a "Wykehamist," seeing that William of Wykeham, the founder of the two St. Mary-Winton Colleges, who was born in 1324, lived more than half a century after St. Richard's death. I may note that Wykeham founded his college at Oxford in 1380, and that at Winchester in 1382. (*Vide* 'Dict. of National Biography,' Wykeham.)

As regards the other item put forward by Mr. Dodgson (*ante*, p. 352), I may add that St. Thomas of Hereford (*i.e.* Thomas de Cantelupe) was canonized by Pope John XXII. in 1310 [1320?], so that St. Richard of Chichester, at all events, cannot be con-

sidered "the last Englishman canonized.... until of late years." B. W.  
Fort Augustus.

St. Thomas of Hereford was not the last Englishman formally canonized. More than a century later Callixtus III. canonized St. Osmund of Salisbury, 1 January, 1456/7, and the same Pope is also stated in Platina's 'Lives' to have canonized St. Edmund the King. Mr. Dodgson's communication at the last reference makes one rub one's eyes. St. Richard was canonized in 1261-2, sixty-two years before William of Wykeham was born. Was he thinking of Robert Sherborne, Bishop of Chichester? But this worthy Wykehamist has not been raised to the altars of the Church.

I may take this opportunity of repeating a communication sent in some time ago, but not inserted, viz., an addition of the church of Corenno, a hamlet between Colico and Dervio, on the Lake of Como, to the churches already noticed in 'N. & Q.' as dedicated to St. Thomas of Canterbury. Portsmouth parish church has the same dedication; but perhaps this has been mentioned before.

JOHN B. WAINWRIGHT.

Did not MR. DODGSON fall into some temporary error when he wrote, at the last reference, of St. Richard as "one of Wykeham's 'sons'?" Richard de la Wyche (*Beatus Richardus*) died in 1253, and was canonized in 1262 (Godwin, 'De Presulibus Anglie,' 505; 'D.N.B.,' xlviii. 202). William of Wykeham founded New College, Oxford, by a deed of 1379, and Winchester College by a deed of 1382. Possibly Mr. Dodgson momentarily confused St. Richard with Robert Sherborne ('D.N.B.,' lii. 69), Bishop of Chichester, who died in 1536. Sherborne was a Wykehamist, and his beautiful tomb ought certainly to attract the attention of visitors at Chichester Cathedral. H. C.

Richard de Wyche, Bishop of Chichester and Saint, was born about 1197 (Bocking, in 'Acta SS.,' Ap. i. 307), and died 1253, 3 April (Matt. Paris, v. 369). From the moment of his death he received the honour of sanctity. Consequently he was not the last Englishman of the mediæval Church (or, reckoning a later period, down to even pre-Victorian times) to be canonized, since the canonization of Thomas of Hereford took place sixty-seven years later, in 1320. In July, 1256, a commission of Walter de Cantelupe, Bishop of Worcester, Adam Marsh, and the provincial prior of the Dominicans, was appointed by Alexander IV. to examine the life and miracles of Richard de Wyche (so called from

a little town called Wyche on the banks of the Salwarp, and near the borders of Fakenham Forest, where he was born). On 28 January, 1262, at Viterbo, in the church of the Franciscans, Urban IV., in the presence of a great assembly, declared Richard of Chichester formally canonized (Bliss, 'Cal. Papal Letters,' i. 376-7; Wilkins, 'Concilia,' i. 743), quoted in the 'Dictionary of National Biography,' s.v. 'Richard de Wyche.' See also an exhaustive account in Cardinal Newman's 'Lives of the English Saints,' vol. vi. pp. 111-237.

J. HOLDEN MACMICHAEL.

As to the claims of St. Richard of Chichester, as put forward by Mr. DODGSON, to be the first Englishman canonized, see the Rev. W. H. Hutton's Bampton Lectures, 'The English Saints,' 1903, pp. 267-8, where the date of St. Richard's canonization is given as 1262.

L. R. M. STRACHAN.

Heidelberg, Germany.

"VINE" INN, HIGHGATE ROAD (10th S. ii. 327).—For two short accounts of this inn see 'St. Pancras Notes and Queries,' pp. 84, 87.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Does this inn still exist? I think not, as it does not occur in either the 'London Directory' or the 'Suburban Directory.' It is found, however, in the former for 1879, when Wm. John Sedgwick was the landlord, and it was numbered 86, Highgate Road. I have often found that the sign of the "Vine" occurs on what was once an extensive private—sometimes ecclesiastical—estate, where the vine was actually cultivated formerly.

J. HOLDEN MACMICHAEL.

LISK (10th S. ii. 68).—The name of this family in the Scottish records is spelt variously—Lisk, Leak, Leysk, Leisk, Leesk, Leask, but most often the second of these. Probably it is derived from a place of that name in Aberdeenshire, called Nether Leisk. The earliest notice of a person of this name is in the 'Exchequer Rolls of Scotland,' vols. ix. and x., where mention is made of one Alexander Leisk, his name occurring between the years 1484 and 1492. He is spoken of as belonging to the Isle of Sanday, in the Orkneys. There are records, in Latin, of his pension, and of swine, barley, &c., supplied by him to the Duke of Ross.

I find no further reference to this name until the sixteenth and seventeenth centuries, when it becomes frequent between the dates 1574 and 1622, all the persons bearing it being residents in Aberdeenshire.

The following occur in the 'Registers of the Privy Council of Scotland':—

1574, 2 Sept. The barons, landowners, &c., bind themselves in allegiance to James VI., among them "William Leisk of that ilk."

1594, 13 July. Registration not to harm "William Mowat, tacksman in the Kirkland of Fetterresso," subscribed at Urie and Ferrochie before Andro Hay, Alexander Leisk, &c.

1594, 22 Sept. Registration, &c., subscribed at Perth before Thomas Lisk, litater (i.e., dyer), burgess there.

1597. Registration, &c., "William Leisk, fiar of that ilk."

1590. Banff (Registration), "Henry Leask, saddler there"; also in 1606, "Henry Lisk in Banff," a burgess (*bis*).

1601, 1605, and 1607. Three notices of Alexander Leisk (spelt also Leask), "of Ardmoir" who was a procurator or notary public. In 1621 his name occurs again as a witness, when he is spoken of as "sometime of Ardmoir."

1607, 11 Sept. Gilbert Leisk, in Fauchside.

1619, 8 July. In a cattle-maiming case George Bannerman, of Asleid, "accompanied by Isobell Leisk, his spouse."

1620. Complaint against Mr. James Leisk, minister at Cushny.

1621-2. William Leask, "elder of that ilk," called "Laird of Leask." (A commission to put down theft in the "Baronies of Slaynes, Turreff, Over and Nether Crudenis, Kymond and Cremond," belonging to Francis, eighth Earl of Erroll, 14 March, 1622.) All these places are, I think, in Aberdeenshire.

1622, 28 March. Complaint by William Leisk, "fiar of that ilk," against his servant James Hay. It appears that Leisk was leaving his own house in Auchmad to go to his father's house in Leisk, "in the parish of Crudane," on 4 Jan., when he was wounded by his servant, who was lying in wait for him. Afterwards the servant killed a valuable horse in his (Leisk's) stable.

There are further references to this family in 'Registrum Magni Sigilli Regum Scottorum,' in the three volumes which cover 1546 to 1608, the persons named being William Lisk and Thomas his son, Thomas Leisk, Patrick Leysk (in Haddoch), Henry Leisk (in Fechill), M. Jac. Leisk (Rector de Colesteane), &c. There appears to have been a William Leisk, who had a son Thomas, the latter's wife being named Barbara of the family of Mowat. This William had besides a nephew William, whose wife was Elizabeth, her maiden name being Keith.

CHR. WATSON.

SEMI-EFFIGIES (10th S. ii. 269).—At pp. 176-8 of 'Memorials of the West,' by W. H. Hamilton Rogers, F.S.A. (Exeter, 1898), there is a description and an excellent illustration of one of these monuments, but it appears to be different from those mentioned in my query as existing at Lichfield, in that it is described as a slab, and therefore presumably resting in a horizontal position, while those at Lichfield are embedded in the wall and rest vertically on their sides, the faces of the monuments being almost flush with the wall; the two apertures disclosing the head and feet (where still existing) of the figures in recumbent postures, the figures lying on their backs. Another difference is that the openings are trefoil-headed instead of right-angular.

The following is from Mr. Rogers's book referred to:—

"Digress we for a time here to notice a contemporary and remarkable monument.....occurring in a chantry on the North side of the chancel of the parish church of North-Brize in Oxfordshire, erected to Sir John Daubyne, and dated 1346.

"On a large sepulchral slab are two deep-sunk trefoil-arched compartments or openings, one at each end, and within them is sculptured the representation of the upper and lower extremities of a Knight.....

"In the lower opening are shown the legs from just below the knee, with the feet resting on a lion.....

"The central space between the two openings is occupied with a large heraldic achievement, supplemented below with two smaller shields.....

"Around the edge [i.e., of the slab] is this inscription [which is then set out]....."

But few of these semi-effigial monuments exist, and the intention seemingly was to show the deceased person in a coffin or bier, with his armorial insignia over him.

H. W. UNDERDOWN.

In 'The Cathedral Church of Lichfield: a Description of its Fabric and a Brief History of the Episcopal See,' by A. B. Clifton (London, Bell & Sons, 1898), there is a description of "the most curious monument in the cathedral" on pp. 92-4, which may to some extent answer your correspondent's questions. F. E. R. POLLARD-URQUHART.

Castle Pollard, Westmeath.

"COME, LIVE WITH ME" (10th S. ii. 89, 153).—MR. BAYNE's reference does not convince me. "Fayre lined" may be good English, but is not very apposite to the word "cold." However, I am not writing this to press my absurd suggestion to the point of revulsion, but to protest, in a mild sort of way, against MR. BAYNE's contrasting of "the poet's imagery with the prosaic details of his father's trade." There is nothing prosaic

about work which has all the higher elements of poetry in it if the worker brings to it an artistic feeling. In fact, nothing more poetical can be conceived than the making of a pair of dainty shoes or slippers for some beauty. In a country like ours, maintained by commerce and mechanical arts, it is time that the old absurd ideas about the degrading effects of trade upon consanguinity were cast into limbo. At some period every man's ancestor was a hunter or savage, and therefore "in trade." M. L. R. BRESLAR.

"GRANT ME, INDULGENT HEAVEN" (10th S. ii. 309).—The lines beginning with these words remind us of Cowley's style, and are perhaps a variation of those printed in his 'Poetical Blossoms' (1633) under the title of 'A Vote.' This poem consists of eleven stanzas, the last three of which are as follows:—

This only grant me, that my means may lie  
Too low for envy, for contempt too high.

Some honour I would have,  
Not from great deeds, but good alone.  
Th' ignote are better than ill known.

Rumour can ope the grave;  
Acquaintance I would have, but when 't depends  
Not from the number, but the choice of friends.

Books should, not business, entertain the light,  
And sleep, as undisturbed as death, the night.

My house a cottage, more  
Than palace, and should fitting be  
For all my use, not luxury.

My garden painted o'er  
With Nature's hand, not Art's, and pleasures yield,  
Horace might envy in his Sabine field.

Thus would I double my life's fading space,  
For he that runs it well twice runs his race.

And in this true delight,  
These unbought sports, and happy state,  
I would not fear, nor wish my fate,

But boldly say each night,  
To-morrow let my sun his beams display,  
Or in clouds hide them: I have lived to-day.\*

So wrote Cowley when he was only thirteen years of age. In 1647 'The Mistress; or, Several Copies of Love-Verses,' was published, among which there is a poem entitled 'The Wish,' containing five stanzas. From this I will quote the second, which will show that, though his years were doubled, his yearning after a country retreat was unchanged:—

Ah, yet, E're I descend to th' Grave  
May I a small House, and large Garden have!  
And a few Friends, and many Books, both true,  
Both wise, and both delightfull too!  
And since Love ne're will from me flee,

\* See Prof. Arber's 'Jonson Anthology,' pp. 259-60. He quotes from the second edition of the 'Poetical Blossoms,' 1636, but I have not followed his curious punctuation.



A mistress moderately fair,  
And good as Guardian Angels are,  
Only belov'd, and loving me!

This latter wish was never gratified, for it was an "impossible she" on whom he had fixed his eyes. In his charming essay 'Of My Self,' perhaps the last thing that Cowley wrote, he is as full of enthusiasm for a country life as he was in his boyhood. He says:—

"That I was then of the same mind as I am now (which I confess, I wonder at myself) may appear at the latter end of an Ode, which I made when I was but thirteen years old, and which was then printed with many other Verses. The beginning of it is boyish, but of this part which I here set down (if a very little were corrected) I should hardly now be much ashamed."

And then he quotes the three stanzas from 'A Vote' with slight changes, such as "unknown" for *ignote*, and "no Luxurie" instead of *not luxury*. His last words are these:—

Nec vos dulcissima mundi  
Nomina, vos Musæ, Libertas, Otia, Libri,  
Hortique Sylvæque anima remanente reliquam.

Nor by me e'r shall you,  
You of all Names the sweetest and the best,  
You Muses, Books, and Liberty and Rest;  
You Gardens, Fields, and Woods forsaken be,  
As long as Life it self forsakes not me.

All my quotations, except the first, are taken from a copy of Bishop Sprat's edition (the fourth, 1674) of Cowley's works, which is enriched by the manuscript annotations of Dr. Hurd, who also attained episcopal dignity. The latter carefully verifies the Latin quotations, but he says nothing about the verses given above in that language, which do not seem to be of classic origin and are, I believe, the poet's own, drawn from his 'Plantarum Libri Duo,' printed in 1662.

I am unable to give the author of the lines sent by MR. HIGHAM, but I think I have said enough to show that, if they were not composed by Abraham Cowley, they must have been written by an imitator of his style. Though the delights of a rural retreat have been celebrated by Horace, Virgil, Martial, and Claudian ('Old Man of Verona') in particular passages, all of them admirably translated by our poet, he may be said to have made the subject peculiarly his own, for his thoughts were ever dwelling on it from his early boyhood until he caught cold in the Chertsey meadows, and, as Dr. Sprat says: "At last his death was occasioned by his very delight in the Country and the Fields, which he had long fancied above all other Pleasures."

JOHN T. CURRY.

HERMIT'S CRUCIFIX (10th S. ii. 228).—The notches or conventionalized leaves with

which the crucifix in the Car Cliff Cave, Derbyshire, is described by MR. ACKERLEY as being ornamented, are a peculiarity in the carving, not itself any mark of date. But a high authority apparently, writing in the *Penny Post* for 1 July, 1890, observes that examples of the form, which is known in heraldry by the term "raguly"—i.e., the edges of the cross are made to have the appearance of lopped trees—would not probably be found earlier than the fourteenth century. "A cross is similarly represented on a tomb of this date," says the same writer, "in Bredon Church, in Warwickshire, and has been set up in the chancel. The wooded district may have suggested this form of the cross to be more appropriate, and bring to the mind of the Anchorite the words of the ancient hymn by Venantius:—

Dicendo nationibus Regnavit in ligno Deus;  
translated, or rather paraphrased, in 'Hymns Ancient and Modern'—

How God the heathen's King should be,  
For God is reigning from the Tree."

J. HOLDEN MACMICHAEL.

SUPPRESSION OF DUELLING IN ENGLAND (10th S. ii. 367).—Much information on this subject may be derived from the following sources:—

1. Clifford Walton's 'History of the British Standing Army, 1680-1700,' p. 583.

2. Steele's papers in the *Spectator* and *Guardian*, 1711-13.

3. John Cockburn's 'History of Duels, Shewing their Heinous Nature and the Necessity of Suppressing them,' 1720. Especially p. 352. The author was well known in 1689 as the Jacobite minister of Ormiston.

4. 'Cautions and Advices,' by an Old Officer, 1760. Especially pp. 154-69.

5. 'Duelling,' by Granville Sharp, second edition, 1790. The preface to the first edition, dated 1773, says that the practice of duelling has of late years increased to a most alarming degree. The tract deals chiefly with the state of the law as to manslaughter and murder.

6. 'Duelling and the Laws of Honour,' by J. C. Bluett, 1836. Especially chap. ix., where suggestions are made for constituting "courts of honour," and forming "societies" for the express purpose of opposing the practice of duelling. At p. 151 of the second edition of this little book it is suggested that her gracious Majesty the Queen should, with the approbation of her royal consort, declare her detestation of this crime, and refuse a duellist admission to her drawing-room. Her example might be a powerful instrument in lessening this great national sin. Ladies of

every rank would soon follow her steps, and thus a new tone would be given to society.

7. 'General Orders,' 'Horse Guards Circulars,' 'Articles of War.' Especially of the period 1835-45.

8. 'Duelling Days in the Army,' by William Douglas, 1887. Especially the preface and pp. 235, 267. The author says that the practice took a long time to die out in the British service; the regulations were rendered completely unavailing by long-established custom, and merely caused a mock kind of concealment. When an officer was wounded in a duel, it was represented to the authorities—although every man in the corps knew otherwise—that he had sprained his ankle or broken his leg; and when one of the combatants fell, it was only put down to disease—at home, apoplexy; abroad, cholera or fever. The author adds that duelling was gradually dying a natural death in England when Queen Victoria ascended the throne in 1837, but still flourished in India. W. S.

Mr. Carl A. Thimm's 'Complete Bibliography of the Art of Fence, comprising..... Duelling,' 1891 (second edition, 1896), serves as a very good guide to the literature of this subject. W. C. B.

HAZEL OR HESSLE PEARS (10<sup>th</sup> S. ii. 349).—Some thirty years ago Mr. James Tate contributed to the *Proceedings* of the Berwickshire Naturalists' Club a very interesting article on Jedburgh pears, in which the following is noted:—

"Along the north side of the town is a locality called 'The Friars,' where some gardens belonging to the monks have been situated, and in which are some old pear trees. In this orchard is a Hessel Pear tree, the first introduced into the district, and which came direct from Hull, when the species was imported from the Continent. The tree is not very well grown, and Mr. Deans has a better specimen in his nursery. The fruit is turbinate shaped, of rather small size, but tender, sweet, and juicy, with a pleasant aroma. It is ripe in October."

The Mr. Deans referred to above was a most noted cultivator of fruit trees. He introduced into Jedburgh William's Bon Chrétien pear, a graft of which was sent him in a letter from London.

Jedburgh has long been noted for its fruit trees. In 1773 Dr. John Walker wrote from Moffat to Lord Kames, "There is more fruit about Jedburgh, and more fruit-bearing wood upon the trees, than I have seen in any other part of Scotland." The oldest of the orchards were laid out by the monks in the pristine days of the abbey. Some of the trees were (in 1813) about thirty or forty feet high. The kinds chiefly cultivated were the Auchan,

Longueville, Crawford, Lammas, Warden, Bonchrétien, Bergamot, Gallert, Jargonelle, St. Catharine, Green Chisel, Drummond, Grey Gudwife, Pound Pear, Green Honey, Mother Cobe, Worrie Carle, and Green Yair. So widespread was the fame of these pears that they found a ready market at one time in the streets of London. In the garden of Abbey Grove there is still the stump of a specimen of the "Monks' Warden," which within the last twenty years bore fruit. At one time it was quite a common occurrence to hear in Newcastle-on-Tyne the cry of "Fine Jethart Burgundy pears."

A further quotation may be made from Mr. Tate's article:—

"Of the ancient kinds, there is one called the 'Worrie Carle,' of which no specimen remains in Jedburgh, but there is or lately was one at Ancrum, three miles distant. The trees are said to have been extremely prolific, but the fruit was so woody as to be uneatable, and after long keeping, the pears had to be boiled, like potatoes, before being used. Tradition says that on one occasion a Jedburgh market gardener took a cartload of 'Worrie Carles' across the border to a fair at Wooler, and the country people readily purchased the Jedburgh pears; but as the honest burgher trotted homeward in the evening, he was pelted all along the road by the disgusted purchasers, who had tried in vain to masticate the hard knots of pears. Mr. Deans [already referred to] relates that his father once had a large quantity of the Worrie Carle pear in his possession, which he laid past in a corner of his stable, and there they lay for twelve months, without any apparent change, their dusky green colour being nearly as fresh as when they were taken from the tree. As they continued hard and insipid, he thought of boiling them, after which they became very eatable, and as sweet as honey. This seems to confirm the idea that the monks used the pears as a staple article of food, just as we now use turnips and potatoes; and for that reason they chose a kind which was sure to produce a crop even in the worst of seasons. Thus they would be valuable articles of food at a time when the means of subsistence were not over abundant."

J. LINDSAY HILSON.

Jedburgh Public Library.

The word "hazal" means dry, and the pears alluded to by J. T. F. are dry pears, as distinguished from juicy or sweet ones.

CHAS. F. FORSHAW, LL.D.

Is it not almost certain that "hazal" refers to the colour of the fruit? My experience of this kind of pear is that it is not only "hardy," but hard to the teeth. Dr. Johnson's 'Dictionary' gives two instances of the word used adjectively:—

"Chuse a warm dry soil, that has a good depth of light hazel mould.—Mortimer."

"Uplands consist either of sand, gravel, chalk, rock or stone, hazelly loam, clay, or black mould.—Mortimer."

Hazely-brickearth is a kind of loam found in some parts of Essex, and "hazel-oil" is a severe beating (with a hazel rod).

J. HOLDEN MACMICHAEL.

[See 'H.E.D.' for "hazel-oil."]

BOOK OF LEGAL PRECEDENTS, 1725-50 (10<sup>th</sup> S. ii. 365).—The Samuel Barr here mentioned is a misreading for Samuel Parr, father of Dr. Samuel Parr the scholar, and son-in-law and successor at Harrow of Leonard Mignard, descendant of one of the French refugees of 1685. The elder Samuel was an ardent Jacobite, and in 1745 gave 800*l.*—nearly his whole fortune—to the Young Pretender.

A. R. BAYLEY.

'PRAYER FOR INDIFFERENCE' (10<sup>th</sup> S. ii. 268, 335).—I noted at the Salford Free Reference Library a query 'A Prayer for Indifference.' I enclose you what is wanted.

H. J. OLDHAM.

24, Gaythorn Street, Salford.

[We have received the poems, which appear in 'Elegant Extracts,' book ii. pp. 421, 463, and have duly returned them. We regret that the poems are far too long to give them space in our pages. They are three in number: 'A Prayer for Indifference'; 'The Fairy's Answer to Mrs. Greville's Prayer for Indifference,' by the Countess of C—; and 'Address to Indifference,' by Mrs. Yearsley.]

GOVERNOR STEPHENSON OF BENGAL (10<sup>th</sup> S. ii. 348).—No one bearing the name of Stephenson or Stevenson was Governor of Bengal from the date that office was created in July, 1682, up to 20 October, 1774, when the office was merged into that of Governor-General of India.

There was in Bengal a sea-captain, Francis Stevenson, who perished in the Black Hole of Calcutta, or was killed in the fighting previous to that tragedy in June, 1756; and it is, of course, quite possible that there may have been another person of the same name who acted as chief, or upon the council, of one of the factories which the East India Company established in Bengal during the earlier part of the eighteenth century, such as Kasimbazar, Hugli, Dacca, &c., and was locally called governor. The undersigned would gladly help S. to identify the person he seeks if he would communicate more particulars, privately or otherwise.

F. DE H. L.

MANOR COURT OF EDWINTOWE, NOTTS (10<sup>th</sup> S. ii. 226, 353).—The above wills are deposited at the Nottingham Probate Registry; among them is an administration of Christopher Capperne, 1641, a copy of which could be procured on application to the registrar.

NATHANIEL HONE.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*Three Generations of Fascinating Women, and other Sketches from Family History.* By Lady Russell. With Illustrations. (Longmans & Co.)

THIS lovely and deeply interesting volume is another contribution to family and general history by Constance Charlotte Eliza, Lady Russell, the historian of Swallowfield, her picturesque and historical family residence, and a well-known and highly valued contributor to our pages. For her 'Swallowfield and its Owners,' a companion volume to the present, the reader is referred to 9<sup>th</sup> S. vii. 498, a notice which, if he does not own the earlier volume, he is counselled to read before undertaking the perusal of the present work. As to how far the contents are made up from family records we are unable to state. More knowledge than we possess or than is easily accessible is necessary to trace the ramifications of the Russell pedigree. Lady Russell herself is a daughter of Lord Arthur Lennox, and a grandchild of a Duke of Richmond. Through this parentage she is thus brought into closest association with half the peerage, and much of the oldest nobility of England and France is closely connected with her family. No information as to the connexion with the Russells of the highborn and lovely ladies with whom she deals is directly afforded, though such is easily obtained in perusal; her preface occupies but one short page, tells one nothing that is personal, and is only remarkable for a display of modesty which is as characteristic as uncommon. In behalf of a work that is delightful to read, and enables us to mix with those most distinguished in the records of history, literature, and fashion during the eighteenth century—a work that the man of taste as well as the student will place on his shelves with a glow of satisfaction—Lady Russell only says that she trusts that her sketches "will be found *beneath* criticism, 'For who would break a fly upon the wheel?'" The italics in this remarkable utterance are ours.

The three generations of "fascinating women" consist of the Hon. Mary Bellenden, Caroline, Countess of Ailesbury, and the Hon. Mrs. Damer. The first of these, the

Smiling Mary, soft and fair as down, of Gay, was the most distinguished of the "four Beautys" named by "the town, or perhaps themselves," as maids of honour on the arrival, in 1714, of Caroline of Anspach, Princess of Wales. To this post she was duly appointed. Pope, after dining with her at Hampton Court, gives a sad account of the depressing life she had to lead. Over her annoyances she seems to have triumphed, since in 'The Excellent New Ballad' it is told how

Bellenden we needs must praise,  
Who, as down the stairs she jumps,  
Sings "O'er the hills and far away,"  
Despising doleful dumps.

Compensations of a sort there were. Gay read to Mary Bellenden and Molly Lepell 'The Beggar's Opera,' and Swift communicated to them 'Gulliver's Travels.' Lord Hervey called Mary "the most agreeable, the most insinuating, and the most likeable woman of her time"; and the Prince, afterwards George II., sought to make her

to her, and was firmly and artistically snubbed for his pains. She married privately "Handsome Jack Campbell," an imprudent match, which turned out well, since he became Duke of Argyll. Dying in 1736, aged forty-one, she left four sons and one daughter, Caroline, who, at the age of eighteen, married Lord Bruce, subsequently Earl of Ailesbury, a "cross, covetous" man of fifty-seven. He died eight years later, leaving her a well-jointed widow, who espoused in second nuptials the Hon. Henry Seymour Conway, with whom she had a long and happy life, entertaining Horace Walpole and many celebrities. Of the wife, Madame du Deffand says in her 'Memoirs' that she is "certinement la meilleure des femmes, la plus douce, et la plus tendre," while of Conway Walpole says that when he was made Field-Marshal he was generally called "the divine Marshal." When her daughter by her first husband married the Duke of Richmond, Horace Walpole said: "It is the prettiest match in the world; youth, beauty, riches, alliances, and all the blood of all the kings from Robert Bruce to Charles II. They are the prettiest couple in England, excepting the father-in-law and mother." Anne Seymour Conway, the daughter of the aforementioned, and consequently the third in descent, was more intelligent and not less fascinating than her mother and grandmother, though their inferior in beauty. She married the Hon. John Damer, son of Lord Milton, afterwards Lord Dorchester, and attained much excellence as a sculptor. Walpole left her Strawberry Hill and 2,000*l.* a year, and constituted her his residuary legatee. On a figure of the Osprey of her execution at Strawberry Hill Walpole inscribed:—

Non me Praxiteles fecit sed [at?] Anna Damer.

Concerning these three charming ladies, their associations and surroundings, Lady Russell tells all that she knows. Her record is accompanied by between sixty and seventy illustrations, chiefly in photogravure, from portraits at Swallowfield House and elsewhere. The frontispiece consists of a reproduction of an exquisite portrait of Jane Maxwell, Duchess of Gordon, by Romney. Numerous portraits of the ladies we have mentioned are given from Inverary and elsewhere. Among the most interesting in the early portion of the volume are Sir Peter Lely's Mary, Countess of Dalhousie, the mother of Mary Bellenden; Mary Bellenden herself, by Sir Godfrey Kneller; John, Duke of Argyll, her husband, by (Gainsborough); Mary, Duchess of Richmond, by Angelica Kauffmann; Field-Marshal H. S. Conway, by Gainsborough; and Mrs. Damer, by Angelica Kauffmann. Very far are the records or the portraits from confining themselves to the ladies named and their immediate connexions. Much information, some of it new, is supplied concerning the beautiful Miss Gummings, of whom, and of their close connexions, portraits are supplied. The story is told afresh, and in most interesting fashion, of Miss Mary Blandy, who was hanged for the murder of her father, and portraits of her and of the Hon. Captain Cranstoun, by whom she was led into the crime, are furnished. Prints presenting the execution of Lord Ferrers at Tyburn, and his body in his coffin, are also supplied. Portraits appear of Lord Whitworth and other members of a family with which the Russells of Swallowfield are closely allied. Far less than justice is done by us to a book which in every respect is entitled to regard and admiration. All know how small is the space we can assign to literature, and how many are the

demands upon it. We congratulate Lady Russell upon the production of an admirable work; we congratulate Messrs. Longman on the way in which it is produced; and we congratulate ourselves upon the possession of this book and its predecessor. Most heartily do we commend the volume to perusal and purchase.

*The Life and Opinions of John Buncle, Esquire.*

By Thomas Amory. With an Introduction by Ernest A. Baker, M.A. (Routledge & Sons.)

*The Adventures of Don Sylvio de Rosalva.* By C. M. Wieland. With an Introduction by Ernest A. Baker, M.A. (Same publishers.)

'THE LIFE AND OPINIONS OF JOHN BUNCLE' of Thomas Amory has been added to Messrs. Routledge's "Library of Early Novelists." With a slightly different title it first saw the light in 1756-66, and it has since been more than once reprinted. Half forgotten, indeed, it is, yet we should hesitate to say, with its new editor, that it has never been popular. We read it fifty to sixty years ago, and have never been without a copy on our shelves, though, we grant, in no very accessible position. It has been highly praised by Hazlitt, Lamb, Coleridge, and Leigh Hunt, who should secure its immortality. The most discriminating praise of Buncle is given by the *Retrospective Review*, a work which modern criticism has thought fit to neglect, but to which it will have to recur. To this periodical Mr. Baker briefly refers. The editor might, when dealing with the question of Buncle's alleged madness, have quoted the passage (vol. vi. part i. p. 101) of the *Review* in question: "Insane, indeed! We would a thousand times rather be gifted with the insanity that produced this book than with such faculties as made the discovery of his being so." We trust no attempt has been made to expurgate a book which Coleridge compared to Rabelais, but which is much closer akin to Pepys. One cannot find time instantaneously to correct oneself by a reperusal of the pages. Something of the kind we have in contemplation when, if ever, a period or an interval of leisure is obtained. As it appears to be scarce, the reproduction is in all respects judicious.

Much scarcer is the translation of Wieland's 'Adventures of Don Sylvio de Rosalva,' which appears in the same commendable series. Beyond reading occasionally, in a catalogue of second-hand books, the title of this work, which was first issued in the original in 1714, and in English in 1773, we were unacquainted with it, though we find that we possess a rendering of it into French by Madame d'Ussieux, in the delightful and finely illustrated 8vo edition of 'Le Cabinet des Fées.' It appears, as Mr. Baker says, in vol. xxxvi. This is not, however, as he states, the last volume of the work. 'Le Cabinet des Fées' is in forty-one volumes, which we have seen sold for as many pounds. Wieland's romance is a curious modernization of the 'Don Quixote' of Cervantes, a work often continued or altered, among the first to deal with it being Beaumont and Fletcher in 'The Knight of the Burning Pestle.' It well deserves republication.

The series of reproductions thus begun promises to be one of the most attractive of modern days. It will, we see, include the 'Heptameron,' the 'Decameron,' 'Guzman d'Alfarache,' and Mrs. Behn's once-popular 'Oroonoko.' Some of the Picaresque novels are to be commended to the editor.

*The Life of Margaret Godolphin.* By John Evelyn. (De La More Press.)

To the "King's Classics," issued from the new address by the De La More Press, has been added a volume which is fully worthy of its august companionship. Nothing is more pleasing than to find that, in the base and corrupt Court of the Stuarts, amid general foulness and contagion, grew up some of the best, godliest, purest, and in every way divinest of English women. One of these is Margaret Godolphin, who is fit to be placed beside her delightful namesake Margaret Cavendish (*née* Lucas), Duchess of Newcastle, Dorothy Osborne, and Rachel, Lady Russell. Her life was written by John Evelyn, whose adopted daughter and "inviolable friend" she constituted herself. This memoir was not printed until 1847, when it was issued, with a worthy introduction, now retained, by Samuel Wilberforce (Soapy Sam), Bishop of Oxford. It is now, with some modifications of spelling, &c., reprinted, and, in its new and beautiful garb, constitutes a charming volume, which all students will delight to read, and which makes special appeal to a Christian public. It is indeed a lovely little gift-book. A reproduction of the portrait, from the picture at Wotton, which is prefixed to the 1847 edition, shows a fair, pensive face, with a high forehead, and constitutes a pleasing addition to the volume.

*An Irish-English Dictionary.* By the Rev. Patrick S. Dinneen, M.A. (Dublin, for the Irish Text Society; London, Nutt.)

THIS Anglo-Irish dictionary is the outcome of a project conceived by the Irish Text Society, which itself is a result of late movements to establish the study of Irish. We are personally unable to turn it to account, but it must be of great assistance to those occupied with Irish studies. It fills some eight hundred pages, and is accompanied by paradigms of the irregular verba.

#### BOOKSELLERS' CATALOGUES.

PLENTY of enjoyment is to be found in the perusal of the November catalogues, still more enjoyment when the pocket will admit of purchases.

The Chaucer's Head Library catalogue of Mr. William Downing, of Birmingham, contains collections of Cruikshank, Doyle, Leech; the Goupil series, bound by Broca and Zaehnsdorf, 31l. 10s.; the first edition of Swinburne's 'Poems and Ballads,' very scarce, Moxon, 1856, 5l. 5s.; and an early edition of Shakespeare's 'Poems,' printed for "Bernard Lintott" at the Cross Keys, between the two Temple Gates in Fleet Street, 5l. 5s. The editor states that "the writings of Mr. Shakespeare are in so great esteem that several gentlemen have subscribed to a late Edition of his Dramatick Works."

Mr. Francis Edwards has two lists—one of new remainders, including Budge's 'The Book of the Dead,' offered for 30s.; Brandon's 'Gothic Architecture,' 18s.; Crooke's 'Folk-lore of Northern India,' 8s. 6d.; and Burke's 'Colonial Gentry.' The second list contains Mrs. Frankau's 'Eighteenth-Century Colour Prints'; this is illustrated with fifty-two facsimile reproductions printed in colour, price 14l.; the work is now out of print and scarce. There are works on Africa; a complete set of the

British Association, 72 vols., 7l.; the *Dublin Review*, 36 vols., 4l. 10s. (this contains a manuscript list of Dr. Wiseman's contributions copied from his own list); and Crealock's 'Deerstalking in the Highlands of Scotland,' limited edition of 250 copies, 20l. Mr. Edwards has a series of contemporary miniatures of Napoleon and his generals, each framed in richly decorated gilt frame; the price for the twelve portraits is 45l.

Mr. Gadney, of Canterbury, has a number of works on Art and Architecture, Biography, and Classics. Under the Drama is a set of the 'Theatrical Pocket Magazine,' 1821-5, 30s. Under English Literature are some first editions of Browning. There are interesting books relating to Kent. Among these we find 'The Kentish Garland,' edited by Julia De Vayne, with pictorial illustrations from the rare originals by our old friend Mr. Woodfall Ebsworth, 2 vols., 21s.

Messrs. George's Sons, of Bristol, take advantage of the war to issue a War List of Military Literature. This is divided into three parts: 1. Napoleonic Period; 2. Art of War, Land Battles; 3. Naval Matters. There is a MS. of about 250 folios, bound in crimson morocco; the date of it is 1811. The calculations are based on an expected attack, from four different points, of 160,000 men. The author is so confident that he states that "the most probable way of preventing an invasion would be to send Napoleon an exact account of all your arrangements." It is interesting to note that an item in the same catalogue is Dilke's 'The British Army,' 1868. The following quotation from the *Broad Arrow* is given: "We hail Sir Charles Dilke's *exposé* of our utter want of national defences with extreme satisfaction."

Mr. E. Menken, of Great Russell Street, has a book circular containing much of interest. There is a copy of the rare 'Bibliotheca Chalcographica,' 1650. This work contains "413 brilliant full-page portraits of the learned and prominent men of Europe." A copy of Batt's 'Copper Coinage' is priced 2l. 2s.; a complete index to all names contained in Randle Holme's 'Academy of Armorie,' a beautiful vellum MS., 21s. 6d.; 'Costumes Historiques de la France,' par le Bibliophile Jacob, 10 vols., 8vo, illustrated with 640 costume plates, Paris, 1830-40, 10l. 10s.; Crisp's 'Family History,' 9 vols., 7l. 15s.; Meyer's 'Konversations-Lexikon,' complete set, 17 vols., 1897, 5l. 5s.; a complete set of *Miscellanea Genealogica et Heraldica*, 14 vols., scarce, 14l. 14s.; Motley's complete works, 1868-75, 12l. 12s.; Nichols's 'Literary Anecdotes,' 17 vols., 1812-58, 8l. 8s.; and Ruskin's works, a set of the complete edition, 1897-99, 10l. 10s.

Mr. H. H. Peach, of Leicester, opens his list with a valuable MS., Suso's 'Orloge de Sapience,' 42l. The author, Henri de Suso, died 1383. Vaughan, in his 'Hours with the Mystics,' says that "this book was for the fourteenth century what Thomas à Kempis 'De Imitatione Christi' was for the fifteenth." The list contains specimens of early printing; Chapman's Homer, first edition of complete 'Iliad,' 16l. 10s.; Drake's 'History of York,' 1736, folio calf, 5l. 5s. There are also a number of pamphlets and broadsides, 1680-1800, including 'A Satyr against Coffee,' 1682? 10s. 6d.; it commences

Avoid Satanick Tipple! hence,  
Thou murderer of Farthings and of Pence,  
And Midwife to all false Intelligence.

Mr. C. Richardson, of Manchester, in his new list includes 'Victories of the Duke of Wellington,' from drawings by Westall, price 4*l.*; Warburton's 'Hunting Songs,' Chester, 1834, rare, 8*l.* 8*s.*; Scott's novels, Cadell, 6*l.* 6*s.*; and a copy of 'Paracelsus,' 2 vols. 4to, cloth, new, 1804, 1*l.* There are some interesting items under Yorkshire, including the 'Dialect of Leeds' and Robinson's 'Glossary.'

Mr. A. Russell Smith's new catalogue is a very interesting one, chiefly of old English literature; a portion is devoted to Alchemy, Occult Science, Medicine, Surgery, and Witchcraft. There is a first edition of 'Hudibras,' 18*l.* The 'Chronique Scandaleuse' and Chartier's history of the Pucelle, in 1 vol. 4to, calf, are 3*l.*; Drayton's 'Poems,' John Smethwick, 1630, 7*l.* 10*s.* There are early Woodcuts and Chap-Books. Giles Fletcher's 'Christ's Victories,' 1632, the rarest of the editions, is 6*l.* 10*s.* Other items are a ground plan of Leicester Square, 1775, and Magnus's 'Le Livre de Bonnes Meurs,' 1500, 15*l.* Caxton published a translation of this under the title of 'The Book of Good Manners.' This edition was apparently unknown to Brunet, and is very rare. Rathbone's 'Old Wedgwood,' only 200 copies printed, is 10*l.* 10*s.* The first edition of the Brownist version of 'The Booke of Psalmes,' compiled by the learned Henry Ainsworth, leader of the sect, extremely rare, 1612, is 6*l.* 6*s.* There are important items under Shakespeareana. There are also a number of trials and murder narratives, including the 'Tyburn Chronicle,' 14 vols., 13*l.* 10*s.*

Messrs. Henry Sotheman & Co.'s catalogue, dated the 12th inst., contains, as usual, a number of superior second-hand books. It opens with a complete set of the Royal Society's *Transactions*, very scarce, 1665-1896, 225*l.*; a set of 'The Annual Register,' 1758-1902, 31*l.* 10*s.*; and a good library set of *Archæologia*, 28*l.* 10*s.* Other items are first edition of Gilchrist's 'Life of Blake,' 1*l.* 6*s.*; Cervantes, 1620, very rare, 35*l.*; a fine collection of old plays, 1720-98, 37*l.* 10*s.*; a very choice extra-illustrated copy of Charles Mathews's 'Memoirs,' 52*l.* 10*s.*; a choice set of Dickens, with autograph, 35*l.*; and Entomological Society, complete set, 52*l.* 10*s.* There is a copy of a volume on French Ornament presented by Horace Walpole to Miss Berry, price 55*l.* The fly-leaf bears the inscription, "Agnes Berry, the gift of Lord Orford." The catalogue contains a rich collection of autographs, including Napoleon and Sir Joshua Reynolds. There is a letter of Wellington's, on military matters, dated from Badajoz, 9 October, 1809, to Marshal Lord Beresford: "We all pass the Tagus at Abrantes, which, considering everything, I think the best road for us. I omitted to tell you that I reviewed the other day the troops of the Garrison of Elvas, and I shall do the same by all the Portuguese troops I shall meet with. The 5th and 17th are really in better order than I expected to see any Portuguese troops in.....and their field discipline and manœuvres by no means bad, considering the defect of instruction, &c." Autograph collectors will do well to obtain this catalogue.

Mr. Albert Sutton, of Manchester, has a number of books relating to America, 1706-1896; some early Bewicks; first editions of 'Lavengro,' and 'The Romany Rye'; a copy of Brandt's 'Stultifera Navis,' 1498, 9*l.* 9*s.* (a copy fetched a few weeks back 17*l.* 10*s.*); and a number of Capt. Burton's works. Other items are interesting coloured plates; first editions of Thackeray and Dickens, also of

Cruikshank, including 'Sergeant Bell and his Rare Show' (William Tegg attributed this to Dickens, and correspondence in reference to it has appeared in 'N. & Q.'). 'Egypt Explorations,' 10 vols., 1885-94, 6*l.* 10*s.*; a set of *Fraser*, 24*l.*; 'The Vicar of Wakefield,' with 32 illustrations by Mulready, Van Voorst, 1843, very scarce, 2*l.* 10*s.*; and Quarles's 'Divine Poems,' 1684, 1*l.* 12*s.* 6*d.* The catalogue is rich in works relating to Lancashire.

Mr. George Winter, of Charing Cross Road, has the first 8vo edition of 'Oliver Twist,' Bradbury, 1846, 2*l.* 2*s.*; Granger's 'Biographical History,' 9 vols., 1824, 5*l.* 5*s.*; Græzbrook's 'Heraldry of Worcestershire'; 'Greville Memoirs,' first edition, scarce, 5*l.* 10*s.*; Gualter's 'Antichrist,' 12mo, 1553, 3*l.* 10*s.*; Scudamore's 'Notitia Eucharistica,' 1871, very scarce, 1*l.* 12*s.* 6*d.*; Roberts's 'Holy Land,' 5*l.* 6*s.*; and 'Arms of Italian Nobles,' Venice, 1553. The catalogue is a good miscellaneous one. There are also several items of interest to collectors of ex-libris.

### Notices to Correspondents.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

E. J. PARKER ("The Hermit in London").—The book is by Capt. Felix M'Donough, and was published in 1819.

MEDICULUS ("Dryden's Burial at St. Anne's, Soho").—Articles dealing with the two funerals of Dryden were contributed to the *Athenæum* of 27 August and 22 October by Mr. W. J. Harvey.

E. P. MERRITT, Boston, U.S. ("False Quantities in Parliament").—Anticipated *ante*, p. 418.

H. A. MARTIN ("Poem by H. F. Lyte").—We have already forwarded to PERTINAX a full copy of the poem, kindly sent by Mr. J. GRIGOR.

CORRIGENDA.—*Ante*, p. 407, col. 1, ll. 11 and E from foot, the date of 'Restalrig' should be 1823, and of 'St. Johnstown,' 1823. "Sir Robert Logan," ll. 7 and 8 from foot, was not a knight, but plain Robert. P. 414, col. 1, l. 10 from foot, for "1741" read 1722.

### NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries,'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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(Continued from Second Advertisement Page.)

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LONDON, SATURDAY, DECEMBER 3, 1904.

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## Notes.

## THE CHILTERN HUNDREDS.

THE three hundreds of Stoke, Burnham, and Desborough are, according to our encyclopædias, distinguished by the name Chiltern Hundreds, and the office of steward of these hundreds is one which is usually accepted by a member of Parliament in order to vacate his seat. One or more of our encyclopædias and other books give us this additional information: "In former time the beech forests of the Chiltern Hills were infested with robbers, and in order to restrain them it was usual for the Crown to appoint an officer who was called Steward of the Chiltern Hundreds." This is interesting, and that is all that can be said concerning this information, except that it is a pity it should be copied from book to book, as apparently it has been.

As the Chiltern Hills are in Buckinghamshire and Oxfordshire, any hundreds in these counties in the Chiltern district might be called Chiltern Hundreds, Stoke, Burnham, and Desborough in Buckinghamshire among them. The question arises, however, Were these the Chiltern Hundred of antiquity, whose stewardship or custody was an office held under the Crown since the time of the

Normans? I think not. Domesday Book, in the part relating to Oxfordshire, tells us that the soke of four and a half hundreds belongs to the Royal Manor of Bensington. There was thus attached to Bensington an extent of country comprised within four and a half hundreds, of which it was the administrative centre.

The Hundred Rolls for 1279 tell us that the jury sworn in reference to Bensington made the return that this manor was of the king's demesne with the hamlets of Henley, Nettlebed, Huntercumbe, Wyfaude, Preston-Crowmarsh, Wardburg, Silingford, and Hupholecumbe; and that the manor with the hamlets, excepting Preston-Crowmarsh and Huntercomb, King Henry gave to his brother with the Chiltern Hundreds.

The Oxfordshire Hundred Rolls also tell us that the jury for the Hundred of Langtre made a return that the Castle of Wallingford, with its honour and what belonged to it, was at one time in the hands of the king, and that he gave it, with the four and a half hundreds of Chiltern—viz., Puryton, Benefelde, Langhetre, Leukenore, and half of that called Ewelme—to Richard his brother, Earl of Cornwall; and that it is now held by Edmund, son of the aforesaid Richard, but they know not by what warrant or by what service.

These entries in the Hundred Rolls show clearly that the four and a half hundreds of Bensington, of Norman time, were by Henry III. attached to the Castle and Honour of Wallingford as part of the lordship of his brother, and were known as the Chiltern Hundreds.

The Parliamentary Writs for 1316 contain the Nomina Villarum, or names of manors, and the hundreds in which they were grouped at that time. The hundreds and their courts were in the hands of the king unless specially granted. The lordship of a hundred, if attached to that of the most important manor in it, carried with it an additional significance, and this lordship frequently went with the manor.

In 1316 we find that the Honour of Wallingford comprised the four and a half hundreds of Chiltern, of which the king was at one time the lord. These hundreds are named, and are the "Hundred de Benefelde, Hund. de Langtre, Hund. de Piriton, Hund. de Leukenore, and dimid. Hund. de Ewelme." The name Benefelde appears to be the same as Bensington, and so we find that the four and a half hundreds which in 1086 were grouped round Bensington, and were given by Henry III. to his brother Richard, as part of

the Honour of Wallingford, were still in 1316 an administrative whole, and known as the Hundreds of Chiltern.

Later on the Patent Rolls for 1 Edward IV., 1461, tell us the same, for they contain an entry of the grant for life to John, Duke of Suffolk, and Elizabeth his wife, of the office of Constable of Wallingford Castle, with the Stewardship of the Honours of Wallingford and St. Waldric, and the four and a half hundreds of Chilterne, they receiving 40*l.* yearly for themselves and 40*l.* yearly for their lieutenant at the hands of the receiver of Walyngford, in the same manner as William, late Duke of Suffolk, father of the said John, had.

This subject of the Chiltern Hundreds, and how the Buckinghamshire hundreds of Stoke, Burnham, and Desborough became so designated, may be worth discussion in 'N. & Q.' by some of your correspondents, who may be able to supply information.

T. W. SHORE.

157, Bedford Hill, S.W.

#### BURTON'S 'ANATOMY OF MELANCHOLY.'

(See 9th S. xi. 181, 222, 263, 322, 441; xii. 2, 62, 162, 301, 362, 442; 10th S. i. 42, 163, 203, 262; ii. 124, 223.)

Vol. I. (Shilleto), p. 11, l. 26; p. 1, l. 27, ed. 6, "and some others." Among them Nicholas Hill. See vol. ii. p. 63; pp. 254-5 (II. ii. 3), and 'D.N.B.'

P. 12, 13-15; 2, 8-10, 'Mercurius Gallo-belgicus.' The title of the historical compilation published at Cologne, the first volumes of which appeared in the last decade of the sixteenth century. It was written by Michael von Isselt ("M. Janssonius") and others. See p. 62, n. 6; p. 32, n. t. An English translation of part of this work was printed at London in 1614.

'Mercurius Britannicus.' The author of 'Mundus alter et idem' (Bishop Joseph Hall).

'Democritus Christianus.' A Latin version of 'Le Démocrite Chrestien; c'est à dire, le mespris et mocquerie des vanités du monde,' by Pierre de Besse, the Petrus Beasesus of Burton's margin. In Shilleto's edition the reference is wrongly placed.

P. 12, l. 23 and n. 8; 2, 17 and n. 1, "cœvus with Socrates.....Flourit Olympiade 80, 700 annis post Troiam." See Diog. Laert., ix. 7, 9, 41-2. D. L. says that Democritus gives the date of the composition of his *Μικρὸς διακοσμος* as seven hundred and thirty years after the taking of Troy, and he gives Apollodorus as the authority for placing the philosopher's birth in the eighth Olympiad, while according to Thrasyllus he was born

several years earlier, being Socrates's senior by a year (470 B.C.-469 B.C.).

P. 13, l. 24; 2, 47, "as long almost as Xenocrates in Athens." X. was head of the Academy for twenty-five years (D. L., iv. 2, 11). Burton had been a Student of Christ Church for over twenty-one years when he published the 'Anatomy.'

P. 17, l. 23; 5, 18, "Anthonie Zara Pap. Episc. his Anatomie of wit." Z. was bishop of Pedena (Biben) in Illyria, and author of 'Anatomia Ingeniorum et Scientiarum,' Venice, 1615. See vol. i. 456, l. 31; 189, 23 (I. iii. 1, 3).

P. 18, l. 19 and n. 15; 5, 40 and n. c, "vel ut lenirem animum scribendo." Cf. the dedication of 'Querela Facia,' "ut.....querimoniam scriberem, quo ..... justissimum animi mei dolorem vel ulciscerer, vel lenirem."

P. 19, n. 2; 6, n. g, "M. Joh. Rous, our Protobib. Oxon." John Rouse was Bodley's Librarian, 1620-52. By his friendship with both authors he forms a link between Burton and Milton.

*Ib.*, "M. Hopper." Thomas Hopper (1593-1624), a member of New College, licensed to practise medicine 22 June, 1602; of Holywell, Oxon. See Foster, 'Alumni Ox.'

P. 20, n. 5; 6, n. a, "Buchananus." See 'Rer. Scot. Hist.,' i. 5. Buchanan's verb is *converrunt*. Cf. p. 33, l. 36; 14, 39, "had I written *ad ostentationem* only."

P. 20, l. 28; 7, 4, "As Apothecaries....." Burton's indebtedness to J. V. Andrea was pointed out *ante*, p. 124. Andrea would seem to have taken a hint from Erasmus, 'Ep. ad P. Volsium,' at beginning of the 'Enchiridion Militis Christiani,' about a sixth through the epistle:—

"Quis Summulariorum modus aut numerus, aliud ex alio miscentium ac remiscendum, & pharmacopolarum ritu, ex novis vetera, ex veteribus nova, e pluribus unum, ex uno plura subinde fingentium ac refingentium?"

P. 24, l. 30; 9, 24, "Laudare se vani, vituperare stulti." Val. Max., vii. 2, ext. § 11: "Idem Aristoteles de semet ipsis in neutram partem loqui debere predicabat, quoniam laudare se vani, vituperare stulti cesset." Shilleto's translation is wrong.

P. 25, l. 4; 9, 30, "stylus virum arguit." Neither Büchmann ('Geflügelte Worte,' twentieth ed.) nor Mr. King ('Classical and Foreign Quotations,' third ed.) refers to this when discussing the famous alleged *mot* of Buffon.

P. 29, l. 24; 12, 7, "Alexander the physician." See Alexander Trallianus, 'De Arte Medica,' Lat. trans. by Johan. Guinterius

Andernacus (J. Günther of Andernach), lib. i. cap. 17, sect. 'Quomodo lapis Armeniacus exhibetur.' Alexander says that it should be washed *twelve times*.

P. 30, l. 21; 12, 35, "seeking with Seneca, *quid scribam, non quemadmodum*." The reference given by Shilleto is wrong. It should be Ep. 115, 1.

P. 31, n. 7; 13, n. q, "ut canis Nilum lambens." For the allusion see Phædrus, i. 25; Plin., 'N.H.', viii. 40 (61), 148; Ælian, 'V.H.', i. 4; Macrobius, 'Saturn.', ii. 2, 7, &c.

P. 38, l. 32; 17, 42, "as Apollonius, a common prison." See Philostratus, 'Vit. Ap.', vii. 26.

P. 43, l. 12; 20, 27, "fallen from heaven." See Scioppius, 'De Arte Critica,' p. 10 (ed. 1662), "Cujus [Josephi Scaligeri] scripta aurea, tamquam ancyliæ cælo delapsa, cum horrore & religione quadam omnes eruditi tractare solent."

P. 43, l. 16; 20, 30, "Monarcha." See Scioppius, 'Melos ad V. C. Paulum Merulam':

REGEM, non modo Principem,  
Hunc eruditiorum adorem,  
Poplitibus venerique flexis.—46 sqq.

The object of Scioppius's adulation is Joseph Scaliger. But "'twas when he knew no better."

EDWARD BENSLEY.

The University, Adelaide, South Australia.

(To be continued.)

### THE ARBALEST OR CROSS-BOW.

As a weapon the arbalest was not so effective as the long-bow. It is true that in the use of the former far less strength and skill were required than in the use of the latter; but, on the other hand, it was heavier and more inconvenient than the long-bow, for in the time taken by an arbalester to wind up and discharge his cross-bow an archer could discharge at least half a dozen arrows, which would be delivered with as much force as, and probably more effect than, a bolt from the arbalest.

The early arbalest, or cross-bow, was simply a short wooden bow set at right angles in a wooden stock; this was bent by the Bowman placing his foot in a loop, or stirrup, fixed to the head of the stock, and then with his hands drawing back the string, or cord, to a notch in which it was caught. At a later period the wooden bow was replaced by one of steel, the strength of which necessitated mechanical assistance in bending. The mechanisms employed for the purpose were usually of three kinds. The first consisted of a lever, called a "goat's-foot," the pressing down of which caused the bowstring to be grasped by a hooked fork, and

drawn back to the notch, ready to discharge. The second kind was a cogged wheel, which worked in the slots of a metal rod; by turning a handle one way the rod was extended, a hook at the end of the rod then caught the cord, the action of the wheel was then reversed, and this drew back the rod with the cord attached. The third was a system of pulleys, over which strong cords (called "fausse," or "false," cords, to distinguish them from the bowstring itself) ran. To these cords at one end was attached a hook, the opposite ends being fastened to a small windlass, fitted to the butt of the stock; the "false" cords having been hooked to the bowstring, the windlass was put in motion, and the bow thus bent.

It can readily be seen that the performance of any of the above complicated operations before the cross-bow could be bent and discharged placed the arbalester at a considerable disadvantage when opposed to the simple and more rapid discharge of the long-bow. This the English thoroughly recognized, and thus the long-bow was encouraged in preference to the cross-bow, and became in the Middle Ages the principal arm of England's soldiers.

The arrow when discharged from a cross-bow passed, in some cases, along a groove made in the stock to receive it, in other cases through a barrel. Sometimes ordinary arrows were discharged, but generally arrows of a shorter and stouter kind were used. These had heavier heads than the ordinary arrow, and, instead of being of the usual barbed form, were four-sided and pyramidal in shape, and called "bolts," "carrials," or "quarrels."

Qwarelles qwayntly swappex thorowe Knyghtez  
With istryns so wekyrly, that wynche they never.

Like an ordinary arrow, the "quarrel" was winged, sometimes with feathers, but more often with "latone" or "latten," a mixed metal resembling brass. (The effigies of Richard II. and his first queen, Anne of Bohemia, in Westminster Abbey are of latten.) The arbalester carried with him into action a quiver containing fifty "quarrels," and when these were exhausted he replenished his quiver from the store of bolts which followed him in waggons to the field of battle.

The arbalest seems to have been first introduced into warfare about the twelfth century, but it was then considered such a deadly weapon that its employment in war was forbidden among Christian nations, and it was not until the fourteenth century that it came into general use. The most famous arbalesters were the Genoese, 6,000 of whom took part in the battle of Crecy, and suffered

an ignominious defeat at the hands of the English archers.

The cross-bow was always in greater use on the Continent than in England, where it was chiefly employed in naval battles and in sieges. In 1314 Edward II. required the Mayor and Sheriffs of the City of London to find 300 arbalesters, or as many of that number as possible, for the defence of Berwick-upon-Tweed, each to be provided with haketon, basinet, "colorette," arbalest, and quarels, and both men and arms to be ready by the Feast of St. Nicholas then next. Of the number of men requisitioned the City seems to have been able to raise only 120, for in the December following we find the king requiring, in pursuance of his previous demand, this number of arbalesters and their arms to be delivered to John da Luka, to be by him conducted to Berwick. The records of the time furnish some interesting particulars as to the wages of the men, the cost of their arms, and the mode by which the latter were conveyed to their destination. The price paid for each haketon was 6s. 9½d., for each basinet with iron "colorette" 5s. 1d., for each arbalest 3s. 6d., for a baldric 12d.; each quiver cost 5d., and for every thousand quarels 20s. was paid. Each man was paid per day 4d., whilst every commander of twenty men received 6d. The arms were wrapped in hempen cloths, and packed in tuns, which were loaded into three carts, each drawn by four horses; to each cart there were two carters. The journey occupied seventeen days, and the expenses per day of each cart, with its horses and carters, were 2s. 2d.

In the reign of Henry VII. the cross-bow was found to be superseding the long-bow; to check this a statute was enacted prohibiting the use of the cross-bow by the people, under heavy pains and penalties. In the ensuing reign a similar prohibition was enacted; but this too failed to effect its purpose, even in the face of the knowledge that the possession of a cross-bow entailed a fine of 10*l*. But where kings failed, time succeeded, and the cross-bow ultimately became obsolete. T. W. TEMPANY.

STEWART MONUMENT AT BRADFORD-ON-AVON.—The statue of Charles Stewart in Holy Trinity Church is almost a typical sample of what we know as the "Queen Anne" style. It was, in fact, set up before the reign of that monarch commenced, being dated 1701: King William did not die till 8 March, 1702, so that it anticipates the style by about three months; but if all the monu-

ments erected in Westminster Abbey and other English churches during the next fifteen years had been as characteristic and as meritorious we should be able to recognize a great school of sculpture. We may compare it, for instance, with the well-known monument of the Duke of Newcastle, of which the architectural part was designed by Gibbs and the figures by Bird. The almost exactly contemporary monument of Sir Cloudesley Shovel is still more to the point. The bewigged figure, the columns, the weeping cherubs, are in both, but Stewart's figure is manly and dignified, the costume is rather that of the time of Charles II. than that of the eighteenth century; it has, so to speak, what must have seemed in 1701 a slightly old-fashioned appearance. The cherubs do not sprawl, as in the Shovel monument, nor is their grief denoted by any extravagance of gesture. The architectural features are strictly subordinated to the central figure, and there is, on the whole, much to be admired in the sculpture and in the artistic aspect of the monument. Historically, however, the figure, the name, the heraldry—all have given inquirers much employment without so far any very tangible result. There was a Northamptonshire family of the same name and similar arms. One of its members, Richard Stewart, was chaplain to Charles I., and having been named successively Provost of Eton, Dean of St. Paul's, and Dean of Westminster, he died in exile in 1651, during the Commonwealth. Several authorities mention the Dean as the father of Charles Stewart, of Cumberwell, near Bradford, and one (*Herald and Genealogist*, ii. 67) asserts that Cumberwell came to him through his mother, the sister of Sir Robert Button, of Tockenham, an old manor-house a few miles off, between Chippenham and Swindon.

Although "Cummerwell" is mentioned in his epitaph, we cannot easily identify Stewart with the son of the Dean. In the first place, if the arms are much alike this Charles Stewart bears a crest which is believed to be unique in English heraldry. The Stewards of Pateshull, in Northamptonshire, had for crest a stag; but over the Bradford monument the crest is a royal crown. It stands, like an ordinary crest, "on a wreath of his colours"; but there can be no doubt what it represents—"on a wreath of his colours, a royal crown proper." Moreover, the case is further complicated by the fact that in two long inscriptions (one on the monument and the other on the tombstone in the chancel) there is no mention either of the Dean or of the Tockenham baronets; but the deceased,

who died after a fall from his horse in 1698, is described as "honestis parentibus ortus," sprung from honest parents. And again, according to the 'Dictionary of National Biography,' the Dean's son, a clergyman named Charles, who was born in 1686, died in 1735, and cannot therefore be identified with the Bradford worthy thirty-seven years earlier. It is, of course, just possible that the Dean called two of his sons Charles. Such examples do sometimes occur. But this does not help us much. According to the 'Dictionary,' the Dean had two sons, indeed, but they were Charles and Knightly. They were both in orders and held benefices in the Church of England. But the biographer says the elder was born fifteen and the younger twenty-two years after their father's death, and makes no attempt to account for so unusual an occurrence.

W. J. L.

GOING SHOPPING.—It is gratifying to find that this enthralling amusement was not unknown to our ancestors, as may be gathered from an extract from an extremely quaint tract printed in London in 1764, entitled "A Seasonable Alarm to the City of London..... by Zachary Zeal, Gentleman." This satirical production deals with the pulling down of the tradesmen's signs and the paving of the streets with Scotch pebbles, and is a direct ancestor of a recent production entitled 'The Unspeakable Scot.' On p. 13 occurs the following note:—

"Ladies are said to go a *Shoping* when, in the Forenoon, *sick of themselves*. They order the Coach, and driving from Shop to Shop, without the slightest intention of purchasing anything, they *peeler* the Tradesman, by requiring him to shew them his Goods, at a great Expence of Time and Trouble—For which, after their Departure, they sometimes receive not unmerited *Benedictions*."

J. ELIOT HODGKIN.

"NABOB."—Why do our dictionaries, such as Ogilvie, and even the accurate 'Hobson-Jobson,' condemn this as a "corruption"? The fact is that the Europeans in India, in this as in other cases, followed only too faithfully the sounds they heard from natives. It is one of the peculiarities of our Aryan brothers in India that they mix up the sounds of *b*, *v*, and *w*. The ordinary Hindi and Bengali speakers pronounce them all as *b*. One hears, for instance, *Beda* for *Veda*, *Bishnu* for *Vishnu*, *Bais* for the *Vaisya* or trading caste. Similarly, Fallon, in his Hindustani dictionary, 1879, the only one which marks the pronunciation, gives the actual living forms of the term under discussion as "*Navvāb*, *navāb*; illiterate *nabāb*." In short, our *nabob* is not a corruption of the

Persian *navāb*, but a replica of the vulgar Hindustani *nabāb*, which in turn is no corruption, but a normal development.

JAS. PLATT, Jun.

OAKHAM CASTLE AND ITS HORSESHOES. (See 8th S. xii. 226; 9th S. v. 130; x. 357.)—As an additional note on this subject I send the following cutting from the *Daily Mail* of 29 July:—

"According to a very ancient custom, every peer passing through Oakham has to leave a horseshoe or its equivalent to be placed in the castle. The custodian has this week received horseshoes from the Duke of Westminster, the Marquis of Londonderry, Earl Cadogan, the Earl of Mar and Kellie, Lord Leconfield, and Lord Barnard. There are 154 shoes now on the castle wall, including those given by the King, the Queen, and the Duke of Connaught."

JOHN T. PAGE.

West Haddon, Northamptonshire.

"SARUM."—It may be worth noting that the delusion that *Sar*, with a stroke through the tail of the *r*, stands for *Sarum*, can boast a respectable antiquity. The last volume published by the Yorkshire Archaeological Society in their Record Series is 'Yorkshire Church Notes, 1619-31, by Roger Dodsworth.' On 20 November, 1620, that learned antiquary visited Cottingham Church, and copied the inscription on the monument of Nicholas de Luda. This is in rimed hexameters of sorts, the third and fourth of which run:—

Porro vires Christi gestans dedit ecclesiarum  
Prebendas isti Beuerlaci quoque Sarum.

As Nicholas died in 1383,\* we may assume that the erroneous belief dates back to the fourteenth century.

Q. V.

INDIAN LIFE IN FICTION.—I have been reading lately 'Like Another Helen,' by S. C. Grier, an excellent novel, describing Anglo-Indian life in the time of the Black Hole and Plassey. The author has evidently been a very careful student of Sir H. Yule's 'Anglo-Indian Glossary,' but has fallen into a few very natural errors, which I beg leave to correct.

P. 189. "Cotwal" is explained as "katwal, the head of the town police." The word should be *kotwāl*.

P. 196. "Mulchilka," an engagement, is explained as=*machalka*. The word should be *mutchilka*, Hindi *muchalka*. See Yule, under 'Moochulka.'

P. 232. "Seerpaw." The word is clearly explained by Yule. Hindi *sar-ā-pā*, "cap-apie."

\* *Opus cit.* 200, and note.

P. 269. "Louchers," plunderers: not from *Lütü*. See Yule, under 'Loucher.'

P. 271. S. C. Grier cannot identify "Halli-core," a person of low caste. I refer her to Yule, under 'Halálcore.'

P. 443. "Nuzzer," a present, is not=*nasr*, but *nazar*.

P. 446. "Berbohm" is not="Birbaum," but *Birbhüm*.  
EMERITUS.

HENRY II. ON THE WELSH.—Giraldus Cambrensis, in his 'Description of Wales,' says that Henry II., in reply to the inquiries of Emanuel, Emperor of Constantinople, concerning the situation, nature, and striking peculiarities of the British island, gave the following account of the courage of the Welsh people:—

"That in a certain part of the island there was a people called Welsh, so bold and ferocious that, when unarmed, they did not fear to encounter an armed force, being ready to shed their blood in defence of their country, and to sacrifice their lives for renown; which is the more surprising as the beasts of the field over the whole face of the island became gentle, but these desperate men could not be tamed."

It was in the time of Henry II. that Ireland was conquered; but it is not generally known at the present day in Wales that this was accomplished by small bands of Welshmen and Cambro-Normans.

JONATHAN CEREDIG DAVIES.

JOHNSON ON THE LETTER H.—I have recently met with what seems to me to be a curious thing, and I should like to know whether it has ever before been noticed.

In Boswell's 'Life of Johnson' (near the end of chapter viii.) is the following passage:—

"The celebrated Mr. Wilkes, whose notions and habits of life were very opposite to his, but who was ever eminent for literature and vivacity, sallied forth with a little *jeu d'esprit* upon the following passage in his 'Grammar of the English Tongue,' prefixed to the Dictionary: '*H* seldom, perhaps never, begins any but the first syllable.' In an essay printed in the *Public Advertiser* this lively writer enumerated many instances in opposition to this remark. For example: 'The author of this observation must be a man of a quick *apprehension*, and of a most *comprehensive* genius.' The position is undoubtedly expressed with too much latitude.

"This light sally, we may suppose, made no great impression on our lexicographer; for we find that he did not alter the passage till many years afterwards."

This note by Boswell is added:—

"In the third edition, published in 1773, he left out the words *perhaps never*, and added the following paragraph:—

"It sometimes begins middle or final syllables in words compounded, as *block-head*, or derived from the Latin, as *compre-hended*."

It does not seem to have been observed by any one concerned that in Johnson's "remark" quoted and impugned there occurs the word *per-haps*, which itself is "in opposition to this remark," since *h* in that word begins a syllable other than the first.

This seems to me to parallel the story (perhaps a humourist's invention) of the grammarian who laid it down as a rule that "a preposition is not a good word to end a sentence with."  
THOMAS LANGTON.  
Toronto.

THE "CHEGO" AT THE ZOO.—The Zoo has acquired the only specimen which has reached this country alive of a rare member of the monkey tribe, something between a gorilla and a chimpanzee. The *Daily News* (14 November) had an article on it, under the name of "cheeko" or "chego." This will probably become widely known. It is therefore worth while to point out that it is only another way of spelling *nschiego*, which is defined in the 'Century Dictionary' "a kind of ape resembling the chimpanzee, by some considered a distinct species, but probably a mere variety." Moreover, there is still another orthography, namely, *jocko*, which will be found in the 'N.E.D.' These terms, *cheeko*, *chego*, *nschiego*, *jocko*, are all derived from the Camma language of French West Africa.

JAMES PLATT, JUN.

"OBLIVIOUS."—I have of late frequently observed that some writers have assigned a new, and to my mind an inaccurate, meaning to the above word. For instance, the author of 'John Chilcote, M.P.' writes:—

"His mind was full as he walked back *oblivious* of the stone parapet of the Embankment, of the bare trees, and the flaring lights."

The derivation of the word shows that it is intended to convey the idea of a lapse of memory; but the sentence quoted indicates that the man's disregard of the objects detailed was due not to any lack of memory, but to a lack of attention, consequent on the absorption of his mind in other matters. The drift of the sentence is not much obscured by the use of the word; but I think it will be allowed that the substitution for 'oblivious' of some such word as "disregarding" or "disregardful" would be an improvement in the way of accuracy, though less euphonious.

CHAS. G. SHAW.

FOLK-MEDICINE IN LINCOLNSHIRE.—J. H., a girl brought up on Snitterby Carr, related the following story some years ago: "Once, when I had toothache very bad, a woman told me to get some scraped horse-radish and put it on my wrist below my thumb here. She



said it was to go on the left-side wrist for a left-side tooth, and on the right-side wrist for a right-side tooth, then it would draw the pain. My word! I had an arm with it! But it did not do the tooth any good at all."

About the year 1865, or rather earlier, a nurse at Bottesford, in North Lincolnshire, proposed to put the outer layers of an onion cooked in the kitchen fire on the great toe of one of her charges, such an onion, worn thimblewise on that member, being good for toothache. While she was seeking the remedy higher authorities intervened and carried off the patient, who is therefore unable to testify by personal experience to the merits of the onion-cure. JULIAN E. O. W. PEACOCK.

"EGGLER."—When at Oxford lately I learned that this expression is used by villagers to denote middlemen who collect eggs and other farm produce for market. Although it appears to refer to the eggs, it may be related to *haggler* or *higgler*.

FRANCIS P. MARCHANT.

Streatham Common.

[See 'E.D.D.' s.v.]

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MOZART CONCERTO.—Permettez-moi de vous demander un renseignement au sujet d'un Concerto de Mozart que je me rappelle avoir vu dans le catalogue d'une ancienne maison d'édition anglaise. Je crois, sans pouvoir l'affirmer, que c'était dans celui de la maison Longman & Brodrip à Londres. Voici l'indication: "Rondo for a Concerto for Pianoforte a major (Mozart). N° 386 of the catalogue of Köchel. Composed in Vienna, 19 Oct., 1782."

Serait-il possible de savoir si ce morceau peut encore être retrouvé en Angleterre? Je serai bien reconnaissant du moindre renseignement. CTE. DE ST. FOIX.

31, Rue Pierre Charron, Paris.

JENNY CAMERON OF LOCHIEL.—The anonymous but well-informed reviewer of Strutt's 'Dictionary of Engravers,' whose notice appeared in the *Gentleman's Magazine* for 1786, gives some interesting details regarding Purcell, *alias* Corbutt, a Dublin engraver, long employed by Hanbury the printseller. A female head, we are told, titled 'Jenny Cameron,' and inscribed "Purcell fecit," is

in reality taken from a portrait of Mrs. Woffington by Latham.

As no copy of this print is to be found in the British Museum, I should be glad to hear from any collector who happens to possess one. All trace of Latham's portrait of Peg Woffington is now lost. The painting in the Royal Dublin Society ascribed to Latham for the past forty years turns out to be a copy, in a different colour scheme, of John Lewis's portrait of the actress, painted in Dublin in April, 1753, several years after Latham's decease. As this fact is now made public for the first time, I may say that the original portrait (which I recently had the privilege of examining) is both signed and dated. A further proof of its authenticity comes readily to hand in the rare mezzotint by Jackson, scraped after the picture with slight variations, and ascribed to "Jn. Lewis."

W. J. LAWRENCE.

54, Shelbourne Road, Dublin.

"GALAPINE."—"Captaine" Lazarus Haward in 1647 published 'The Charges Issuing forth of the Crown Revenue of England, and Dominion of Wales. With the severall Officers of His Majesties Courts, Customes, Housholds, Houses.....with their severall Fees and Allowances [&c.].' In the kitchen of the royal household were (among others):—

	£	s.	d.
Six Grooms: Fee a peice, 2l. 13s. 4d. ...	16	0	0
Eight Children: Fee a peice, 40s. ...	16	0	0
Galapines: Apparell for them of the Hall			
Kitchin, and of the privy Kitchen ...	50	0	0
Surveyor of the Dresser: Fee ...	22	1	3

What were *Galapines*?

Q. V.

COUNT TALLARD, FRENCH PRISONER OF WAR.—Can any of your readers enlighten me as to the burial-place (together with epitaph, if such exists or existed) in France of Count Tallard, b. 1652, d. 30 March, 1728? He was taken prisoner by the English at the battle of Blenheim, 1704, and kept as a prisoner on parole at Nottingham down to 1711. The house wherein he lived, in the then aristocratic quarter, is yet pointed out. I am collecting the scattered references to the count while an exile in England for a monograph on the subject, and shall be thankful for any assistance.

A. STAPLETON.

244, Radford Road, Nottingham.

BENJAMIN BLAKE: NORMAN: OLDMIXON.—About the year 1682 Benjamin Blake, a younger though aged brother of the great admiral, was preparing in Bridgwater to emigrate to South Carolina, and had resident in his house a daughter and her husband, his son-

in-law, who taught school, and John Oldmixon, a boy of about nine years old, bred in the Blake family. Up to this moment the name of the schoolmaster (which possibly may have been Norman) has baffled the most energetic and capable attempts at discovery, both in England and Charleston, U.S. Can your readers help me?

Admiral Blake's biography, as to his family and private history, and indeed as to his whole career, deserves a fuller and nobler monument than has yet been raised to it.

J. K. FITZ-NORMAN.

Wellington Cottage, Ottery St. Mary, Devon.

VERSE TRANSLATIONS OF MOLIÈRE.—Are there any translations of Molière in verse? In "Morley's Universal Library" is not the version in verse? Have you ever heard of a translation by Colomb? L. J. H.

CLOCK BY W. FRANKLIN.—The dial is of heavy brass, with brass castings screwed in corners and top. The top casting represents two cupids supporting a shield surmounted by a crown. The name of William Franklin, London, is on it. I want to know when William Franklin was in business in London, so as to ascertain the age of the clock. W. J. RICHARDS.

1544, W. 8th Street, Des Moines, Iowa, U.S.

[William Franklin was a member of the Clock-makers' Company, 1712; a second William Franklin was admitted 1731; a third (a watch shagreen case-maker, Shoe Lane, 1790) was in the livery of the company 1810.]

WOOLMEN IN THE FIFTEENTH CENTURY.—Can any of your readers inform me the best sources of information as to the woolmen and wool trade, especially of the fifteenth and sixteenth centuries, and in regard to the counties of Northants, Gloucester, Berks, and Wilts?

REGINALD MERIVALE.

MRS. ARKWRIGHT'S SETTING OF 'THE PIRATE'S FAREWELL.'—In a foot-note to chap. iii. vol. ii. of Scott's 'The Pirate' it is stated that the verses in the text beginning "Farewell! Farewell! the voice you hear," have been beautifully set to original music by Mrs. Arkwright, of Derbyshire. Can any one tell me where this music is to be obtained? ALEX. RUSSELL, M.A.

Stromness, Orkney.

[Mrs. Arkwright was a Derbyshire woman, and an extract from the *Derby Mercury* of 25 March, 1903, printed 9th S. xi. 366, stated that many of her compositions appear in a shilling volume called 'Mrs. Hemans's Songs, with Music by her Sister,' "the odd thing being that several of the songs are not by Mrs. Hemans, nor was Mrs. Arkwright her sister." It is thus possible that 'The Pirate's Farewell' may be included in the volume.]

C. MA. H. V.—A Dutch artist, the painter of an interior, dated 1647, signed with the above initials. Can any of your readers tell me who he was? W. ROBERTS.

BIRTH AT SEA IN 1805.—The wife of a British naval officer gave birth to a daughter on the high seas in 1805, on board a vessel the name of which is not now known. The mother and infant, on their arrival at London, soon after the event, were taken to the "Saracen's Head," Holborn, which I presume is the hotel of that name in Snow Hill. Where would the birth have been registered? A search in the Public Record Office has been without success. J. CHRISTIE.

[The popular idea that persons born at sea become parishioners of Stepney is without legal foundation. See 3rd S. x. 345, 379; 4th S. vi. 547; 8th S. xi. 433.]

ENGLISH BURIAL-GROUND AT LISBON.—Is there any accessible account of the eighteenth-century monuments and inscriptions in the English burial-ground at Lisbon? The British Museum Catalogues show nothing of the sort among either the printed books or the MSS.

R. MARSHAM-TOWNSHEND.

STATUE DISCOVERED AT CHARING CROSS.—Is anything known as to the existence of the statue described in the following paragraph in the *St. James's Evening Post* for 19 July, 1729?—

"The workmen on making the new sewer at Charing Cross found a statue in fine marble; the labourer by digging broke off the arm. The workmanship of this statue is surprisingly beautiful, and has amused some of the virtuosi, and was generally said to be St. Sebastian tied to a tree, who was shot to death by arrows. The dying passions expressed by distorted muscles and agonizing pangs are beautifully fine, and it is looked upon as a very great curiosity."

J. HOLDEN MACMICHAEL.

EPHIS AND HIS LION.—I wish to know where, in Greek or Latin literature, the story of "Ephis and his lion," to which Charles Reade refers in chap. lxiv. of 'The Cloister and the Hearth,' can be found. The story of "Androcles and his lion," mentioned in the context, is, of course, well known, and is to be found, with the name of "Androclus" rather than "Androcles," in book v. ch. xiv. of the 'Noctes Atticæ' of Aulus Gellius.

R. W.

JORDANGATE.—Some account of the name Jordangate, in connexion with the town of Macclesfield, co. Chester, would greatly oblige. JUBAL STAFFORD.

7, Grange Avenue, Heaton Chapel, by Stockport.

MCDONALD OF MURROCH.—McDonald, Earl of Kintyre, had a brother who married an

heiress and changed his name for hers. They had one son, James of Murroch, 1641, and minister of Dumbarton at the Revolution.

Can any of your readers refer me to any book which records the death of the wife of James of Murroch—she was a daughter of Stirling, of the shire of Stirling—or the date of her birth? The second edition of the 'History of Dumbartonshire' does not record it, nor does Nisbet's 'Heraldry' or any books I have referred to. CHARLES P. PORTER.

11, Brunswick Place, Cambridge.

REV. JOHN WILSON, OF KING'S COLLEGE, CAMBRIDGE.—This clergyman, at one time incumbent of Sudbury, in Suffolk, went to America and became the first pastor of the church in Boston. It is believed in America that an ancestor of his was chaplain to one of our kings and was knighted. What authority is there for this belief? What was his name, and to what king was he chaplain? Was he knighted? and if so, for what services? W. S. B. H.

BYRT OF SHROPHOUSE.—The following is an extract from the 'Golden Grove Book':—

"James Byrt, second son of Thomas Byrt of Byrthall in Essex (descended from Sir Walter Byrt, Kt., temp. Henry II.), was steward and receiver to Henry Percy, Earl of Northumberland, in the lordships of Haselbury and Briany, co. Dorset. The said Earl, for his service, gave him Shrophouse, where his name remaineth. He married Anne, daughter and heir to.....Byrt of Dorset."

In what county is Shrophouse? Is Byrthall in Essex or Kent? And to which county did Sir Walter Byrt belong? Also which Earl of Northumberland is intended? I presume the one born in 1421, who died in 1461. This earl was first cousin to Lady Elizabeth Strangways, of Harlsey Castle, co. York, whose daughter Eliza is supposed to have married Robert Byrt, son of James Byrt, of Shrophouse, and thus there was some relationship between the two families.

G. R. BRIGSTOCKE.

Ryde, I.W.

POWNILL.—Can any reader tell me where Pownill, Perth, is? Did anybody possess it in its entirety between 1630 and 1640?

CHARLES P. PORTER.

11, Brunswick Place, Cambridge.

PARAGRAPH MARK.—Is there any name for the paragraph mark? and, if so, what is it? It is stated *ante*, p. 303, that it is not a P turned round; but on comparing the fifteenth-century printed form 25 given on that page with the alphabets from old handwriting given in Andrew Wright's

'Court-Hand Restored,' there appears to be some likeness between it and a C (see plates 3, 10, and 18, C. T. Martin's ed., 1879). Can it be a debased form of C, and represent capitula or chapter? H. W. UNDERDOWN.

BARGA, ITALY.—During a recent stay at the Bagni di Lucca I drove to Barga, nine miles distant, far up among the hills. Baedeker, somewhat too concisely, says, "The village of Barga possesses some good examples of the Della Robbia's," and that is all. It is, in fact, an extremely interesting small walled city of the most mediæval kind, with a cathedral on a plateau commanding a magnificent view of the neighbouring mountains and valleys. Where can I get an account of Barga's history? WILLIAM GEORGE BLACK.

Ramoye, Downanhill, Glasgow.

MRS. CAREY.—Wanted, particulars of Mrs. Carey, actress, and mistress (in the opening years of the nineteenth century) of Frederick, Duke of York—her birth, her death, her children, and her career; also the authors, titles, and dates of publication of any books or pamphlets that may throw a light on her life. I have been appealed to by one who claims to be a descendant of the Duke by this lady, and, being unable to advise myself, ask the kindly courtesy of the readers of 'N. & Q.' GEORGE DAVID GILBERT.

[Is Mrs. Mary Anne Clarke intended? See her biography in the 'D.N.B.' and the bibliography appended.]

### Replies.

RICHARD OF SCOTLAND.

(10th S. ii. 408.)

MR. WILLIAM GEORGE BLACK has been misled by the praiseworthy, but not altogether successful attempt of the authorities at S. Frediano to be helpful to the travelling Briton. Richard was no king of Scotland, but he was a prince in Wessex early in the eighth century. He left his country with his sons Willibald and Wunibald, whose names are also on the roll of saints, to make a pilgrimage to Rome, but lingered long at various shrines on the way, and died at Lucca short of his goal. There, says Mr. Baring-Gould, "his relics are still preserved and his festival is kept with singular devotion." He is commemorated on 7 February. Mr. A. J. C. Hare tells us ('Cities of Central Italy,' vol. i. p. 62) that St. Richard's wife was sister of the famous Boniface, and that, besides having the canonized sons I have referred to, his daughter became St. Walburgh. Mr. Hare likewise quotes the epitaph seen by

Evelyn, over which Mr. BLACK may also like to ponder :—

Hic rex Richardus requiescit, sceptifer almus.  
Rex fuit Anglorum, regnum tenet iste polorum.  
Regnum demisit, pro Christo cuncta reliquit :;  
Ergo Richardum nobis dedit Anglia sanctum.  
Hic genitor sanctæ Walburgæ virginis almæ,  
Et Willibaldi sancti simul et Vinebaldi,  
Suffragium quorum nobis det regna polorum.

In Bray's edition of Evelyn's 'Diary' occurs the annotation "Who this Richard, King of England, was, it is impossible to say; the tomb still exists and has long been a *crux* to Antiquaries and Travellers." Was it Newman's 'Lives' that first removed it?

There are many points of interest in this church of S. Frediano or St. Frigidianus. He himself, Bishop of Lucca, came from Ireland in the sixth century, and is still remembered as a worker of wonders. During a flood he turned the course of the Serchio and marked out a new track for it with a harrow.

ST. SWITHIN.

Richard of Scotland has not found a place in the 'D.N.B.', but there is a long account of him in the 'Acta Sanctorum' under the date of 7 February. The details of his life are very vague, and it is by no means clear that he ever was a king. Certainly he was not a Scot; the principal authority for this statement is Thomas Dempster, who in his 'Ecclesiastical History of Scotland' says that Richard and his children, SS. Willibald, Wunibald, and Walburga, who are better known than their father, were "natione Scotos." But these saints were natives of a southern English kingdom, either Kent, Sussex, or Wessex, and their mother was a sister of St. Boniface, and a relation of Ina, King of Wessex. St. Richard, following the example of Ina and other English kings, went on pilgrimage to Rome, but died on the way and was buried at Lucca about the year 725. Miracles were worked at the tomb of St. Richard, and some relics of him were brought to Canterbury in the reign of Henry VII., who was present to receive them, and claimed the saint as an ancestor. The writer of the article 'Walburga' in 'D.N.B.' seems to doubt the existence of St. Richard. He is, of course, to be distinguished from St. Richard of Chichester.

J. A. J. HOUSDEN.

18, Compton Road, Canonbury.

It will be a service to refer Mr. BLACK to the 'Hodeporicon' of St. Willibald, translated in 1895 by the late Bishop (then Canon) Brownlow, and published in the "Library" of the Palestine Pilgrims' Text Society, vol. iii. From that interesting narrative it will

appear that the subject of the query was a king, not of Scotland, but of a locality unknown, and the father of the Anglo-Saxon pilgrims Willibald, Wunibald, and Walburga.

JEROME POLLARD-URQUHART, O.S.B.

The Abbey, Fort-Augustus.

SPELLING REFORM (10th S. ii. 305).—I have not had the advantage of seeing the 'Rules for Compositors and Readers at the University Press, Oxford,' but from the REV. J. B. MCGOVERN's references to it, I feel sure it must be an amusing and instructive book. As a "literary conservative," to borrow Mr. MCGOVERN's phrase, I am averse from unnecessary change, and as regards words ending in *-ise* and *-ize*, I think the good old rule should be adhered to, namely, that words derived from the Greek should end in *-ize*, and all others, such as *advertise*, in *-ise*, although a well-known literary friend (perhaps a literary radical) does persist in writing *advertisement*, in defiance of Dr. Murray. *Analyse*, though of Greek origin, is of different construction, being derived from the verbal noun *analysis*, and not from an imaginary *analyzein*. But there is a phase of the question that Mr. MCGOVERN has overlooked, which is not only of interest to ourselves, but may be still more interesting to those of our descendants whose vocation it may be to study Edwardian manners. This is the use of spelling as an ecclesiastical or political symbol. If one receives a letter from a clergyman asking for subscriptions to defray the expense of putting a new roof on his church of "S. Mary's," the mind's eye at once pictures an M.B. waistcoat, a strait-cut coat, and an all-round collar. If, on the other hand, the money is to be devoted to "St. Mary's," we feel sure it will go to an ecclesiastic with a tall silk hat, a loosely tied white "choker," and a rather fly-away frock coat. Mr. MCGOVERN draws attention to the compiler's injunctions against phonetic spellings, such as *program*, &c. This enables us at once to see what the compiler's political principles are. Many people would say, "If I write *anagram*, *diagram*, *telegram*, &c., why may I not write *program*?" The answer is, "You may do so if you are a Home Ruler, or a Little Englander, or a Passive Resister, but not otherwise. If you follow the gospel of the *Daily News* or the *Daily Chronicle*, you may write about your *program* as much as you like; but if you prefer the tenets of the *Morning Post* or the *Standard*, you can have nothing but a *programme*." I was glad to observe the other day that the *Spectator*, with great ingenuity, had also invented a political

spelling, which at once differentiates a Fiscal Reformer from a follower of Cobden. In its issue for 15 October the *Spectator* in a leading article six times refers to the *morale* of the Russian army. The *Times*, since Mr. Chamberlain has initiated his campaign, has adopted the correct word *moral*. It is impossible that the *Spectator*, which lives amongst the Muses on the very summit of Parnassus, can be ignorant that *morale*, in the sense in which it is employed, is neither French nor English, and it must therefore use it in order to show that its views on fiscal questions are the very opposite of those enunciated by the *Times*. I have not yet discovered the exact tinge of thought which is reflected in the *parcimony* of the *Times* or the *rime* of 'N. & Q.' because the fact that these spellings are correct has little to do with the matter. The public detests accuracy, but rejoices in a highly coloured symbolism. We may therefore expect a rapid development of this easy method of conjugating the verb *distinguo*, and to our descendants, who a couple of hundred years hence will probably have brought this system of registering ideas to a high degree of perfection, these notes upon its early professors may be of value.

W. F. PRIDEAUX.

How MR. MCGOVERN can approve the 'Rules' of the Clarendon Press I cannot understand. They are in many instances exactly the contrary of what they should be, according to common sense and common usage. However, as he says, the difficulties are enormous, and therefore I will not attempt a refutation which would require half a number of 'N. & Q.' at a moderate computation.

When writing my 'Swimming' I had to consider all these matters in detail. I will only take two. I had to use the word *program*. I found that we pronounced it *program*; that, in fact, that was the English form, and therefore there was no use in adding *me* which was not pronounced. The French do pronounce the final *me*.

Though in most instances the Clarendon Press 'Rules' are so bad, I agree with some—as keeping the original word intact, in *abridgement*, &c. For simplicity no words should alter with affixes or prefixes. It is quite useless doubling the *l* at the end of a word like *travel*. We say *travel-ing*, not *trav-ling*, &c. It is equally bad (because a useless complication) to drop an *l* when put at the beginning, as *al right*. I agree with MR. MCGOVERN that *forego* is much preferable; it is a pity if it is wrong.

The second instance is *connect*. I found

children were taught by some, when they wanted a connection, to write *connexion*; but when they wanted *connected* they were to go back again to the original form, and not *connexed*. Here was a troublesome complication, so I use *connect*, *-ion*, *-ed*. According to popular ideas I ought to have written *connecttion*—so nice and useless. I never adopted any spelling, however sensible, unless I found it in 'The Century Dictionary,' published by the *Times*, or some other.

RALPH THOMAS.

The 'Rules for Compositors and Readers at the University Press, Oxford,' is a much more important document than is generally recognized, for whatever rules are adopted at the Clarendon Press will tend to make permanent the methods of spelling adopted in the rules. For some reasons it is much to be regretted that Oxford has struck out a line of its own in this matter. It is not only Oxford which is interested. Every teaching institution in the United Kingdom is interested as well. There is still time to submit the rules to other universities, and to the Conference of Head Masters of our great schools. And perhaps if this is done the retrogressive rules on the spelling of words ending in *-ise* and *-ize* may be modified. The tendency in the past has been to drop the *z* in favour of *s*. Why should this tendency be arrested by the rules, and a new spelling difficulty introduced by authority? They who teach have surely had difficulties enough in the past; they do not desire fresh difficulties thrust upon them; they would be glad to have some of the difficulties removed. It is quite conventional, and in defiance of all rule, that the words *license*, *practise*, *prophesy*, are spelt with *ce* when used as nouns; why should they be? There are words like *attendance*, which require alteration by authority. All the rules for the addition of syllables require revision, with a view to simplify the recognized spelling rules and to lessen the number of exceptions. This might be done by the Clarendon Press alone in course of time; but it ought not to be done in that way. It ought to be done by the general discussion and consent of all whose opinion is worth having.

F. P.

'ASSISA DE TOLLONNIS,' &c. (10th S. ii. 387).—If MR. WHITWELL will look at pp. 246, 247 in vol. i. of the 'Acts of Parliaments of Scotland,' he will there find the authorities from which the text of the documents in question has been taken, and he will find an account of these authorities on pp. 177-210. It is

possible that an examination of these MSS. may throw some light on the exact date of the documents, but I do not think it is likely. Nor is it at all probable that the editor "deliberately and of malice prepense" omitted to mention the date. I have seen the Drummond MS. which is one of the authorities for the preamble of the 'Custuma Portuum,' and there is no word (not even "&c.") between "millesimo" and "facta." The Drummond MS. is now in H.M. Register House, Edinburgh.

J. B. P.

"HONEST BROKER" (10<sup>th</sup> S. ii. 369).—I take it that Prince Bismarck, who used the expression "eines ehrlichen Maklers" (of an honest broker) in the Reichstag, 19 February, 1878 (see my new volume, 'Famous Sayings and their Authors,' p. 197), was not referring to any one in particular (and certainly not to himself) by the term, but rather employed it in a way similar to our allusion to "an honest lawyer." At all events, no doubt a report of the speech could easily be referred to, and so settle the point. My idea may be wrong.

EDWARD LATHAM.

In the section on 'Germany' in the 'Annual Register' for 1878, p. [288], an account is given of a speech of Bismarck in 1878, relating to the then intended Congress on the Eastern Question. In this speech (I quote the 'Register') "Germany, the Prince said, had no wish to act as arbiter in the pending conflict. All her ambition was confined to the modest task of a broker who settled a bargain between different parties."

J. GARNET.

The passage from the speech in which Bismarck used the phrase "ehrlcher Makler" is reproduced in Büchmann's 'Geflügelte Worte.'

G. KRUEGER.

Berlin.

CORKS (10<sup>th</sup> S. ii. 347, 391).—In connexion with this subject it may be worth noting that cork pool was a favourite game at the universities, and probably elsewhere, in the seventies. Later variations of this are black and snooker pool.

Another very popular game with children of a certain age is to place a cork on the centre spot of a billiard table, with a coin upon it—usually a halfpenny—which, starting from baulk, they have to knock over with a billiard ball, rolled by hand, after first striking the bottom cushion. When one of the party has accomplished this, two cushions have to be struck (the bottom always first), then three, then four, and so on *de novo*.

It is a capital amusement, necessitating considerable skill, especially with three cushions. In practice I have found that, as might be anticipated, children will continue the game just so long as their elders care to provide the necessary incentive. It is really a variation of the *jeu de bouchon*.

HOLCOMBE INGLEBY.

Sedgeford Hall, Norfolk.

"RAVISON": "SCRIVELLOES" (10<sup>th</sup> S. ii. 227, 292).—It is said, though I am unable to get confirmation or denial, that the Portuguese for *scrivelloe* is *escravelho*. *Scravelho*, given on p. 227 as an old English form of the word, certainly suggests a Portuguese source, and with *e* short before the *l* would be a very good English attempt to pronounce the Portuguese word.

In Constancio's dictionary, seventh edition, I find:—

"Escaravelha, *s.f.* v. Caravelha."

"Caravelha, *s.m.* (corrupção do Lat. 'clavícula,' dim. de 'clavis,' chave), peça de pau, marfim, ou metal em que se enrolão as cordas de instrumentos de musica, e que serve de as apertar ou afrouxar: peça com que os bombeiros tapão o ouvido dos morteiros, cavilha."

*Escaravelho* is the scarabeus. *Cavilha* is a wooden nail, an iron pin, peg, bolt. All these Portuguese words suggest a horn or peg, so, whatever may be the original orthography, *escravelho* (if there be such a word) appears to be another form of *escaravelha*. *Scrivelloes* is in German *escravelen*. I cannot find *scrivelloe* in the 'Anglo-Indian Glossary' ('Hobson-Jobson'), but there can be little doubt of its derivation from the Portuguese.

R. W. R.

While thanking DR. FORSHAW for his reply to my query, may I be allowed to point out wherein it fails to satisfy me?

"Ravison," so far as I have observed, is never applied to linseed, or to linseed oil, but only to rape oil or rape seed (see, for instance, under 'Home Markets' in the *Times* of 14 November).

Since the term can be applied to rape seed, as well as to rape oil, it can scarcely mean "half-boiled oil" of any description.

"Spot" is, I think, merely commercial slang for goods ready for delivery or on the spot.

W. F. R.

'TRACTS FOR THE TIMES' (10<sup>th</sup> S. ii. 347, 398).—Possibly a more accessible source of information is the invaluable 'Whitaker's Almanack.' The index at the end of the current volume assures me that there was an article on the 'Tracts' in the issue for 1883, pp. 440-2. I cannot lay my hand on my

py, but my remembrance is that the particulars required will be found there. Q. V.

NINE MAIDENS (10<sup>th</sup> S. ii. 128, 235, 396).—[ay I add to the list the little-known sample at Urquhart, on the Innes Estate, near Elgin? The circle is now incomplete, as several stones were removed in the last century and broken up.

W. H. QUARRELL.

There are two fine and little-known dolmens in a field opposite the "Cromlech" Inn at lyffryn, Merioneth.

ROBINIA.

"MALI" (10<sup>th</sup> S. ii. 426).—I am afraid my riting was indistinct. This should be *male*, not "mali." At all events, it is so printed in the extract of book quoted.

JAS. CURTIS, F.S.A.

WILLIAM III.'s CHARGES AT THE BATTLE OF THE BOYNE (10<sup>th</sup> S. ii. 321, 370, 415).—I commend perusal of the contemporaneous and circumstantial relation of the battle of the Boyne, by an actual participant, in the *Mémoires Inédits de Dumont de Bostaquet, gentilhomme Normand*, edited by MM. Charles Read and Francis Waddington, Paris, 864. This work has twice been mentioned by me in 'N. & Q.' (9<sup>th</sup> S. xi. 87; 10<sup>th</sup> S. i. 46). The book may be found in the British Museum, press-mark 10663 g. There is no copy in America known to me other than the one in my possession. A quotation from its pages follows:—

"A peine l'avant-garde étoit-elle arrivée [at the Boyne] que le roi voulut s'approcher de la rivière pour considérer de plus près le camp des ennemis, qui n'étoient séparés de nous que par cette rivière. Lui, de mer haute, n'est pas guéable en cet endroit. Les ennemis, qui avoient quelques canons en batterie, tirèrent sur le roi, et un boulet l'approcha de si près qu'il lui emporta partie de la manche de son pourpoint, rompit même sa chemise et lui fit une égère contusion."—*Mémoires Inédits*, p. 269.

If the Editor will bear with me, I should like to emphasize here the importance of this truly delectable tale of the "Glorious Revolution of 1688." It is surprising that no English scholar has attempted its translation. Extended mention of Dumont de Bostaquet is made in 'The Huguenots,' by Samuel Smiles, who gives an English version of a few paragraphs from the 'Mémoires.' As I have before observed, the book, being of undoubted authenticity, merits an unbridged translation. Lord Macaulay consulted the original manuscript when writing his 'History of England,' but made little use of it, owing, no doubt, to the difficulty of deciphering the old Norman-French in which it was written.

"Et n'a pu les utiliser qu'à dater de la campagne d'Irlande (juillet, 1689); encore ne l'a-t-il pas fait comme s'il avait eu à sa disposition un document imprimé, au lieu d'un *manuscrit* d'une lecture peu courante."—*Mémoires Inédits*, p. xxii, note.

EUGENE FAIRFIELD MCPIKE.

Chicago, U.S.

I wish to remind COL. MULLOY that MR. CHARLES DALTON in his interesting communication correctly surmised that it was not Col. Wolseley, but quite another officer—namely, Capt. Mulloy—who rendered valuable assistance to William when he was unhorsed at the Boyne. My affection for Drogheda and its traditions (I am a great-great-grandson of Mr. Peter Dromgoole, who not only entertained James II. in his house in Drogheda, but, what is more, was one of the few persons who remained true to their ungrateful king to the bitter end) induced me to enter the conflict originated by MR. DALTON; and I venture to believe that the unimpeachable evidence I produced proved without any possible doubt whatever that Viscount Wolseley's statement on the subject in his autobiography has simply no foundation in fact.

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

HOW TO CATALOGUE SEVENTEENTH-CENTURY TRACTS (10<sup>th</sup> S. ii. 388).—I do not know whether there is any book dealing specifically with the method of cataloguing such tracts; but there is a catalogue already in existence which affords an admirable example of how the thing ought to be done. The title is as follows:—

"Catalogue of a collection of historical tracts, 1561-1800, in DLXXXII volumes: collected and annotated by Stuart J. Reid. The gift of Mrs. Peter Redpath to the Redpath Library, McGill University, Montreal. London: Printed by the donor for private circulation. MCMII."

Only fifty copies were printed, but there is a copy in the University Library, Birmingham, and probably in the libraries of other English universities. The collection which it represents is unique, and includes, doubtless, a large number of the pamphlets with which INEXPERT has to deal. Mr. Reid in a note at the back of the title-page says:—

"The basis of the present collection of historical tracts was a group of State pamphlets in forty volumes, gathered by Sir John Bramston, M.P. (1611-1700), Chairman of Committees in the House of Commons in the early years of Charles II.'s reign.....The collection as it now stands is rich in Civil War and Commonwealth Tracts."

The order is chronological, supplemented by an index to annotations (mainly biographical). Regard being had to the enormous number of pamphlets which were issued

anonymously and pseudonymously, this is the best and most scientific arrangement. If this plan be adopted (with some possible alterations in the technical bibliographical matter), the result should be highly satisfactory.

H. W. C.

University Library, Birmingham.

The tract may be treated exactly as though it were a bound volume. If the catalogue is to be arranged under authors' names, the entry would be as examples appended.

If the author's name is known, though not appearing in the work, the name is inserted in square brackets, as in the case of Hall's 'Remonstrance.' If the author is not known, the leading word of title makes the most ready reference; thus 'Essex Watchmen's Watchword' would be found under 'Essex.'

The greatest difficulty to the non-technical compiler is in determining the correct definition of the size; for example, a foolscap 4to may have been cut down to a pott 4to in some copies while left full in others, what appears as an octavo may be a quarto, and 12mos and 18mos are a veritable puzzle. Perhaps the better plan is to give the size of the title-page in inches.

If the catalogue is to be of more interest than a mere list of books, it is well to add a short memorandum of any noteworthy fact (as below).

Cards are preferable to any other form of MS. catalogue, as additions and alterations can be made without destruction of the sequence; but care should be taken to select good linen cards, such as are supplied by firms making a speciality of library supplies.

[Hall (Joseph), Bishop.] An Humble Remonstrance to the High Court of Parliament. By A dutifull sonne of the Church.—ii+43 pp. Pott 4°. London. 1640. This work led to the celebrated reply published under the title of 'Smectymnus.'

Marshall (Stephen). A Sermon Preached before the Honourable House of Commons.....At their publike Fast, November 17, 1640.—vi+50 pp. Fcap. 4°. London. 1641. This writer took a leading part in the noted controversial publication 'Smectymnus,' the first two letters of that title being his own initials.

The book-lover finds memoranda, such as shown above, give an added interest to items in the collection. I have referred to but few points and to the method I have adopted; far more may be learnt from Quinn's 'Manual of Library Cataloguing,' published at 181, Queen Victoria Street, E.C.

I. C. GOULD.

THE TENTH SHEAF (10th S. ii. 349).—My grandmother, who was born at Naseby in 1808, dictated to me a short time before her death a few notes concerning Naseby Field

previous to its enclosure. Amongst them I find the following paragraph, which may perhaps be of interest to MR. H. W. UNDERDOWN:—

"The Tithes (the tenth part of corn and grass) were collected on the field. As soon as the corn and grass were cut the titheman went round and stuck a large dock upright in every tenth shock of corn or cock of hay. These the farmer always left on the ground when he carried. The hay was very troublesome to collect, as it lay in so many different places about the field. The tithe ricks when made were very long ones, and a chimney or hole about two feet square was left in the middle of the rick to aid the heating which nearly always occurred. I remember one of these ricks taking fire in spite of all precautions, and the greater part of it was spoiled as well as a bean rick which caught fire from it. The Tithe Barn, where the tenth part of the corn was housed, still stands near the church and is a very remarkable building."

JOHN T. PAGE.

West Haddon, Northamptonshire.

I do not know if it is of any use, but I can remember, when riding about the Isle of Sheppey, Kent, as a boy, with my father, in the early thirties, seeing "shocks"—each consisting of, I think, ten sheafs—marked with a green bough in various fields, which he explained to me was the tenth of the crop ("tithe") as selected by the clergyman or his representative, and was afterwards duly carted away by him. But all this will have ceased long ago, after the Tithe Commutation Act.

G. C. W.

CHILDREN AT EXECUTIONS (10th S. ii. 346).—I cannot cite any instances of children being taken to see executions; but there is a passage in Mrs. Sherwood's 'Fairchild Family,' vol. i. pp. 53-61, which throws a curious light upon the subject. Mrs. Sherwood wrote many religious stories which had a large circulation, and my copy of 'The Fairchild Family' is of the eighteenth edition. The family consisted of a father, mother, and three children—Lucy aged nine, Emily a little younger, and Henry, who was between six and seven when the story begins. One morning, when Mr. Fairchild was coming downstairs, he overheard the children quarrelling in the parlour about Lucy's doll, and instead of interfering promptly he waited until Lucy had pinched Emily, Emily struck Lucy, and each sister had declared she did not love the other. Thereupon Mr. Fairchild went into the room, took a rod from the cupboard, and whipped the hands of the three children until they smarted. They were then made to stand in a corner without their breakfasts, and had no food all the morning. In the afternoon Mr. Fairchild, in order to enforce what he had said about the fearful results of



children's quarrels, took Lucy, Emily, and Henry for a long walk to see the body of a man who had murdered his brother, and had been hung in chains on a gibbet. There is a gruesome description of the state of the corpse, and the children were terribly frightened, but were not allowed to leave the spot until Mr. Fairchild had delivered another homily and had offered a prayer suitable to the occasion.

'The Fairchild Family,' upon which many of us were brought up, is not often read now, but the story of the excursion to the gibbet shows how public executions were regarded by pious people at the beginning of the nineteenth century. J. A. J. HOUSDEN.

**BLOOD USED IN BUILDING** (10th S. ii. 389).—I have often heard that the mortar used in old buildings has been mixed with blood for the purpose of giving the walls additional strength. Whether this has ever occurred, or whether it be mere folk-lore, I have no present means of ascertaining, but knowing, as we do, how readily foundationless beliefs translate themselves into action, there would be nothing surprising if proof should be come upon. Clement Walker, in his 'History of Independency,' alludes to the practice (iii. 3); and about six years ago an old man who all his life had worked as a mason told me that he had heard how "in foreign parts, when they wanted to build something very strong, they got a lot of children, killed them, and put their blood in the mortar." In the 'Romance of Ogier of Denmark' we hear of certain persons taking refuge in a tower of Saracen work; "all its mortar was boiled with blood; it fears no engine" (Ludlow's 'Epics of the Middle Ages,' ii. 288). What renders it highly probable that blood should have been used for this purpose is the fact that we hear of other materials equally useless for giving strength to walls being employed under the same idea. The following examples may be of service:—

Beer.—Eastwood's 'History of Ecclesfield,' 221.

Cheese.—'Louth (Lincolnshire) Churchwardens' Accounts,' iv. 887; 'English Dialect Dictionary.'

Eggs.—'Midland Counties Hist. Col.,' i. 263.

Milk.—*Archæological Journal*, Institute, December, 1900, 332.

Wax.—Oliver, 'Lives of the Bishops of Exeter,' 186.

Wine.—Sir John Forbes, 'Sightseeing in Germany,' 87.

It may be well to draw attention to the fact that Lord Avebury has brought under

the notice of his readers an analogous belief which indicates that a supposed likeness in colour only may sometimes lead far astray. He says:—

"The gravel on the Roman Road near Eastrea has become cemented by iron since it was laid down, and has assumed a red colour which has given rise to a local legend that the Romans cemented it with blood."—'The Scenery of England,' 1902, p. 458.

EDWARD PEACOCK.

Kirton-in-Lindsey.

[Compare the Rev. Sabine Baring-Gould on 'Church Grims.']

**PUBLISHERS' CATALOGUES** (10th S. ii. 50, 118, 357).—The following extract from the Nov.-Dec., 1904, catalogue (No. 41) issued by Murrays, Ltd., of Leicester, mentions an early publisher's catalogue:—

"No. 31, Bunyan.—The Pilgrim's Progress from this world to that which is to come, by John Bunian. The tenth edition, with additions. London, Printed for Nathaniel Ponder, at the Peacock in the Poultry, near the church, 1685. 12mo, frontispiece and other illustrations, in the old calf (binding little damaged), very rare, 25s. The above is quite perfect, having the advertisements and 'Books printed for Nathaniel Ponder,' 2 leaves, at end. A copy by auction in 1903 fetched 60s."

RONALD DIXON.

**AINSTY** (10th S. ii. 25, 97).—Life is made up of many interests. My thoughts have been diverted from *Ainsty*, and I have profited less than I might have done by the help your correspondents have kindly endeavoured to give. Now that I turn again to the question, I find I am compelled to ask Mr. A. HALL to direct me to the localities in which Ainsty occurs as a place-name in Cambridgeshire, Dorset, Devon, Hants, Leicester, Wilts, and Warwickshire.

It does not appear to me that the *via regia* and the *placea* are necessarily synonymous in the passage from the 'Rotuli Hundredorum' which Mr. S. O. ADDY cites touching the "Wappentagium de Aynesty." I am told by a learned friend that although *placea* means, as often as not, a square or a street, possibly it also bears the signification of a fortified enclosure. ST. SWITHIN.

**"BONNETS OF BLUE"** (10th S. ii. 347).—Both the words and music may be found in the British Museum. They are entered in the Music Catalogue under the heading 'Lee, George Alexander,' the composer. The song entitled 'Hurrah! for the Bonnets of Blue' was sung in a two-act farce by Richard Brinsley Peake, called 'The One Hundred Pound Note.' Madame Vestris sang it in London, and Mrs. Waylett, who after the death of her husband married G. A. Lee,

sang it in Dublin. The words are evidently altered from Burns's poem "Here's a health to them that's awa'," to suit English ears.

I subjoin the later poem:—

HURRAH! FOR THE BONNETS OF BLUE.

Here's a health to them that's awa',  
Here's a health to them that's awa';  
And wha winna wish good luck to our cause,  
May never good luck be their fa'.  
It's good to be merry and wise,  
It's good to be honest and true,  
It's good to support Caledonia's cause,  
And bide by the bonnets of blue.  
Hurrah for the bonnets of blue!  
Hurrah for the bonnets of blue!  
It's good to support Caledonia's cause,  
And bide by the bonnets of blue.

Here's a health to them that's awa',  
Here's a health to them that's awa';  
Here's a health to Charlie, the chief of the clan,  
Although that his band be sma'.  
Here's a freedom to those that can read,  
Here's a freedom to those that can write,  
There's none ever fear'd that the truth should be  
heard  
But they whom the truth would indict.  
Hurrah, &c.

The buff and the blue mentioned in Burns's poem were the colours of the Whig party in those days.  
S. J. ALDRICH.

I heard the song frequently about the year 1830. I cannot write music, but I can sing the tune after a fashion. There was a fellow song, with words:—

March, march, Sandy Mac-something,  
The blue bonnets are over the Border.

H. H. D.

VACCINATION AND INOCULATION (10th S. ii. 27, 132, 216, 313, 394).—That smallpox inoculation is now a penal offence neither extinguishes Lady Mary Wortley Montagu's claim to gratitude for its introduction nor throws discredit on the medical profession of the time for advocating its adoption. Inoculation was admittedly better than allowing smallpox to ravage unchecked, though happily we know a more excellent way. I therefore can see nothing remarkable or inappropriate in the inscription quoted at the last reference.

W. R. B. PRIDEAUX.

Royal College of Physicians.

MR. HENRY SMYTH, who quotes the inscription in Lichfield Cathedral commemorating the introduction of inoculation in the eighteenth century into England by Lady Mary Wortley Montagu, seems to see a want of congruity between this inscription and the fact that inoculation has been for some years prohibited by law. As this confusion of ideas is not an uncommon one, and as it is frequently suggested by opponents of vacci-

nation as an argument (*quantum valet*) against vaccination, perhaps you will allow me to endeavour to remove MR. SMYTH's misconception.

That inoculation, as practised by Sutton and some other professional inoculators, was a great improvement on the state of things prior to the introduction of the practice by Lady Mary Wortley Montagu, cannot be doubted by any one who will take the trouble to examine the evidence on the subject which is to be found in the 'Final Report of the Royal Commission on Vaccination.' So far as the individual who came under its influence was concerned, its effect was wholly beneficial. It gave him an almost lifelong protection against smallpox at the cost of an illness which was rarely fatal and was often trivial in its character, and there can be little doubt that had vaccination not been introduced by Jenner or by some one else with an equally ingenious mind, we should still be inoculating at the present day; but we should do so under totally different conditions from those under which it was practised in the eighteenth century and for some time even in the nineteenth. The patients to be inoculated would be removed to an isolation hospital for the purpose, where they could undergo the ordeal under conditions which would prevent the infection from being distributed broadcast throughout society, as it was before vaccination was established by law. Thus, although inoculation was wholly beneficial to the individual, it was gravely prejudicial to the community, and that is why, when the State undertook to provide gratuitous vaccination for the public, as it did by the first Vaccination Act in 1840, inoculation was prohibited under a penalty. But this is no reason why the benevolence of Lady Mary Wortley Montagu in introducing inoculation should not have been recognized by Mrs. Inge in 1789, or why the Dean and Chapter of Lichfield should feel any compunction about allowing the memorial to remain in 1904.

FRANCIS T. BOND, M.D.,

Hon. Sec. Jenner Society.

Gloucester.

PENNY WARES WANTED (10th S. ii. 369, 415).—*Penny roll*.—An example of the use of this word before 1848 occurs in Dr. Benjamin Franklin's letter 'On the Price of Corn, and Management of the Poor.' It is said to have been written to the *Morning Chronicle* in 1766 above the signature of Arator; but this statement I have no means of verifying. The example is taken from vol. ii. p. 22 of 'Essays

by Dr. Benj. Franklin, London, published by John Sharpe, Piccadilly, 1820:—

"Some folks seem to think they ought never to be easy till England becomes another Lubberland, where it is fancied the streets are paved with *penny-rolls*, the houses tiled with pancakes, and chickens, ready roasted, cry, 'Come eat me.'"

Franklin uses the same simile, somewhat varied, with regard to America, in his 'Information to Those who would remove to America'; *vide* p. 126, same volume.

I often heard an old sailor use the same words when we youngsters asked him about the time when some marvellous event he was recounting occurred, but he usually prefaced the simile with, "It was not in *my* time, nor in *your* time, nor in *anybody else's* time; it was in the time when old women sold time (? thyme), when the streets were paved with *penny rolls*," &c. I asked him a day or two ago whence he obtained the expression, and his answer was that it was common in nautical circles on the Tyne about 1845.

THOS. F. MANSON.

North Shields.

I have in my possession Nos. 1 to 77 of *The Penny Mechanic, a Magazine of the Arts and Sciences*—No. 1 is dated Saturday, 5 November, 1836—published weekly by D. A. Doudney, London.

JOHN DUXBURY.

SHELLEY FAMILY (9<sup>th</sup> S. xii. 426; 10<sup>th</sup> S. ii. 155).—Henry Shelley, of Mapledurham, was a prisoner at the White Lion, Southwark, 14 June, 1579 ('P.C.A.,' N.S., xi. 162), whence he was released on bail on 11 June, 1581, being bound to return on the following 12 August (*ibid.*, xiii. 129). The Henry Shelley mentioned *ibid.*, xiii. 117; xiv. 63, is quite another person, belonging to the Worminghurst branch—one of the protagonists, in fact, of Shelley's case. Our Henry Shelley, as H. C. has pointed out, died in 1585 (cf. also 'S.P. Dom. Eliz.,' clxxxiii. 45). His son Thomas appears to have originally intended to be a priest, but was captured near Chichester on the way to the Continent in 1586 ('S.P. Dom. Eliz.,' ccxlviii. 116; 'P.C.A.,' N.S., xiv. 77). He and his uncle John had apparently been induced to conform by 12 December, 1592 (*ibid.*, xxiii. 368, where they are described as "late of Mapledurham"), but they still continued to be suspect. In 1594 Benjamin Beard, the spy (whose mother's brother Benjamin Tichborne had married a Shelley of "Maple Durham, Oxon," as G. E. C.'s 'Baronetage,' vol. i. p. 161, has it), reported that John Shelley was living at Barnes or Bails farm, in Hampshire, in an old park, pailed and locked that none could come at him without a key, and was consort-

ing with one Strange, who had been with Lord Montague, and kept "a college of priests" at Thomas Shelley's house at Mapledurham; and that the said house contained a hollow place in the parlour by the living cupboard where two men might well lie together, and a vault under a table, with a grate of iron for a light into the garden, as if it were the window of a cellar, and with rosemary growing against the grate ('S.P. Dom. Eliz.,' ccxlviii. 30, 116). The warrant, dated 29 September, 1596, and printed 'P.C.A.,' N.S., xxvi. 213, shows that Thomas Shelley was "in his young years dispossessed of his lands of inheritance," which had passed to a brother (probably the Henry hereafter mentioned), and that being then "charged with wife and children" he could not recover "any good composition" of the said brother, "but by the means and order of his mother," then residing at Caen, and of his uncle John Shelley, and that John Shelley was thereby licensed to go to Caen, provided he returned within three months from the next 1 January, and put in sureties for his dutiful behaviour during his absence. On 13 November, 1605, it was suggested that it would be advisable to arrest Henry and Thomas Shelley, "of Mapledurham," in connexion with the Gunpowder Plot ('S.P. James I.,' xvi. 69); and in 1610 we meet with Henry Shelley, of Petersfield, as a recusant (*ibid.*, liv. 80). Possibly our Thomas is the Thomas Shelley, gent., who was father of Catharine, buried at St. Dunstan's-in-the-West, 10 December, 1592, and of Edmonde, baptized at the same church, 11 March, 1592/3 ('Collect. Topogr. et Genealog.,' iv. 118; v. 366).

JOHN B. WAINWRIGHT.

HOLBORN (10<sup>th</sup> S. ii. 308, 392).—I do not subscribe to the opinion that "hollowness" is not characteristic of words connected with water. Rivers invariably have channels, and if the banks of these are rather high, we at once get the idea required. Hence it is that the 'E.D.D.' gives *holl*, hollow, deep, opposed to shallow; a depression, deep valley, ravine, a ditch, generally a dry one, a moat, &c. I once lived quite close to a Holl Lane, which was a deep lane, a sort of cutting.

WALTER W. SKEAT.

MR. G. L. HALES may rest assured that there is no authority whatever for "the idea that the fact of criminals being driven up the Hill originated the name Oldborne Hill or Hilborn." Halebourn was Halebourn hundreds of years before any criminals were dragged or driven from Newgate to Tyburn, and neither Oldborne nor Hilborn will be

found in any authentic record. They merely had existence in the lively imagination of Stow. It may be added that Mr. F. H. Habben's book on 'London Street Names' is not a work of any authority, although in the instance quoted by MR. HALES he happens to be right. W. F. PRIDEAUX.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Life and Letters at Bath in the Eighteenth Century.*  
By A. Barbeau. (Heinemann.)

AMONG the books upon English subjects which result from the keen and intelligent study of our language by the younger school of French thinkers and writers the account of life and letters in Bath which is due to M. Barbeau occupies a conspicuous—it might almost be said a foremost—place. That honour may not, however, be taken from M. Jussérand, whose knowledge of our life and literature puts to shame the best graced of our English scholars, while, as Mr. Austin Dobson points out in the admirable preface he supplies to the present volume, we owe, in the one department of poetry, admirable studies of Shelley to M. Félix Rabbe, of Burns to M. Auguste Angellier, and of Wordsworth and Coleridge to M. Émile Legouis. What specially strikes one in the present work is the thoroughness of the knowledge and the exhaustiveness of the treatment, the book in this respect furnishing a pleasant parallel to the 'Étienne Dolet' of "Chancellor" Christie, a work we persist in regarding as the most important contribution to French literature that has been made by an Englishman.

It is, of course, edifying to contrast with the state of affairs in the eighteenth century, when the French public was misrepresented and misinformed by Voltaire, that now to be seen. Materials for an account of life and letters in Bath are superabundant, and it is curious that no work covering exactly the same ground as does M. Barbeau has been supplied by an Englishman. Such a work should naturally have been accomplished by Mr. Austin Dobson, who has written much concerning the period without undertaking its history. So well has the task been executed by the present writer that we are reconciled to leaving matters as they are. In reading, as we have done, M. Barbeau's work from cover to cover, we soon abandoned the task of hunting for errors. That the discovery of mistakes would not reward diligent research we will not say. Much pleasanter is it, however, to confide in our author, and accept his guidance. That we shall not in so doing be led into much error is patent. It is clear that M. Barbeau is very far from the usual and casual writer of local history. A bibliography of the works quoted in the text occupies some fifteen pages in double columns, and comprises two hundred items. The works mentioned have, moreover, been closely studied. The result is an account of eighteenth-century life in England as ample in detail as it is picturesque and interesting. Among matters treated at length are the life of Beau Nash, the ruler and king of Bath, a man the secret of whose influence is not easily understood; the romantic marriage of Sheridan to the beautiful Miss Linley; and the influence of Lady Huntingdon

and the Methodists. Special pains have been taken with the theatrical history of Bath, itself a matter of much interest, and with the literary associations, which are, of course, of highest value. A well-selected show of plates adds greatly to the attractions of the work. These include a series of drawings of Bath by John Claude Nattes, caricature designs by Rowlandson and Bunbury, and portraits of Beau Nash, Lord Chesterfield, and Ralph Allen, by Hoare; of Mrs. Siddons, Richard Brinsley Sheridan, and the Misses Linley, by Gainborough; of Goldsmith, by Sir Joshua; Quin and Marshall Wade, by Hogarth; the Countess of Huntingdon, by J. Russell; Henderson, by Gilbert Stuart; and many others. The work is an acquisition to any library, and can be read with the certainty of enjoyment.

*The Plays of Shakespeare.*—*King John*; *King Henry IV., Parts I. and II.*; *King Henry VI., Parts I., II., and III.*; *King Richard II.*; *Merry Wives of Windsor*; *Timon of Athens*; *The Winter's Tale*; *Much Ado about Nothing*; *Antony and Cleopatra.* (Heinemann.)

TWELVE plays have been added since our last notice to the cheapest of editions of the single plays, published in the 'Favourite Classics' by Mr. Heinemann. All have, like their predecessors, the Cambridge text and prefaces by that soundest of Shakespearean scholars Dr. George Brandes. Much ingenuity continues to be shown in the selection of the illustrations, one of which accompanies each volume. 'King John' has a plate of the striking and kingly presence of Mr. Tree, with crown and sceptre. The First Part of 'King Henry IV.' has Macready as the King; and the Second, Elliston as Falstaff. Macready assumed the King at Covent Garden on 25 June, 1820, the Second Part of 'Henry IV.' being then played with the Coronation. Fawcett was then Falstaff, which Elliston assumed at Drury Lane in the First Part, 11 May, 1826, when Macready was Hotspur. 'Richard II.' shows Miss Farren as the Queen, a pretty picture, though the part was scarcely characteristic of what was best in the actress. In the First Part of 'King Henry VI.' Mrs. Baddeley is a monstrous Joan of Arc. The Second Part reproduces, from the National Gallery, a portrait of the King in *propria persona*. Part III. shows G. F. Cooke as Gloster. In 'The Merry Wives' Mrs. Woffington looks charming as Mrs. Ford, a character she played at Drury Lane 29 November, 1743. 'Timon of Athens' presents Wallack as Alcibiades, 'The Winter's Tale' Munden as Autolycus. There were several Wallacks. That in question was James William, who played Alcibiades to Kean's Timon at Drury Lane 28 October, 1816. Munden played Autolycus for the first time at Drury Lane 3 November, 1823. 'Much Ado' reproduces Mr. Forbes Robertson's painting of the famous Lyceum revival of 11 October, 1882, with Sir Henry Irving, Miss Terry, Mr. Forbes Robertson, and Mr. Terriss. 'Antony and Cleopatra' has a pretty fancy picture (so we assume) of Kitty Fischer as a most European Cleopatra.

*Duelling Stories.* From the French of Brantôme.  
By George H. Powell. (Bullen.)

PUBLISHED many years later than the 'Vies des Dames Illustres,' the 'Vies des Dames Galantes,' the 'Hommes Illustres et Grands Capitaines Français de son Temps,' and other works, the 'Mémoires

la Pierre de Bourdelle, Seigneur de Brantome, contenant les Anecdotes.....touchant les Duels,' is neither less interesting, less characteristic, nor less amusing than its predecessors. In translating into English a work with which we are only familiar in the Foppens edition—treated as an Elzevir annex of Jean Sambix le Jeune (Foppens), 1722—Mr. Powell has given his rendering a bantering accompaniment, which, while it is eminently disrespectful to Brantome, is no less eminently amusing to read. The book thus treated has been supplied by Mr. Bullen with a series of admirable illustrations, taken from the 'Portraits des Personnages Illustres du XVI<sup>e</sup> Siècle' of Niel, reduced, and from various works, Italian, French, German, and other, upon the science of arms. As a rule the portraits are after François Clouet. The result is a book which is likely to be equally dear to the student of Renaissance literature and life and to the admirers of the white weapon. Remarkable knowledge and tact are shown in the selection of the scenes of combat, most of which are admirably lifelike and effective. There was little that was make-believe about the combats so lightly undertaken by Guisard and Huguenot, by the Mignons of the French kings, and the captains, Italian or Spanish. So there is no mistake or make-believe about the fights in the 'Arte di Maneggiar la Spada' of Alfieri and other works laid under contribution. The book is delightful to read, and, on account both of its letterpress and its illustrations, should be in the library of every scholar and man of taste. Mr. Powell has made much use of the 'Rodomontades et Juremens Espagnolles' of Brantôme. Spanish soldiery were at that time the best in Europe. In the duels of Quelus v. Antraquet, Biron v. Carancy, and other no less famous encounters, the chief interest is found. On p. 99 the name Livarot is used in mistake for Quelus.

*The Scottish Historical Review.* No. 5, October. (Glasgow, MacLehose & Sons.)

WE foresee a long career of usefulness for this valuable journal. The articles, almost without exception, present new knowledge of an important kind. There are few things with which we Southerners are less acquainted than the laws and customs that regulate the Scottish peerage. They are commonly assumed to be identical, or at least parallel, with our own, and when the wide differences between them are pointed out, the information is sometimes received with signs of incredulity. No new Scottish peers have been created since the union of the kingdoms. At that time there were 164 titles entered on the Union Roll; of these 62 are dormant or extinct—the greater part we believe to be dormant only. But there is another reason which makes the Scotch peerage seem to have fewer members belonging to it than it has in truth. Many Scotch peerages have been absorbed in higher titles, Scotch and English, and are thus forgotten by the multitude. It would be out of place to consider here whether the union of the two kingdoms was or was not an advantage for Scotland. However this may be, there can be no doubt that the Scotch peers were not treated with justice. The writer by no means exaggerates when he says that, as far as they were concerned, the dealings with them were "without either principle or prevision," and the bearer of the oldest title in Scotland was made to rank on official occasions below the newest English peer of his degree.

It does not seem to have been realized by those who were responsible for drafting that famous Act that some of the Scottish peers had held positions little short of royal. The claim of the Earl of Fife to enthrone the king on the Stone of Destiny indicates, as is pointed out, that some form of consent on the part of that earl was called for to confer the regal authority. In early charters the earl sometimes designated himself "By the grace of God Earl of Fife," which seems to imply that his position was not entirely dependent on the Crown.

Prof. Sanford Terry contributes a paper on 'The Homes of the Claverhouse Grahams,' which indicates great research, and cannot but be of interest to those who, in spite of Lord Macaulay's invective, have a warm place in their hearts for the hero of Killiecrankie—the "Ultimus Scotorum," as Dr. Pitcairn, the Jacobite poet, affectionately called him. Whatever estimate we may form of his character, his career, it will be conceded, is one of great interest, and what has hitherto been regarded as his home is, we believe, often visited by pilgrims. The Claverhouse property on the river Dichty, near Dundee, was the estate of John Graham, Viscount Dundee. Of this there can be no doubt, and he was, before the peerage was conferred upon him, it is probable, called "of Claverhouse" from that estate having been longer in the family than those subsequently acquired. "The bloody Clavers" was another secondary name which you may still hear if you gossip about the wars of the Covenant with the men and women of the western shires of Scotland, whose forefathers many of them suffered for what they regarded as the rights of conscience. The Grahams were scions of a widespread race and well descended in female lines, but do not seem to have been wealthy. There is said to have been a castle on the Claverhouse estate, but Prof. Terry's investigations render this tradition extremely doubtful. A dower-house there was, but we see no reason for thinking it was ever the dwelling-place of the lairds. In 1684 the future Viscount Dundee acquired the castle of Dudhope, which for the few remaining years of his life was probably his home. It is to this place, not to Claverhouse, that those who treasure the memories of a lost cause should make pilgrimage.

'Some Sidelights on Montrose's Campaigns' is a valuable paper, containing facts which seem to be new. One of these is that at the battle of Tippermuir the royalist army possessed but one barrel of gunpowder, and another is that the warcry of the Covenanters was "Jesus and no quarter."

The account of Miss Katherine Read, a Scottish artist of the eighteenth century, is interesting. She is now well-nigh forgotten, but was highly esteemed by her contemporaries. Some of her portraits, it is said, have been attributed to Reynolds. She went to India, and we gather painted there many portraits. The climate did not suit her, so she embarked for home, but died at sea.

THE *Edinburgh Review* for October contains more than the usual number of papers which do not belong to our province. The most noteworthy of those we may discuss, because it relates to a subject on which many of us are content to be ignorant, deals with 'The Commercial and Fiscal Policy of the Venetian Republic.' The question is a grave one, not capable of investigation except by those who have access to the many documents which have been preserved in the libraries and record

rooms of the deposed Queen of the Adriatic; but even with all the facilities that are now given for modern research, it is not to be hoped for that a trade history of the Venetian republic will ever be produced in a manner which will satisfy those who desire to have an exhaustive acquaintance with the methods of the great distributor of the productions of the East among the nations of the West, whom we cannot doubt that the merchant-princes regarded as mere money-spending barbarians. In the rest of Europe, from the days of Charlemagne to a period not long before the discovery of America, affluence, and consequently grandeur, followed the career of the successful soldier. It was otherwise in the eastern city on the gulf, where carefully organized trade took at least as high a position as large estates and a multitude of warlike retainers did elsewhere. The men of trade, like the men of the sword, were not ambitious, at least not in the way that the word is now commonly misused. They cared for present power, profit, and pleasure, but not for the fame which follows after death. The more wide-minded and sharper-witted among them became great in their own day, but they left nothing behind them in the shape of biographical memoranda—their inner thoughts are unknown to us. We must glean what we can from the meagre notices in chronicles and the still less stimulating entries in account rolls. We know from the architecture they left behind them, their tombs, and the scanty remains of their armour and domestic utensils, that they loved beautiful things; but this was in those days hardly a distinction, for all men then craved after beauty. The severance between the great traders of Venice and the Westerns was rather one of geographical position than of desire or capacity. The Englishman, the German, or the Spaniard had not the opportunity which topographical position gave the Venetian traders of exploiting the treasures of the Orient. It must not, however, be assumed that the Venetians were merchants only. The glass of Venice was known from an early period, and her soap was the best in the world. The writer tells us the interesting fact that for the latter article the trade-marks of the three chains, the dove, and the half-moon were used, as well as others which he does not specify. Were these equivalent to heraldic badges, or were they fanciful pictures only, like most of the trade-marks of our own time? The fourth Crusade was the culminating period of the prosperity of the Island City; but even that would have been of small advantage to her had not her powerful navy been able to clear the Levant of the pirates that infested it. To these things in a great degree she owed her wealth and her power, and, what is at the present of far more importance, she became in a position to elaborate a scheme of sea law which, if not the foundation, was at least the substructure of the imperfect systems which exist at the present time. 'Byzantine Architecture in Greece' is interesting, though the title is in some degree a misnomer, as much space is occupied by a discussion regarding the mosaics of St. Mark's, Venice. It may be that those which adorn St. Mark's are, viewed from the standpoint of art alone, the finest in existence, though the statement is open to question; but there is another factor in the problem. It should ever be borne in mind that it is impossible to separate art from history. The paper on Prosper Mérimée is the work of an admirer, but he never becomes enthusiastic. He

realizes Mérimée's greatness, but we think he feels also that it was of a kind which could attract only in a very imperfect manner the sympathies of a cultured Englishman. The paper on 'Recent French and English Plays' is the work of one who knows not the playhouse alone, but has worked out a theory of play-construction which, though not our own, is worthy of careful consideration. The part where the English drama is discussed is more helpful than the French portion. Another point is worth notice. Is the writer quite sure that what he calls Puritanism is the sole reason for the dislike of the theatre which in some minds exists almost as strongly as it did among those who wrote for the *Evangelical Magazine* a hundred years ago? Surely there are other reasons, one of which is the conception, quite apart from any influence of right or wrong, that some of the stronger emotions are not fitted for scenic representation. Another is that the accessories are frequently so much overdone that comedy and tragedy are wont to change places in the minds of the kind of persons whom we have indicated.

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W. L. POOLE, Montevideo ("Authors of Quotations Wanted").—"Budge doctors of the Stoic fur," Milton's 'Comus,' l. 707. "And beauty, born of murmuring sound," Wordsworth's 'Three Years she grew in Sun and Shower.'

C. LAWRENCE FORD ("Hoc habeo, quodcumque dedi").—Seneca, 'De Beneficiis,' vi. 3, l. See 'Quod expendi habui,' 7<sup>th</sup> S. ii. 506; 8<sup>th</sup> S. i. 155, 503; ii. 74; v. 75.

H. P. L. ("Napoleon's Last Medal").—For full information see *ante*, pp. 9, 95.

DOWGATE ("Neither of which is satisfactory").—The singular verb is correct.

E. F. MCPHIE, Chicago.—'McDonald Family of Ireland' will appear next week.

### NOTICE.

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W. WILKIE JONES, Secretary.

LONDON, SATURDAY, DECEMBER 10, 1904.

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## Notes.

## WILL'S COFFEE-HOUSE.

THE impression is conveyed in the query concerning the Grievance Office (*ante*, p. 207) that the Will's Coffee-House in Scotland Yard was identical with the famous wits' resort in Bow Street, Covent Garden. But there is no reason, apparently, to suppose that the club-tavern known to Pope, Dryden, &c., as Will's Coffee-House, was ever transferred, even in respect to ownership, to Scotland Yard. The fact is there were no fewer than five coffee-houses in the middle of the eighteenth century known in London as Will's, and the frequency of the name is no doubt to be accounted for in its adoption with a view to attract the custom of those to whom the fame and popularity of the house in Covent Garden were proverbial.

William Urwin, who kept the Bow Street house, was, according to Cunningham, alive in 1695; but it retained its name long after his death. Will's Coffee-House, opposite the Admiralty, appears to have been originally called Wells's—in 'Old and New London', wrongly spelt "Well's"—and in *Salisbury's Flying Post* of 27 Oct., 1696 (not "Salisbury's," as in 'Old and New London'), is an extraordinary advertisement inserted by a

victim to a highway robbery near Kentish Town. In Will's Coffee-House in Covent Garden, which stood on the north side of the west-end corner of Bow Street in Russell Street, the wits' room was upstairs, the lower part being let in 1693 to a woollen draper (*London Gaz.*, No. 2957); and in 1722 it was occupied by a bookseller, "James Woodman, at Camden's Head." Ned Ward, in his 'London Spy,' speaks of going upstairs, where the company was to be found. But in the case of the Scotland Yard Will's, opposite the Admiralty, the conditions were reversed, and the tavern part was on the ground floor, as the following advertisement indicates:—

To be Lett, unfurnish'd

Over Will's Coffee House, facing the Admiralty, up one and two Pair of Stairs, Very good Chambers, with handsome Closets, fit for a single Gentleman, with good Garrets for Servants. Please to enquire at the Bar of Will's Coffee House.—*Daily Advert.*, 28 June, 1742.

Other advertisements show that it was something of a fashionable resort:—

"Left on Thursday Night last, about Nine o'Clock, in a Hackney Coach that took up a Gentleman in Villers-[sic] Street, and set him down at Capt. Long's, in Holles-Street, Cavendish Square, a Silver-hilted Sword. Whoever brings it to Capt. Long's aforesaid, or to the Bar at Will's Coffee-House, Scotland Yard, shall have Half a Guinea Reward, and no Questions ask'd."—*Daily Adv.*, 22 Dec., 1741.

"A Person is Wanted who Draws and Designs, and is willing to go abroad; let him enquire for Particulars at the Bar at Will's Coffee House in Scotland Yard, over against the Admiralty."—*Ibid.*, 2 July, 1742.

"Dropt the 4<sup>th</sup> instant, about One o'Clock in the Bank, two Notes; one No. 207, for 50*l.*, the other No. 208, for 40*l.*, in the Name of William Scobie. Whoever brings them to Will's Coffee-House, in Scotland Yard, shall receive Ten Guineas Reward, and no Questions ask'd. Payment is stopt at the Bank."—*Ibid.*, 13 March, 1742.

Will's Coffee-House in Cornhill was "to be Lett at Midsummer next," on inquiry of Mr. John Drinkwater, a tinman in Bread Street (*ibid.*, No. 3612). Inquiries about the letting of a "Handsome House, well wainscotted and sashed, with large Warehouses and Lofts over them.....situate in Thames Street, opposite Fishmongers' Hall," were to be made at the bar of Will's Coffee-House in Cornhill at Change-time (*ibid.*, 25 March, 1742).

At Will's Coffee-House in Bow Lane inquiries were to be made concerning the letting of another "First Floor" near the Royal Exchange (*ibid.*, 17 June, 1742).

Inquiries about the sale of the "Mansion House of Francis Fysher, Esq., adjoining to Grantham in Lincolnshire," were to be made

of Mr. Samuel Forster, at Will's Coffee-House, near Lincoln's Inn (*ibid.*, 26 Feb., 1742).

Near the Scotland Yard "Will's" there was another coffee-house known as "Young Will's." This was in Buckingham Court, Spring Gardens, Charing Cross, a court where Mrs. Centlivre died in 1723 (see *ibid.*, 5 March and 8 April, 1742). At the latter date it was called "Will's" only. It was near Wallingford House, and Sir Christopher Wren received the following instructions from the Board of Green Cloth concerning the closing of a way leading from the court into the Spring Garden :—

"Whereas information hath been given to this Board there is a great and numerous concourse of Papiats and other persons disaffected to the Government that resort to the *Coffee House of one Bromefield, in Buckingham Court*.....and to other houses there: And whereas there is a Door lately opened out of that Court into the lower part of the Spring Garden that leads into St. James's Park," &c.—See further Cunningham's 'London.'

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#### PUNCTUATION IN MSS. AND PRINTED BOOKS.

(See *ante*, p. 301.)

SOME of the observations made in investigating the matters already mentioned are recorded in the following notes. The notes take the MSS. and print in chronological order. Here and there comments have been made in the nature of argument and illustration. The superior figures refer to the examples at the end of the article.

'Fragmenta Herculanensia,' ed. W. Scott, 1885.—Papyri fragments from Herculaneum. Before A.D. 79. Thompson ('Palæography,' p. 187) remarks that *long vowels* are in these papyri in many instances marked with accent; 'when long is apparently doubled vertically.<sup>1</sup> Thus, throughout the whole of our era, *i* has been marked by strokes and dots for various purposes somewhat more frequently than have other letters. No uniform practice is traceable, nor any guiding principle.

B.M. Pap. ccxxx.—Papyrus fragment of Psalter, *circ.* third century. Has (apparently, for the papyrus is much broken) some double-dotted iotas.<sup>2</sup>

R.M. Royal MSS. 1 D. v.–viii. The Codex Alexandrinus.—Probably early fifth century. It has (at least Mark ix. 2–29 examined) frequent double-dotted *ü* and *ī* (no other vowel). These are always initial, and usually after a vowel in preceding word.<sup>3</sup> "The punctuation is by the first hand" (Kenyon). This

consists of high point only for all purposes. No marks of interrogation or exclamation.

ο δε αποκριθεις αυτοις λεγει· ω γενεα απιστος εως ποτε προς υμας εσμαι εως ποτε ανεξομαι υμων φερετε αυτον....

Και επηρωτησεν τον π(ατ)ρα αυτου ποσος χρονος εστιν ως τουτο γεγονεν αυτω· ο δε ειπεν....

δια τι ημεις ουκ' ηδυνθημεν εκβαλειν αυτο· και ειπεν....

Note ουκ' always.

The Codex Sinaiticus (early fifth century) has also <sup>4</sup>.

B.M. Cotton MS. Titus, C. xv. Gospels in Greek.—Sixth (?) century. Punctuation single dot : (1) high, (2) middle, (3) low breathings. Two dots over initial *ī*, one dot over initial *ü*, throughout.<sup>5</sup>

Harl. MS. 5792. A Græco-Lat. Glossary.—Probably of the seventh century. The scribe ignorantly copies from his archetype the cursive or long *s* as a dotted *i*. Sometimes he copies as *i* without dot.

Pal. Soc., ii. pl. 32. Homilies of St. Maximus.—In Ambrosian, Turin. (Papyrus ?) seventh century. The vowels *a*, *u*, *e*, seem to be dotted, and *i* not. The longer *i*'s are not capitals.<sup>7</sup>

Wattenbach, 'Script. Gr. Spec.,' tab. 9. Venetian Codex, O.T.—Greek, eighth or ninth century.<sup>8</sup>

Punctuation <sup>9</sup>: the first two have modern values in special cases. The last marks the close of a paragraph.

Thompson, 'Greek and Latin Palæography,' p. 235. A facsimile of a MS. of Sulpicius Severus.—Early ninth century. "Ex uteribus caprarum aut ovium pastorum manu premissis. longa linea copiosi<sup>10</sup>.....nos obstupefacti tantae rei miraculo. id quod," &c.

These are apparent examples of modern use of the note of exclamation, but I have not seen more of the MS. At least the erroneous pointing in other places (*e.g.*, "puer. surrexit") makes against the probability of any such intent on the part of the scribe. The occurrence only adds to the instances which may be cited of a mark like the ecphoneme.

In the Bibliothèque Nationale. See 'Album Paléogr.,' pl. 22. Gospels of Lothair.—Written at Tours, Abbey of St. Martin, middle of the ninth century.

Note the punctuation: "Ait paralytico . tibi dico surge . et tolle lectum tuum . et uade in domu(m) tuam ; Et confestim," &c.

In the Royal Library, Munich. Pal. Soc., i. pl. 123.—St. Augustine, written Ratisbon, 823. This uses " as a slight mark, equal to

modern comma, side by side with semicolons; e.g., "eius dilectio; Terram diligis / terra eris; ..... quid dicam. deus eris"<sup>12</sup>. The last sign is perhaps a mark of interrogation.

In B.M. See also Pal. Soc., i. pl. 95. Martyrology. — Written in the diocese of Burgos, A.D. 919.<sup>13</sup>

The ; not dotted. The mark after "Protasius" is not a mark of exclamation, but, as in "1", apparently the slight punctuation mark of other MSS. Note that it is not unlike (in disposition of elements at least) the colon used after *plecti*. The dot over ; in *χρi* is part of the abbreviating mark, as it is not found over other *i*'s.

The Codex Vetus of Plautus, in which there occurs *ó* written as an ephoneme, at Cist., 727, &c., was written in Germany in

the tenth century (W. M. Lindsay, 'Introd. to Latin Textual Emendation,' p. 57).

Prof. Lindsay (*loc. cit.*), after giving the above-quoted evidence as to the employment of *ó*, goes on to say that "*this is the origin of our sign of exclamation (!)*." The italicizing is mine. Such deductions are quite unwarranted from such slight premise. Of course, if Prof. Lindsay can show other (many) occurrences his position would be stronger, though amidst the confusion of the MS. usages this kind of derivation can with extreme difficulty be proved. Obviousness is delusive. Besides, might not *o* in *ó* be simply a variant of the dot? I have not seen MS. or facsimile.

F. W. G. FOAT, D.Lit.

(To be continued.)

<sup>1</sup> TRAHITUR QVIELIBID CERVCIBVS.

<sup>2</sup> τοῦ ἰαίν <sup>3</sup> / πρὸς κυμα <sup>4</sup> ΗΙΝ (εὐφρῆν) ἰοῦδαίου.

<sup>5</sup> ΟΥΣΥΜΕΙC ἸΝΑ <sup>6</sup> r

<sup>7</sup> Irregular script & unicum. & quæritur  
quælibet <sup>a</sup> et quæritur

Inculcatur <sup>8</sup> in m. 20  
in cunctis uultibus enim in (ordamus)

<sup>8</sup> i and Y (initial but not always after vowel) <sup>9</sup> . . .

<sup>10</sup> lacte effluere! puer. surrexit in columbis!

<sup>11</sup> / = . 72.

<sup>12</sup> inquit eum capite plecti. Quomodo deo  
latus est beatus Protasius! Ego servus  
xpi Philppus abstuli cum filio meo furtim  
nocte corpora rēa. et in domo

## SHAKESPEARE'S BOOKS.

(See 9<sup>th</sup> S. v., vi., vii., viii., xi., xii.; 10<sup>th</sup> S. i. 465.)

IN 'Henry V.,' IV. i., Shakespeare supplies an example of *merismus* or the distributor:—

*Henry.* 'Tis not the balm, the sceptre and the ball,  
The sword, the mace, the crown imperial,  
The intertissued robe of gold and pearl,  
The farced title running fore the king,  
The throne he sits on, nor the tide of pomp  
That beats upon the high shore of this world,  
No, *not all these* thrice-gorgeous ceremony,  
*Not all these* laid in bed majestical,  
Can sleep so soundly as the wretched slave,  
Who with a body fill'd and vacant mind  
Gets him to rest, cramm'd with distressful bread.

This figure is thus described by Puttenham :

"Then have ye a figure very meet for Orators or eloquent perswaders such as our maker or Poet must in some cases shew himselfe to be, and is when we may conveniently utter a matter in one entire speech or proposition, and will rather do it peecemeale and by distribution of every part for amplification sake, as, for example, he that might say, a house was outrageously plucked down: will not be satisfied so to say, but rather will speak it in this sort: they first undermined the ground-sills, they beate downe the walle, they unfloored the loftes, they untiled it and pulled downe the rooffe. For so indeede is a house pulled downe by circumstances which this figure of distribution doth set forth every one apart, and therefore I name him the distributor according to his originall."

"The zealous Poet writing in prayse of the maiden Queene would not seeme to *wrap* up all her most excellent parts in a few words them entirely comprehending, but did it by a distributor or merismus in the negative for the better grace, thus.

*Not* your bewtie, most gracious souveraine,  
*Not* maidenly lookes, maintainid with maiestie.  
Your stately port, which doth not match but staine,  
For your presence, your pallace and your traine,  
All Princes Courts, mine eye could ever see:  
*Not* your quick wits, with sober governance:  
Your clear foresight, your faithful memory,  
So sweet features, in so staid countenance:  
*Not* languages with plentious utterance,  
*Not* able to discourse and entertain:  
*Not* noble race, for far beyond Caesars reign,  
Run in right line, and blood of noynted kings:  
*Not* large empire, armies, treasures, domaine,  
Lusty liveries, of fortunes dearest darlings:  
*Not* all the skills, fit for a Princely dame,  
Your learned Muse, with use and study brings.  
*Not* true honour, ne that immortal fame  
Of mayden reign, your only own renown  
And no Queen's yet such as yeilds your name  
Greater glory than doth your treble crown.

"And then concludes thus.

*Not* any one of all these honoured parts  
Your Princely happes, and habites that do move, &c.  
Where ye see that all the parts of her commendation which were particularly remembered in twenty verses before, are *wrapped up* in the two verses of this last part, videl.

*Not* any one of all your honoured parts  
Those Princely haps and habites, &c."

The zealous poet does not *wrap* up all the queen's most excellent parts in a few words,

but he distributes them in the negative for better grace; and Shakespeare does not *wrap* up all the king's ceremonial attributes in a few words, but distributes them in the negative.

Puttenham's words are "Not any one of all these," &c.; and Shakespeare's words are "Not all these," &c.

Shakespeare, in distributing the attributes of thrice-gorgeous ceremony, uses *not* in expressing denial, and *nor* in introducing other parts of the negative; and Puttenham makes the same use of *not* and *nor* in distributing the excellent parts of the maiden queen.

Shakespeare may also refer to this figure in 'Hamlet,' V. ii., where Osric speaks of Laertes as a gentleman of most excellent differences, &c. Hamlet says "to divide him inventorially would dizzy the arithmetic of memory"; and afterwards he says, "Why do we *wrap* the gentleman in our more rawer breath?"—that is, Why do we, instead of distributing every part of Laertes's excellent differences, *wrap* them up in a few words entirely comprehending them? The "rawer breath" may represent "fewer words." A commentator suggests "warp" for "wrap," but Puttenham uses the word "wrap" twice in his description of this figure, the distributor, to which Shakespeare here refers.

Shakespeare also refers to this figure in another part of 'Hamlet' (I. i.):—

*Ham.* Seems, madam! Nay, it is; I know not seems.

'Tis *not* alone my inky cloak, good mother,  
*Nor* customary suite of solemn black,  
*Nor* windy suspiration of forced breath,  
No, nor the fruitful river in the eye,  
*Nor* the dejected 'haviour of the visage,  
Together with all forms, modes, shows of grief,  
That can denote me truly: *these*, indeed, *seem*,  
For they are actions that a man might play.

In this passage Hamlet uses *not* in expressing denial, and *nor* in introducing other parts of the negative.

W. L. RUSSETT.

(To be continued.)

ROSSETTI BIBLIOGRAPHY. — In the New York *Bibliographer* for December, 1902, and January, 1903, there was printed a 'Bibliography of the Works of Dante Gabriel Rossetti,' compiled by his brother, Mr. W. M. Rossetti. In the April part of the same periodical I was able to add a few titles that had escaped the notice of Mr. Rossetti. There is also, as most readers know, a good bibliography of Rossetti's books by Mr. John P. Anderson, of the British Museum, which was appended to Mr. Joseph Knight's valuable life of the poet-painter ("Great Writers" Series, 1887). Considering, therefore, that

o many heads were employed over one piece of work, it is a little curious to find that one important item was omitted from all these bibliographies. This is the well-known sonnet of Rossetti, headed 'Lost Days,' which was originally published in the following work:

"A Welcome: | Original Contributions in | Poetry and Prose, | [Printer's device.] | London: | Emily Faithfull, | Printer and Publisher in Ordinary to Her Majesty, | Princes Street, Hanover Square, and | 83A, Farringdon Street. | 1863."

This book was published on the occasion of the arrival of the Princess Alexandra in England, and, like most of Miss Faithfull's publications, it has become rather scarce. The contributors were among the leading writers of the day, although two or three of the distinguished names which are found in Miss Faithfull's earlier volume, 'The Victoria Regia,' are missing. Dante Rossetti's sonnet was printed on p. 118. In the index to Mr. W. M. Rossetti's 'Dante Gabriel Rossetti as Designer and Writer,' 1889, the date of composition of this sonnet is conjecturally assigned to 1858. Mrs. Dante Rossetti died in February, 1862, and this sonnet must have been amongst those which escaped the fate of the greater number of Rossetti's writings. A copy probably remained in the possession of Miss Christina Rossetti, who contributed the poem of 'Dream Love' to 'A Welcome,' and was doubtless responsible for the insertion of her brother's sonnet. 'Lost Days' was afterwards published in the *Fortnightly Review*, vol. v. pp. 266-273, N.S., 1869, and was included in the privately printed sets of 'Poems,' 1869 and 1870, before it found a final resting-place as an integral portion of 'The House of Life' in the published 'Poems' of 1870.

In the *Bibliographer* article (December, 1902, p. 429) Mr. W. M. Rossetti says that in one of the numbers of the *Dark Blue* appeared D. G. Rossetti's poem 'Down Stream.' It may be well to give the exact reference: the *Dark Blue*, vol. ii. pp. 211, 212 (October, 1871).

The poem was illustrated by two woodcuts, the work of Ford Madox Brown. One was on a separate sheet of plate paper, and the other formed the tailpiece of the poem. According to Mr. W. M. Rossetti ('Dante Gabriel Rossetti,' 1889, p. 155), 'Down Stream' was written towards the month of July, 1871, "as its local colouring clearly points to Kelmscott." It was contributed to the *Dark Blue* on the invitation of Madox Brown, and was not reprinted till it appeared in the 'Poems' of 1881, p. 142. It was originally called 'The River's Record.'

W. F. PRIDEAUX.

"SYCAMORE": "SYCOMORE."—Discussing the form "sycomora," the 'Encyclopædic Dictionary' has the following:—

"The wood is of little value, but the fruit is sweet and edible. It is the sycamore (1 Kings x. 27; 2 Chron. i. 15, ix. 27) and sycamore (Isa. ix. 10; Luke xix. 4) of Scripture. In the last two passages the R.V. properly substitutes sycamore for sycamore."

It will be observed that no reference is made in this statement to the use of the word in 1 Chron. xxvii. 28, Psalm lxxviii. 47, and Amos vii. 14. Apart from this omission, however, it is curious to compare what is said with the versions of several reprints of the A.V. immediately at hand. In an edition of 1634, "printed by Robert Barker, Printer to the Kings most excellent Majestie, and by the Assignes of John Bill," "sycamore" is the reading of 1 Kings x. 27, the other passages noted by the lexicographer all having "sycamore." Of versions that have appeared within the last thirty years, two published by Messrs. William Collins & Sons, one by Messrs. Gowans & Gray, and one by Messrs. Samuel Bagster & Sons all have "sycamore" throughout, while copies printed respectively by Messrs. Eyre & Spottiswoode and at the Cambridge University Press agree with the R.V. in giving only "sycamore." Another difference of view among those responsible for the various editions is illustrated in their adjustment of the allied words "sycamore trees," some giving them independent value as now quoted, while others link them with a hyphen. The version of 1634 presents the words separately in 2 Chron. ix. 27, using the compound form elsewhere. With regard to the name of the tree our collation brings out three groups of divergences in reprints of the A.V., while a fourth is involved in the summary of the 'Encyclopædic Dictionary.' It may be added that in Cruden's 'Concordance,' ed. Eadie (Charles Griffin & Co., 1895), "sycamore" alone is recognized.

THOMAS BAYNE.

CERVANTES AND BURNS.—J. G. Lockhart—himself the best biographer of Burns, and, at the same time, a master of both English and Spanish literature—expresses an opinion, in his edition of 'Don Quixote,' 1822, which very much astonished me. In his Notes he mentions Cervantes's 'Coloquio de Dos Perros,' to which he appends this foot-note (vol. v. p. 340):—

"By the way, it is evident that Burns has taken from this colloquy not only the title, but the general idea and strain of his famous 'Twa Dogs.'"

After searching through several of the best modern editions of Burns's works, I could

find no trace of the poet ever having had the slightest knowledge of Spanish, nor any editor hinting at even such a possibility. Not long ago, however, there came into my possession a rare little volume bearing this title :—

"A Dialogue Between Scipio and Bergansa, Two Dogs belonging to the City of Toledo. Giving an Account of their Lives and Adventures. With Their Reflections on the Lives, Humours, and Employments of the Masters they lived with. To which is annexed, The Comical History of Rincon and Cortado. Both Written by the Celebrated Author of Don Quixote; And now first Translated From the Spanish Original. London: Printed for S. Bladon, in Pater-noster-Row. MDCCCLXVII."

It is more than likely that Burns may have come into possession of this translation of the 'Colloquio'; for it is just such a book as the pedlars of his day would carry about with them for sale in the rural districts of the country. It will be remembered, as a case in point, that the famous Richard Baxter first became acquainted with the 'Bruised Reed' of Dr. Richard Sibbes in this way. "And about that time," says Baxter in his autobiography, "it pleased God that a poor Pedlar came to the door that had Ballads and some good Books: and my Father bought of him Dr. Sibbes's 'Bruised Reed.'" This 'Dialogue' is a very curious and a very interesting little book; but it is only in idea that it can for a moment be mentioned in connexion with Burns's immortal poem. The copy before me is the only one I have ever seen or heard of. The Mitchell Library of Glasgow, which is singularly rich in Burnsiana, has not a copy in its fine collection. When the original of the 'Colloquio' was first printed I have not been able to learn; but the translation of 1767, referred to above, appears to be, so far as I can trace, the only one in English.

Since writing the foregoing, I have consulted Mr. Watts's 'Life of Cervantes,' 1895. Of the contents of the volume above mentioned he gives a very favourable account (pp. 170-2), and there can be no doubt that they originally appeared in the collection of 'Novelas Exemplares,' 1613. A. S.

"GUITH" IN OLD WELSH.—PROF. SKEAT, in his reply on 'Witham' (*ante*, p. 333), asks where *guith* with the meaning of separation comes from, and the question is not easy to answer; but the meaning referred to was assigned to this old word as late as the thirteenth century. In the Sawley-Cambridge MS. of the 'Historia Brittonum,' which is denoted by letter *C* in Mommsen's edition in 'Chronica Minora,' vol. iii., there is a marginal

note which explains "*Guith*," which is the Welsh name of Vecta, the Isle of Wight. We are told (cap. viii. p. 148) that Britannia has three islands "*quarum una vergit contra Armoricas et vocatur inis Gueith: quam Britones insulam Gueid vel Guith [vocant], quod Latine divorcium dici potest.*" (The passage italicized is written on the margin of the Cambridge MS. and appears in a copy of it made in the same century, namely, in Mommsen's *L.*)

The forms *gueid* and *gueith* reproduce, though not quite correctly, early methods of spelling the word *guith*. *E*, in all probability, is a misreading of *o*, the Welsh sound *gw* having been spelt *gwo* in the ninth century, when Nennius wrote; while *d* in some early MSS. is used to represent the hard dental aspirate. For instance, it occurs in the Old-Welsh glosses written in a copy of Marciannus Capella in the eighth century, and it is also found in the concluding lines of the 'Book of Aneurin,' which was written in the thirteenth. The true forms of the word, then, are *Guoid*, *Guoith*, and *Guith*. There is no representative of it in modern Welsh with the meaning of "divorcium."

A. ANSCOMBE

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

VINCENT STUCKEY LEAN.—In a recent number of your valued periodical this gentleman's work, in 5 vols., 'Folk-lore Collections of all Nations,' was reviewed. It is stated in the memoir of his life (vol. i.) that his great-grandfather came from Lesmahagow, Lanark, early in the eighteenth century, and settled at Bridgewater, Somerset. I notice in the third volume that a book-plate is inserted, showing his coat of arms and motto, which is that of the clan Maclean. I have never heard that the prefix *Mac* to a name was prohibited in Scotland except in the case of the clan Macgregor; but I shall be glad to know if in Ireland at any time that prefix, as well as the prefix *O*, to surnames was prohibited. If such were the case, the probability is that in many instances it would not be resumed when families migrated to England. There was once a family named Lean in Cornwall, and Walford's 'County Families' of some thirty years back states that John Lean of that county resumed the prefix in 1843; he was long after well known as Sir



**John Maclean**, the eminent antiquary. Was **V. S. Lean** of the same family as **Sir John Maclean**?

It would be interesting to know if there are many families of the name of **Lean** who have dropped the prefix of **Mac**.

ALASDAIR MACGILLLEAN.

**MCDONALD FAMILY OF IRELAND.**—In the memorandum dictated by my grandfather (see 9<sup>th</sup> S. xi. 205) occurs this item:—

“— *M’Pike from Scotland to Miss Haley (or Haly) from England; she was granddaughter of Sir Edmund Haley (astronomer), England. Children were James M’Pike, Miss M’Pike. Miss M’Pike married M’Donald of Ireland.*”

The italics are mine. Possible the marriage **M’Pike—Haley** (or **Haly**) took place in **Dublin**, although tradition says **James McPike** was born in **Scotland**, presumably in **Edinburgh**, circa 1751, and “sent off to **Dublin** to acquire a thorough military education.” The **Dublin** parish registers are not accessible to me, nor are the records of **Edinburgh**. Can any one confirm the marriage of a **Miss Pike** or **McPike** to one **McDonald** in **Dublin** between 1760 and 1775?

EUGENE FAIRFIELD MCPIKE.

1, Park Row, Room 606, Chicago.

**AUDIENCE MEADOW.**—As no reply has been received to my query on this subject, *ante*, p. 208, I shall be glad to be allowed to repeat it. **Audience Meadow** is the name of a field in front of **Tickwood Hall**, near **Broseley**, **Shropshire**, where **Charles I.** is said to have held a conference in 1642. Where can I find an account of this?

W. H. J.

“**FRESHMAN.**”—When was this term first applied to a new arrival at any university? In the second translated edition of **Buscon**, 1670, p. 47, there is a description of the welcome accorded to **Don Diego** at **Alcala**. The scholars having asked for and obtained money, “they began to make a hellish musick, crying *Vivat, Vivat*, welcome **Fresh-man**. Let him henceforward be admitted into our Society,” &c. I am aware of the notes on ‘**College Salting**’ in 1<sup>st</sup> S. i., and also the notes on ‘**Freshmen**’ in 8<sup>th</sup> S. v. and vi.

HERBERT SOUTHAM.

[The earliest quotation in the ‘**N.E.D.**’ for this sense of the word is from **Nashe’s** ‘**Have with you to Saffron-Walden**,’ 1596.]

**MERCURY IN TOM QUAD, OXFORD.**—Many years ago there was in the fountain **Tom Quad**, **Christ Church, Oxford**, a figure of **Mercury**. I am seventy-six years of age. I have no recollection of it, nor can I meet with any one that has, i.e., persons of ad-

vanced age and blessed with good memory. I have read of it, but no guide-book informs me when it was removed. I am curious to know, and should be obliged if you or any of your readers could enlighten me.

ALMA MATER.

**RULE OF THE ROAD.**—Can any reader give me the exact words of the second quatrain on this subject? The first I have not only from memory, but confirmed by **Dr. Brewer** in his ‘**Dictionary of Phrase and Fable**,’ where it runs:—

The rule of the road ‘s an anomaly quite,

In riding or driving along;

If you go to the left you are sure to go right,

If you go to the right you go wrong.

It is of the second quatrain that I feel doubtful, though I know it exists, but cannot find it in either of **Dr. Brewer’s** books, or in **Eliezer Edwards’s** ‘**Words, Facts, and Phrases**.’ It runs, I believe, nearly as follows:—

But in walking the matter is different quite;

There, in running or walking along,

If you go to the right you are sure to be right,

If you go to the left you go wrong.

Perhaps the better reading of the second line is:—

In walking the pavement along.

EDWARD P. WOLFERSTAN.

National Liberal Club.

[The rule of the road in various countries was discussed at 6<sup>th</sup> S. iii. 468; iv. 34, 154, 258, 278, 316, 416; v. 76. Several forms of the first quatrain were quoted, and it was pointed out that at 3<sup>rd</sup> S. x. 63 a connexion of the **Erskine** family stated that he had always understood that this quatrain was written by the witty **Henry Erskine**, brother of the **Lord Chancellor**. No reference, however, was made in any of the communications to a second quatrain. We have generally heard the first as a distich:—

The rule of the road is a paradox quite:

Go right, you go wrong; go left, you go right.]

**LADY JEAN DOUGLAS.**—Does any reader know of a portrait of **Lady Jean Douglas** (1698–1753), mother of the claimant in the “**great Douglas Cause**”? If so, where is the original picture? and has it been engraved?

T. F. U.

“**CALF’S GADYR.**”—What is the meaning of “**gadyr**”? It occurs in the accounts of the churchwardens of **St. Mary’s** parish in **Sandwich, Kent**, in 1449:—

“Item, for a calvis hede and a calvys gadyr with bread and ale thereto, for the parish’s part in refreshing of the ministers of the choir on **Easter Day** after the first hy masse, 12<sup>d</sup>.”

The same item of refreshment occurs in other years, and one entry gives “in the vestry” as the place where they had this “refreshing.”

The above extract has been sent to me by the present Vicar of St. Mary's.

ARTHUR HUSSEY.

[*Gadyr* is one spelling of *gather*, an animal's pluck. The earliest quotation in the 'N.E.D.' is from Palsgrave, 1530.]

THREE TAILORS OF TOOLEY STREET.—I should be glad to know when and where Canning referred to the Three Tailors of Tooley Street. I have traced the allusion as far as Brewer's 'Dict. of Phrase and Fable,' but cannot follow it further. A. G.

[Mr. R. Hogg gave the names of the supposed originals at 7th S. v. 55, but his identifications were challenged at v. 113 by St. OLAVE'S.]

ANTHONY BREWER.—I have reason to believe that Anthony Brewer (author of 'The Lovesick King,' printed in 1655, but probably written about 1604) was a Newcastle man. Can any of the readers of 'N. & Q.' tell me whether this surmise is right, and give me particulars about Brewer? Is his name in any of the parish registers? Is there any evidence that 'The Lovesick King' was performed at Newcastle-on-Tyne?

A. E. H. SWAEN.

7, Van Eeghenstraat, Amsterdam.

VICTORIA.—Reflecting on the use all over the world of the name of our late great Queen, I think it interesting to ask, When was that name first used for a woman? I do not wish to encumber 'N. & Q.' with its recent pedigree, if I may use the term, but I think the following passage is of interest, since it makes out the first as well as the latest famous holder of the name to be a famous queen. It is an account of one among the many rivals who disputed the throne of Gallienus:—

"After the murder of so many valiant princes, it is somewhat remarkable that a female for a long time controlled the fierce legions of Gaul, and still more singular that she was the mother of Victorinus. The arts and treasures of Victoria enabled her successfully to place Marinus and Tetricus on the throne, and to reign with a manly vigour under the name of these dependent emperors. Money of copper, of silver, and of gold was coined in her name; she assumed the titles of Augusta and Mother of the Camps; her power ended only with her life; but her life was perhaps shortened by the ingratitude of Tetricus."—'Roman Empire,' Gibbon, chap. xi. p. 301 (Bury's edition).

A note by Prof. Bury adds that she was called Victoria or Victorina. Can one mention an earlier Victoria? HIPPOCLIDES.

MODERN ITALIAN ARTISTS.—I am anxious to have a few biographical particulars of the following Italian artists, who were working circa 1870: D. Biaccianelli, Lucio Rossi, and Vincenzo Marchi. I do not find mention

of them in any of the usual reference books, English, Italian, or French. W. ROBERTS.  
47, Lansdowne Gardens, Clapham, S.W.

SAMUEL POPE'S MARBLED PAPER.—Amongst the advertisements at the end of a copy of the ninth edition of 'A Companion to the Altar,' published by Edmund Parker, at the Bible and Crown, Lombard Street, in 1724, is the following:—

"Paper marbled by Samuel Pope for Merchants Notes, or Bills of Exchange; to prevent Counterfeiting, or any of the Companies Bonds, are now Marbled by him to perfection, and Cheaper than formerly."

A patent was granted on 20 May, 1731, to Samuel Pope, citizen and draper of London, for "A new art of marbling paper with a margin, entirely new, by taking off the colours from a body of water, prepared after a particular manner." It is just possible that specimens of Pope's process of marbling paper "with a margin" may have been preserved in some collection, as the peculiarity would at once strike any one familiar with the ordinary method of marbling paper. Can any of your readers assist? Is anything known of Samuel Pope? R. B. P.

MOTOR INDEX MARKS.—

"Where'er I take my walks abroad,"  
And automobiles see,  
Their index letters surely rouse  
My curiosities.

Is there any clue to the system on which these distinguishing signs have been awarded? London rightly leads off with a solitary A, and I and S seem to be sacred to places in Ireland and Scotland respectively (though I, alone, was lately still unappropriated); but why should Glasgow be the only town or district that has any dealing with G? Why should Devonshire be T; Leeds, U; Northumberland, X; Somersetshire, Y; the North Riding of Yorkshire, A J; the East Riding, B T; the West Riding, C; and York itself, D N? "That way madness lies." I have studied Throup's waistcoat-pocket book of 'Motor Index Marks' to bat little purpose, and never before found the alphabet so difficult to deal with. Can anybody make easy the hornbook of my second childhood? ST. SWITHIN.

PETTUS.—About 1638 Thomas Pettus settled in Virginia, and for twenty years, during a part of Berkeley's administration, was a member of the Colonial Council, an office of high honour and great responsibility. He is said to have accompanied Sir Thomas Dale from England to the Continent, engaging in the Thirty Years' War, and to have been

ent by Sir Thomas Dale in command of fifty men to Virginia, in response to a request from the London Company that assistance be sent the colonists.

I wish to discover the parentage of this Thomas Pettus, with citation of authority or information offered upon this subject. Any one supplying such information will confer a great favour to many American descendants of the said Col. Thomas Pettus. Please reply direct.

(Prof.) CHARLES JONES COLCOCK.

Porter Academy, Charleston, South Carolina.

ROYAL HUNTING.—Is there any work which relates the hunting adventures of the kings and queens of this country? If not, where should I find the best particulars on the subject? Is the statement correct that Mary, Queen of Scots, was an accomplished horsewoman and rode to hounds? P. M.

BEN JONSON AND BACON.—It is frequently stated that about 1620-23 Ben Jonson was a private secretary to Bacon, or one of his 'good pens.' Is there any authority for this? I cannot find it under Ben Jonson in D.N.B.

SEJANUS.

Philadelphia.

CROSS IN THE GREEK CHURCH.—Will any of the readers of 'N. & Q.' be kind enough to explain the formation of the cross commonly used in the Greek Church, having near the foot a cross piece slanting from right to left, and a similar piece near the top?

W. W. P.

ROMAN GUARDS REMOVED FROM PALESTINE TO LINCOLN.—I have been told that the Roman legion stationed at Jerusalem at the time of our Lord's crucifixion was afterwards removed to Lincoln. I should be surprised if evidence could be produced in confirmation of this statement. Can any one tell me its origin?

EDWARD PEACOCK.

Wickentree House, Kirton-in-Lindsey.

PHœNICIANS AT FALMOUTH.—In the first of the two new volumes of Sir Mountstuart Grant Duff's 'Notes from a Diary, 1892-1895,' p. 48, there is this curious note under date 2 May, 1892:—

"At the Levee.....Mr. Theodore Bent mentioned to me that a soapstone ingot-mould which he had discovered at the Zimbabwe ruins was similar in form to an ingot which had been found at the bottom of Falmouth harbour, and is considered to have been the work of the Phœnicians."

Can any one give the date of, or any other particulars regarding, the alleged Falmouth "find"? G. L. APPERSON.

Wimbledon.

## Replies.

### DOG-NAMES.

(10<sup>th</sup> S. ii. 101, 150, 232.)

In my reply at p. 233 are some errors. Col. 1, l. 9 from foot, for "lepidissimus" read *lepidissimus*; l. 3 from foot, for "podogra" read *podagra*.

In "Anthologia Poetica Latina.....excerpta ex Probatissimis Recentioribus Poetis, partimque in Linguam Gallicam conversa. Auctore M. Thevenot.".....Parisii, 1811, are the following in Pars Prima:—

Catellus ad heram, causâ scabiei rus ablegatus.

Seventy-six lines of elegiac verse. The last couplet is:—

Quod si nulla mee tangit te cura salutis,

Plutonis stygias Pluto redibo domos.—P. 141.

Plutonis catelli fatum postremaque verba.

Eighty elegiac lines (p. 151). Towards the end of this lament the mangy Pluto says (ll. 69 and 72):—

Fortè mea absumpto restabit corpore pellis;

Vestiat et niveas pellis amata manus.

Catelli Polydori rheda contriti epitaphium.

Six elegiac lines.

Vivens semper eris domino, insuper inter amicos,

Omnis amor, custos, ò Polydore, mihi!

is rendered thus in the French version:—

Tu vis, mon bon Poly, dans le cœur de ton maître  
Jamais pour tes amis tu cesseras d'être.—P. 225.

De cane indico ad Eleanorem, Sueciæ Reginam, misso.

This dog's name is not given.

The author of the last is Heinsius. The others are anonymous.

In 'Anthologia Oxoniensis,' decerpit Gulielmus Linwood, 1846 (pp. 266-7, Nos. 63-64), are:—

Epitaphium Canis. Zephyrus. In Villa, and

Aliud Epitaphium. Tippo. In Villa.

Sixteen and twenty-six elegiac lines respectively, written by Lord Grenville.

Deep *Melampus*, and cunning *Ichnobates*,

*Nape*, and *Tigre*, and *Harpye* the skyes

Rent wit roaring,

Whilst huntsman-like *Hercules*

Winds the plentiful horn to their cries.

Seventh stanza of 'The Hunting of the Gods.' See 'Westminster Drolleries,' edited by Ebsworth (Boston, Lincolnshire, 1875), part ii. p. 67; also 'Bishop Percy's Folio Manuscript,' edited by Hales and Furnivall (London, 1868), vol. iii. p. 308. In the latter the names of the first three hounds are *Melampus*, *Iguobytes*, and *Nappy*.

ROBERT PIERPOINT.

I beg leave to add Montmorency in 'Three Men in a Boat,' by Jerome.

JAS. CURTIS, F.S.A.

Froissart tells us, in one of his pastorals, that he carried with him as a present to Gaston, Count de Foix, in the year 1388, four greyhounds whose names were Tristan, Hector, Brun, and Rollant, according to a foot-note by M. de St. Pelaye, at p. xxi of the preface to Froissart's 'Chronicles.' JAMES WATSON.

In this list the name of Teufel the Terrier should find an honoured place. He is immortalized in the pictures of the late Mr. J. Yates Carrington, who also wrote and published an account of his life and adventures. Teufel died in his master's arms, and Mr. Carrington adorned his tomb with flowers and an epitaph.

Many dog-names might be found by searching the works of the late Major Whyte Melville. Looking casually through his 'Songs and Verses,' I find the following:—

Bachelor and Benedict, *vide* 'The King of the Kennel.'

Chorister and Fanciful, *vide* 'Tally-Ho!'

Finisher, Foreman, and Nelson, *vide* 'Brow, Bay, and Tray.'

Friendly, Viceroy, and Ranger, *vide* 'A Lay of the Ranston Bloodhound.'

In that delightful book 'The Friend of Man, and his Friends the Poets,' by the late Miss Frances Power Cobbe, numerous dog-names will also be found recorded.

JOHN T. PAGE.

In the volume devoted to 'Hunting' in the Badminton Library (new impression, 1901), Appendix B, will be found a list of upwards of 1,000 names of hounds (dogs and bitches), ranging from Acheron to Zosimus and from Abigal to Zillah.

WM. H. PEET.

Huz and Buz are mentioned in 'Verdant Green.' Spot is immortalized by Sheridan: "Out, d——d Spot." Of the death of a dog of an older generation we read:—

I had rather by half  
It had been Sir Ralf.

Punch's Toby is, of course, a reference to Tobias.

W. J. L.

My Shetland collie answers to the name of Tiler. Masonic readers will recognize its appropriateness.

CHAS. F. FORSHAW, LL.D.

Older names than any of those yet given are Akkulu, "Devourer"; Iksuda, "Taker"; Iltebu, "Pursuer"; and Ukkumu, "Seizer," the names of the four divine hounds belonging to Marduk, the Babylonian sun-god (Sayce, 'Religion of the Ancient Babylonians,'

p. 288). With these we may compare Atsu-namir ("His rising is seen"), the dog of the Dawn (G. Smith, 'Chaldean Account of Genesis,' ed. Sayce, p. 250).

The Abbott papyrus (ab. 2900 B.C.) mentions that the Egyptian king Sana Anaa had "his dog named Behukaa" between his feet (Petrie, 'History of Egypt,' i. 134).

Bran, "Raven," in the Celtic folk-tales, the dog which belonged to Fingal, should not be forgotten; nor yet Mogh-eimh, "slave of the half," the name given to the first lapdog brought to Erin. See Baring-Gould, 'Book of the West, Devon,' p. 7.

Other ancient Egyptian dog-names will be found in Budge, 'History of Egypt,' ii. 188-9; Lady Amherst, 'Egyptian History,' 37 and 111.

A. SMYTHE PALMER.

Fly.—Letter of Edwin Palmer to his sister Eleanor, 25 October, 1835: "Since we had Fly (the dog we borrowed to run with mine)" ('Memoirs, Family and Personal, of Roundell, Earl of Selborne,' i. 183).

Othello.—A headstone at Encombe, Sandgate, to a dog: "Othello lies here, a truly honest, faithful, and attached friend, born 1827 in the Himalayan mountains, died 1839."

Quiz — A Skye terrier, also buried at Encombe, Sandgate, formerly the residence of Mr. H. Dawkins.

R. J. FYNMORE.

A stone in the wall of the old garden at Ury, in Kincardineshire, bears:—

"To the memory of Dan, the faithful companion of R. Barclay Allardice, Esq., of Ury, for sixteen years. Died 5th Feb., 1846, aged 17. A favourite dog."—Jervise's 'Epitaphs and Inscriptions,' vol. i. p. 84.

The dog of the famous amateur pedestrian and athlete better known as Capt. Barclay, b. 1779, d. 1854.

R. BARCLAY-ALLARDICE.

Let me add a few more from works of fiction, for the list would almost be interminable did it embrace the names of dogs from packs of hounds, though one of these may be added from Shakspeare:—

Brontë.—The favourite Newfoundland "dowg" of Christopher North, supposed to have been poisoned by some of Dr. Knox's students at Edinburgh (see 'Noctes Ambrosianæ').

Hector.—Dog of the Ettrick Shepherd (see 'Noctes Ambrosianæ').

Boatswain.—Lord Byron's favourite dog, whose tomb may yet be seen at Newstead Abbey.

Wolf.—The dog who rescues Roland Græme, when a child, from drowning (see 'The Abbot').

Bawtie.—The pedlar's little dog in 'Waverley' (chap. xxxvi.).

**Killbuck.**—Hobbie Elliott's deer-hound who worries to death one of Elshie's goats (see 'Black Dwarf').

**Crab.**—The dog of Launce, servant to Proteus in 'Two Gentlemen of Verona.'

'Taming of the Shrew,' Induction, sc. i. :—

Lord. Huntsman, I charge thee, tender well my hounds:

Brach Merriman—the poor cur is embossed;  
And couple Clowder with the deep-mouthed brach.

Saw'st thou not, boy, how Silver made it good  
At the hedge corner, in the coldest fault?

I would not lose the dog for twenty pound.

JOHN PICKFORD, M.A.

[We cannot insert more on this subject.]

**ANGLES : ENGLAND, ORIGINAL MEANING** (10<sup>th</sup> S. ii. 407).—The answer to the questions as to whether *angle* is allied to O.H.G. *angar*, a meadow, or to the G. *eng*, narrow, should be decisively in the negative. It is wholly innocent of any relationship to them. We do not derive English words from Old High German, but from an old language called *English*. The recognition of this simple truth would immediately slay hundreds of bad guesses. It has always been a singular craze of many to accept German words as the origin of native ones. We seem to have, in this one particular, no pride in our language. It may be that some of us wish to avoid the study of it.

*Angle* is not derived from *angar*, because that will not account for the *l*. It is not derived from *eng*, because that will not account for the old *A*. *Eng* is mere modern German, and *Eng-land* is mere modern English, and no scholar would start from merely modern forms.

May I suggest that there seems to be a misprint in the editorial note? The 'N.E.D.' does not refer us to 'Angle<sup>2</sup>,' but to 'Angle<sup>1</sup>'; the former is mere French, but the latter is native.

The standard passage on the subject is in Bede, 'Hist. Eccl., i. 15: "Porro de *Anglis*, hoc est, de illa patria quæ *Angulus* dicitur." By *Angulus* he does not really mean the Latin word, but the cognate English one, viz. *angul*. It so happens that the words are allied, and that their forms are similar. *Angul*, however, in Teutonic, has usually the sense of "a fish-hook," so that our E. *angle*, to fish, is directly derived from it. Its earliest sense was "a bend" or "a crook," and it was applied to a certain piece of land which is still commemorated by the name of *Angeln*, in Sleswik.

The Norse form was *öngull*, which Vigfusson derives from the Lat. *angulus*, forgetting that it was rather cognate than borrowed.

However, his account is helpful; he gives us—"öngull, an angle, hook; also, a local name in North Norway, and Angeln in Sleswik, whence the name of England (Engle-land) is derived." He also adds the form *önguls-ey*, i.e. Anglesey. The Greek forms are also helpful. Our *angle* is allied to Greek *ἀγκύλος*, bent; whereas G. *eng* is allied to Greek *ἄγγειν*, to compress, from a different root, with a different guttural.

WALTER W. SKEAT.

**BACON OR USHER?** (10<sup>th</sup> S. ii. 407).—That the great Francis Bacon was the author of the well-known lines beginning

The world 's a bubble, and the life of man  
Less than a span,

rests on evidence too strong to be weakened in any degree by the fact that a certain book by H. W., Gent., dated 1708, attributes them to "Bishop Usher, late Lord Primate of Ireland." Mr. DOBELL says that H. W. (Henry Waring) seems "to have been a sensible and well-informed person." That may be so, but I doubt very much that he was well informed either about the authorship of this poem or the proper title to give to Lord Primates. Thomas Farnaby, the great school-master, gave this poem to Bacon in 1629, and it first appeared in a collection of epigrams and translations by Farnaby, and was the only English poem in the whole book, so it may be supposed that some care was taken when it was awarded to such an eminent man as the late Lord Chancellor without a word of hesitation or doubt. It was a favourite poem for seventeenth-century commonplace books, and in MS. copies it has been given to Donne, to R. W., to "Henry Harrington," and possibly to others. Such MS. evidence is not generally very trustworthy, and the printed and published evidence of a man in the position of Farnaby, who had also taken the trouble to translate it into Greek metre, would outweigh all the contradictory MS. evidence extant.

But I can add a little more new evidence gained within the last few years. There was discovered (c. 1899) a Carolinian MS. note-book containing two more verses inserted in the body of the poem. I will give the first new verse, as it is a rather singular composition :—

In wedlock each releeves and jointly beares  
Each others cares

The Virgins like an epience Phoenix showne  
Both turnes in one

The children are their own heirs sons give breath  
Even after death.

The maiden then and marriage state descry  
A single payr or double unity.

This is not very lucid, neither is 'The Phoenix and the Turtle,' written by that famous genius William Shakespeare, with the hyphen, but there seems a kinship between the above lines and the mysterious poem of 1601, especially in the following verse :—

So they lov'd, as love in twain  
Had the essence but in one;  
Two distincts, division none;  
Number there in love was slain,

which may point to the same author. In that case I hold that the author of both hailed from Gray's Inn, and not from Stratford-on-Avon. Besides this, the Stratford man never had a hyphen, nor yet any of his relations. But it seems no use mentioning matters of this kind; let us pass to another piece of evidence pointing to Bacon. It is Ben Jonson who gives this, and he certainly knew both Bacon and Shaksper the actor well. The evidence is from 'The Silent Woman,' where Sir John Daw, who does not "profess" to be a poet, is induced to favour his friends on the stage with a specimen of his "works," and gives, among others, the following extracts from what he calls his 'Madrigal of Modesty':—

Silence in woman is like speech in man,  
Deny't who can.  
No noble virtue ever was alone  
But two in one.  
Then when I praise sweet modesty, I praise  
Bright beauty's rays.

Now Sir John Daw has been proved, without yet any contradiction, to be intended for Bacon, and if that really be so, have we not Ben Jonson poking fun at 'The World's a Bubble,' under the clear impression that he is parodying Bacon? otherwise why should Ben choose this particular and rather unusual metre? I notice that Mr. Sidney Lee, in his book just published on 'Great Englishmen of the Sixteenth Century,' says that Farnaby ascribes the poem to Lord Verulam "on hazy grounds." This is untrue and misleading, for Farnaby gives no grounds at all, whether "hazy" or not. He simply states the fact *sans phrase*. NE QUID NIMIS.

DANIEL WEBSTER (10<sup>th</sup> S. ii. 407).—This was, I believe, first said by Mr. Fox of Lord Thurlow, who died on 12 September, 1806. Lord Campbell, in his 'Lives of the Lord Chancellors,' vol. v. p. 661, says :—

"O'Keefe, the famous farce writer, has left us a little portrait of him shortly before he was removed from office, at a moment when he must have been suffering from bodily pain: 'I saw Lord Thurlow in court: he was thin, and seemed not well in health; he leaned forward with his elbows on his knees, which were spread wide, and his hands clutched in each other. He had on a large three-cocked hat. His voice was good, and he spoke in

the usual Judge style, easy and familiar.' But, generally speaking, although pretending to despise the opinion of others, he was acting a part, and his aspect was more solemn and imposing than almost any other person's in public life—which induced Mr. Fox to say, 'it proved him dishonest, since no man could be so wise as Thurlow looked.'"

Daniel Webster died in 1852.

HARRY B. POLAND.

Inner Temple.

My father used to say that when he was a student of the Middle Temple (circa 1838-41) he had often heard old lawyers allude to the saying, "No one could be as wise as Lord Thurlow looked."

E. E. STREET.

[T. F. D. and MR. ALAN STEWART also refer to Fox.]

HIGH PEAK WORDS (10<sup>th</sup> S. ii. 201, 282, 384).

—The interesting list of words given by MR. ADDY is a striking proof of the truth of his remark "that we are far from knowing the extant vocabulary of our English dialects." The late Prof. Max Müller some years ago put forth, and reiterated the assertion, that the vocabulary of the English peasant contained no more than 300 words. From so high an authority on that subject there was, of course, no appeal, and the dictum, going the round of the press, was everywhere accepted as gospel. That the good old words used in common conversation are being improved away by the grammar teaching of our elementary schools, responsible for so many present vulgarisms, is a lamentable fact. Yet there still remain thousands of technical names and trade terms which not even the Board School roller can crush out. If the he or she teacher ever heard them, they would be as Greek to either.

Only a real countryman, born and bred, can possibly become familiar with the hundreds of terms still in use in the various branches of husbandry and handicrafts therewith connected. They cannot be found in the text-books, therefore are not English! To take one familiar example, would not the far-famed Professor have been surprised to find that the common wagon needed between thirty and forty distinct substantives to describe its several parts? Would the highest certificated teacher readily define in that connexion *hound, needle, rave, strake*? How, again, would he technically describe that extinct implement known in literature as the flail, but known to the countryman as the *drashle*? If he will extend his researches by a reference to the 'Promptorium' and the 'Cath. Angl.,' s.v. 'Flayle,' he will find much of interest, and that surviving words have had a longish innings.

Facetious writers in so-called local dialect are of all the most untrustworthy and mischievous. Their effusions usually proclaim their ignorance: they are quite unconscious of the wide difference there is between literary and dialectal English. Barnes himself cannot escape Mr. ADDY's strictures, for his most touching verses are but literary English quaintly spelt.

Rural people are not yet forgetting all their native speech, and close observers off the beaten track will find that modern education is at present making them bilingual: that the boys and girls who are being taught to pronounce correctly, and to aspire never so painfully, have quite another kind of speech of their own, particularly as to grammar and syntax, with a very different vocabulary, away from school.

It may interest MR. BARCLAY-ALLARDICE to know that the rows of hay he describes as called *winnous* in America are known only by that name, i.e., windrows, pronounced *ween-rews*, in Somerset to-day.

F. T. ELWORTHY.

SHAKESPEARE'S WIFE (10th S. ii. 389, 428).—The notion that the names of Agnes and Anne were not likely to be confused could never have arisen, if the inquirer had only tried to realize how Agnes was formerly pronounced. Our modern pronunciation is due to the revival of Greek, but in olden times the *gn* had in French the sound of *gn* in *mignonette*; and, in fact, the French *mignon* is written *minion* (pronounced as *minyon*) in English. But the English disliked the *gn*, and usually turned it into simple *n*, as in *consign*, *malign*, *designer*. Similarly *Agnes* (properly pronounced *Anyes*) was turned into *Aneys* or *Anys*, both of which are common.

The fact is not recondite; I found an example in a few minutes. In 'Fifty Earliest English Wills,' ed. Furnivall (E.E.T.S.), p. 92, a man appoints his "wyiff Anneys" as his executor; and on p. 93 we read "commissaque fuit administratio Agneti, relicte eiusdem." The date is 1432-3.

WALTER W. SKEAT.

The quotation from the late Mr. Elton's book on Shakespeare is delightfully inconclusive. After proving that Anne and Agnes were, in quite early times, so commonly interchanged that it became necessary to guard against any miscarriage of justice likely to arise from the confusion between them, the author goes on: "The suggestion may therefore be dismissed, that the poet married, under the name of Anne, an Agnes

Hathaway." His evidence points rather to the opposite conclusion. The next sentence quoted is even more curious, and amounts to this: "If there were no evidence of Shakespeare's wife being a Hathaway, then would it be somewhat difficult to prove it." O learned judge! Lastly, Mr. Elton says: "There is, we may say, no reasonable doubt that Anne belonged to a Gloucestershire family." This is a mere *ipse dixit*, and flatly contradicted by Mrs. C. C. Stopes, who, in her 'Shakespeare's Family,' p. 87, says: "The Hathaways from whom Anne Shakespeare descended have not been proved to be of the Gloucestershire stock." REGINALD HAINES. Uppingham.

STEP-BROTHER (10th S. i. 329, 395, 475; ii. 38).—MR. T. WILSON asks at the second reference, How came the word *beau* to be used in the sense of step-brother and brother-in-law? *Biaus*, *belle*, are adjectives of endearment of the most general use in Old French when some one addresses a person, whether relative, friend, or stranger, to whom he or she wants to show affection, the terms thus being an equivalent of the modern *cher*, *chère*:—

"Je morrai ja," dist la pucelle,  
"Se plus me dites tel novele,  
Biaus pere, que je vous oi dire."

'La Chastelaine de Saint Gille,' ll. 10-12.  
Ele respondi: "Biaus douz aïre,  
Je n'ose mon pere desdire."

*Ibid.*, 122-3.

Se li a dit: "Biaus tres douz frere,  
Quel besoing vous amena ça?"  
'Du Chevalier au Barisel,' ll. 708-10.

"Frere," fet il, "biaus douz amis."

*Ibid.*, 881.

The reason that the word has been restricted to connexions may lie in the wish to meet the newly won relations with special heartiness, and so to remove that natural feeling of uneasiness prevailing between individuals till then unknown to one another, and suddenly thrown together by circumstances. But this psychological process deserves a study by itself.

In Wolfram von Eschenbach's great epic poem 'Parzival' the young hero, who has been brought up by his mother intentionally in utter ignorance of knighthood, breaks away from home as soon as he has met with knights. He does not even know his name, and when asked for it by Sigune, a lady whom he encounters on his first ride, gives as such the endearing appellation by which his mother used to call him: "Bon fils, cher fils, beau fils." This is at the same time an interesting proof of how widely spread the knowledge of French must have been in

German high society of the thirteenth century (the poem was written between 1200 and 1207).

G. KRUEGER.

Berlin.

ANTIQUARY *v.* ANTIQUARIAN (10<sup>th</sup> S. i. 325, 396; ii. 174, 237, 396).—Your valued correspondent W. C. B. asserts that if "antiquary" had not been in existence, "antiquarian" would have been used without question. Very possibly it would, but the fact remains that "antiquary" is in existence, and my contention is that if we have a substantive to express a personal idea, why should we employ an adjective which has a distinct meaning of its own? "Antiquary" is a good old Elizabethan word, and it has a recognized status through giving a title to two works in English literature—Shackerley Marmion's comedy and Scott's novel. Johnson is reported by Boswell to have used "antiquarian" conversationally, but I do not think it will be found in his writings. It is composed of five syllables instead of four, it possesses the advantage of sonority, and this probably accounted for the Doctor's preference. "Sectary" and "sectarian" are exact analogues to "antiquary" and "antiquarian." I can scarcely believe that "sectary" has been ousted by its adjective. "Centenary," which also dates from Elizabethan times, has a recognized meaning of its own; "centenarian" is an invention of the nineteenth century, and "centenary" not being available, its use, if not classical, is justifiable. It may be pointed out that both "antiquary" and "centenary" were occasionally used as adjectives.

W. F. PRIDEAUX.

Surely it is just a matter of usage. We have the Society of Antiquaries (Lond. and Scot.) and Sir Walter's 'The Antiquary.' The term "antiquarian" is often preferred by "antiquaristers," among whom I certainly do not include W. C. B.

Durham.

J. T. F.

COSAS DE ESPAÑA (10<sup>th</sup> S. i. 247, 332, 458).—Dans un petit livre publié à Madrid en 1730, par Fray Martin Sarmiento, je trouve ce qui suit :—

"Paulo Lucas en sus viajes á Egipto, dice que los cristianos coptos tienen la costumbre siguiente: Cuando el sacerdote copto ha de decir la misa, se le pone enfrente una luz encendida entre dos huevos de avestruz colgados, para que tenga atencion á lo que hace. Fundase esto en la creencia en que estan de que las avestruces no incuban los huevos poniendose encima de ellos, sino solamente mirandolos con mucha atencion, alternando en esto el macho y la hembra.

"Acaso aludirá á esto la costumbre en España de colgar en los altares uno ó dos huevos de avestruz

de marfil y los dos que cuelgan del Santo Cristo de Burgos. En Pontevedra hay uno sobre la cabeza de Nuestra Señora de la O, en San Bartolomé.

"Los mahometanos ponen tambien huevos de avestruz sobre las lamparas de sus mezquitas."

Probablement je trouverai entre mes notes quelque chose de plus sur cette question.

Si MR. ST. SWITHIN désire des renseignements plus complets, je serais très-heureux d'entrer en correspondance particulière avec lui, et l'invite à s'adresser directement à moi.

FLORENCIO DE UHAGON.

46, Gran Via, Bilbao, Espagne.

WITHAM (10<sup>th</sup> S. ii. 289, 333).—In reply to PROF. SKEAT's request for information to enable him to come to some conclusion about the derivation of the place-name Witham, I would state that the parish of that name in Somerset is, in my experience, always pronounced *Wit'am*. As for early spellings of the name, it is *Witeham* in Domesday Book (both the Exchequer and Exeter versions), and *Witteham* in the foundation charter of the Carthusian Monastery established by Henry II. (see the copy of the charter in Miss Thompson's 'Somerset Carthusians').

With respect to MR. UNDERDOWN's query at the first reference, I may say that the Frome is the stream that flows through Witham; that instead of the parish separating the King's forest of Selwood from any one else's land, it was apparently in the centre of the forest; and that the Domesday records afford no evidence of the two Somerset estates named Witham having been forfeited to the king, except in the same way that most other manors had.

J. COLES, Jun.

Frome.

Witham is a small market-town in Essex, about forty miles from London, and stupid people are told to go to Wit'ham; in fact, I doubt whether the aborigines would know it by any other name than Wit'ham.

The name of the river at Boston in Lincolnshire is always called the With'am, and so is the surname in Yorkshire. Lartington Hall, near Barnard Castle, was the seat of the Rev. Thomas With'am, a priest of the Latin Church, who, owing to the death of his elder brothers, had succeeded to the family property, and died recently at a very advanced age.

It is evident from this that the name is pronounced differently in different parts of England.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

EPITAPHIANA (10<sup>th</sup> S. ii. 322, 396).—I appreciate MR. J. T. PAGE's well-intentioned remarks as to giving full particulars of



inscriptions, &c., but I confess to some disinclination to publish abroad the names in instances where the effect is to excite a feeling of amusement rather than of veneration, and especially where the date is at least comparatively recent. It is seldom that much time need be lost in searching for a particular gravestone, and I intended "at" to convey a different meaning from "in" when used with the name of a church.

W. B. H.

The proper name of the lady referred to at p. 322 by MR. FRANCIS KING was Maria Statira Elizabeth Farquharson Johnstone Kettelby, only daughter and heiress of Abel Johnstone Kettelby by Margaret, only daughter of John Farquharson, physician to the King of Denmark. She was born 25 April, 1747; married 30 December, 1766, in the Abbey Church, Bath, to Thomas Rundell, of Bath; and died at Lausanne, Switzerland, 16 December, 1829. I believe she retained her father's surname, taking her husband's in addition to it, and so became Maria Statira Elizabeth Farquharson Johnstone Kettelby Rundell. A. R. MALDEN.

Archdeacon's gravestone stands about a yard from the north-west corner of the church tower of All Saints', Hastings.

W. S.

BATTLE OF BEDR (10<sup>th</sup> S. ii. 409).—Anyone who judges the reliability of a date by the number of concurring authorities will readily accept 623 as the date of the battle of Bedr, where Mohammedanism could so easily have been extinguished. But though Gibbon displayed his customary sagacity in not detailing the day on which the event occurred, his date, 623, is not corroborated by all authorities. Thus, 624 is mentioned in Oman's 'Europe' (1893); and the same year is inferentially allotted to the fight in Gilman's 'Saracens' (1889), though it is true that 623 appears in an appended chronological table. As, however, the exact day is asked for, it is satisfactory to find Prof. Wellhausen giving a precise date in the 'Ency. Brit.' (xvi. 555), viz. "Friday, the 17th Ramadan," this month being the "Ramadan, A.H. 2 (December 623)"—authority not specified. Elsewhere, too, December, 623, is also given in this connexion. Now as 17 Ramadan is the 253rd day of the ordinary Mohammedan year of 354 days, it seems a simple operation to convert the date to our reckoning.

But, alas! doctors differ on the cardinal point by which this conversion is to be effected. Gibbon and many others agree in saying that the first day of the Moham-

medan era was probably Friday, 16 July, 622; yet it appears that Prof. Wellhausen chose to equate the first month of that era with April, 622. As the calendarial Hejira is generally understood not to synchronize with the actual flight of the prophet, it is not of much importance whether his adherents began emigrating from Mecca on 19 April, or whether Mohammed himself left the city on 20 June, 15 July, 13 September, 19 September, or on some other date, provided that the first day of the era is definitely settled. But, on consulting Condé's 'Arabs in Spain,' Gilman's 'Saracens,' and other works, one can without difficulty collect a variety of dates—20 June, 7 July, 15 July, 13 September, 22 September, &c.—each presumably having some right to be considered the exact day on which the Mohammedan era began. Life, however, being short, and incontestable dates elusive, it may be permissible to calculate 17 Ramadan, A.H. 2, on the assumption that 16 July, 622, represents 1 Muharram, A.H. 1. By this reckoning there would seem some probability that the battle of Bedr took place on Tuesday, 13 March, 624, O.S. But there is evidently quite a nice assortment of dates which would do equally well. J. DORMER.

Arab historians seem agreed as to 17 Ramadan. The year is, perhaps, less certain. Prof. Bury ('Gibbon,' v. 362) gives A.D. 623; other moderns prefer A.D. 624. In the former case, the date will answer to Good Friday, 25 March; in the latter, to Tuesday, 13 March. In Smith and Wace's 'Dict. Christian Biog.' (iii. 968A) the late G. P. Badger says "17th Ram. (13 Jan., 624)," which is badly awry as an equation. If Mas Latrie's table is trustworthy, it was not till A.D. 890 that 17 Ram. coincided with 13 Jan.

C. S. WARD.

Wootton St. Lawrence, Basingstoke.

Humphrey Prideaux, in his life of Mahomet, pp. 94 and 95, third edition, corrected, gives the date in the margin as Heg. 2, July 5, A.D. 623. He also gives marginal references: Elmacin, lib. i. C. i.; Abul Faraghius, p. 102; Alcoran, c. 3, & Commentatores in illud caput. HERBERT SOUTHAM.

There are two different traditions about the date of the day on which the battle of Bedr was fought. Some assert that it took place on Friday, the 17th of Ramadhan; others on Friday, the 19th of Ramadhan (i.e. 16 March, 624 of our era). Cf. A. Sprenger's 'Leben und Lehre des Mohammad,' vol. iii. p. 108 (Berlin, 1863), where the name of the battle-place is spelt Badr instead of Bedr.

(in analogy to Sprenger's Arabic spelling of Makka instead of Mekka or Mecca). H. K.

The date was 13 Jan., 624.

REGINALD HAINES.

Uppingham.

**PARISH DOCUMENTS: THEIR PRESERVATION** (10th S. ii. 267, 330, 414).—I do not think that there is any reason for the slightest alarm with reference to the care of parish registers. The clergy are, as a rule, fully alive to the great historic worth of the documents in their charge. Moreover, numbers of them are deeply interested in historical research, and I may add that, so far as my experience is concerned, I have found the registers, papers, &c., not only well cared for, but the older volumes rebound and repaired.

(Rev.) B. W. BLIN-STOYLE.

Referring to the last paragraph of Mr. J. T. PAGE's remarks on p. 415, I may say that the Committee on Local Records appointed by the Treasury issued its Report in 1902 (Blue-book Cd. No. 1333 and 1335, to be obtained from Eyre & Spottiswoode, price 3s. 2d.), and most instructive and interesting reading it is. Of course the Committee could only recommend, not enforce, its proposals. What is required now is authority from Parliament to spend the money necessary to carry out the scheme, and to do this those members of Parliament who take an interest in the matter should be approached to urge Government to bring in and pass a Bill (several drafts of which have been made) on the lines suggested by the Committee.

As regards parish registers, a moderate sum of money expended yearly on the transcription and printing of them would in a comparatively short time put beyond the reach of fire, damp, and other destructive causes the contents of these records of the past.

Private enterprise and the formation of county parish register societies are doing the work, but very, very slowly, and it ought to be supplemented by grants of money from the Treasury to hasten it on.

E. A. FRY,

Hon. Sec. of the Parish Register Society,  
Birmingham.

On p. 47 of the Local Records Committee Report are the "recommendations." Some are most useful and suggestive, but no attempt was made to promote legislation of a compulsory character. Various county bodies have acted on the proposed lines as to various classes of documents, but, so far, parish registers are unaffected. "Appen-

dices," published at the same time as the Report, contain many suggestions. Those adopted at the Congress of Archaeological Societies to which MR. PAGE refers (p. 415) appear on p. 240. No practical scheme for dealing with parish registers has yet appeared. I. C. GOULD.

Every series of 'N. & Q.' excepting the Fourth has contained suggestions on this subject; but it may interest your readers to know that the *Home Counties Magazine* for October supplies a list of the parishes in the City of London, with the dates of their registers, now deposited in the Guildhall Library, where they may be consulted free of charge. EVERARD HOME COLEMAN.

71, Brecknock Road.

'RELIQUIÆ WOTTONIANÆ' (10th S. ii. 326, 371).

—1. I should read *Fuhrleut* in both cases, meaning "carriers."

3. A friend, an Orientalist, assures me that the phrase cannot be Hebrew. It is probably corrupt Italian or Latin. The required meaning seems to be "in the time of the martyrs."

L. R. M. STRACHAN.

Heidelberg, Germany.

**QUOTATIONS** (9th S. xii. 468; 10th S. i. 56).—"Multis annis jam peractis," &c., is quoted by Dr. Laurence Humphrey in a congratulatory address to Queen Elizabeth at Woodstock in 1575 (Nichols's 'Progresses,' &c., i. 593).

JOHN B. WAINWRIGHT.

**ANAHUAC** (10th S. i. 507; ii. 196, 258, 317).—Would be pronounced nearly like *anawack*, only that the *w* is rendered like two *oo*'s. The three syllables are equal in length, and there is no aspirate. E. A. FRY.

**CRICKLEWOOD** (10th S. ii. 408).—If Mr. HITCHIN-KEMP will refer to Mr. Trice Martin's 'Catalogue of the Archives in the Muniment Room of All Souls' College' (1877), he will find various references to Cricklewood. For example, on pp. 280-1 are entries relating to sales of wood and underwood there. On 26 October, 1525, wood "at Crekyll Woddes," Middlesex, was sold to William Eade, and on 8 December, 1553, wood "at Crekle Woods" was sold to William Sheppard. Q. V.

**BANANAS** (10th S. ii. 409).—The outward difference between a Canary and a West Indian banana can only be detected by experts, but there is an unmistakable variance in the flavour.

The points which distinguish the two fruits are these: The Canary is a smaller growth, the peel of finer and thinner texture, more delicate aroma, and of a sweet buttery flavour. The

West Indian, particularly the Jamaican, is frequently double the weight and size of the foregoing, not so sweet, and vegetable rather than buttery to the palate. Americans prefer the West Indian variety to the exclusion of all others.

The Canary species demands very careful packing in straw and leaves, whilst the West Indian bunches are dispatched with the most elementary covering on their long sea voyage. Both varieties reach England in a green state and are hung in a warm room or warehouse to ripen gradually. The difference in quality is said to be due to the superior soil and method of cultivation in the Canary Isles. In a good ripe banana the slender string of pulp running up the centre is as edible as the rest.

WILLIAM JAGGARD.

139, Canning Street, Liverpool.

TITHING BARN (10th S. ii. 368).—Some twenty years ago there was, and I presume that there now is, in Liverpool a street called Tithe Barn Street. It was close to the Exchange. Perhaps local inquiries may give your querist the desired information.

JAMES CURTIS, F.S.A.

Would not the desired description of a tithing-barn scene have to be sought before the passing of the Tithe Commutation Act (6 & 7 William IV., c. 71, 13 August, 1836), when tithes became payable in money instead of in kind?

J. HOLDEN MACMICHAEL.

For the various tithe barns still in existence in England, with other details concerning their structure and dates of erection, see 3rd S. vii.; 8th S. ii., iii.; 9th S. vi.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ISABELLINE AS A COLOUR (10th S. i. 487; ii. 75, 253, 375).—I feel fortunate in having anticipated in my second note most of PROF. SKEAT's criticisms, and regret that my first was apparently not clearly worded, as I certainly did not mean to say *I* was a French prefix.

The etymology of Isabelline and Isabella of course hangs together; and as one would not expect philological accuracy in a mercer's catalogue of the sixteenth century, it may be possible, to judge from *zebelah*, that the christener of "Isabella colour" took *zibellino*, &c., for diminutives. Retz's definition of *isabelle* as *ventre de biche* is curious. I may point out that the Archduchess Clara Isabella and her husband the Cardinal Archduke Albert succeeded to the Netherlands in September, 1598, so that before July, 1600, there would have been ample time for some

enterprising dressmaker to have baptized the new shade—if it was then new—after her. "Solferino," "Magenta," "Les Yeux d'Eugénie," occur to one as similar instances, as do "Steenkirk," "Nivernois," "Blucher," "Wellington," as names of articles of dress.

H. 2.

The following quotation from Part II. of 'The Complete Angler,' written by Charles Cotton, will show that the term had passed into the language *temp.* Charles II.:—

"4. There is also for this month [March] a fly called the *Thorn-Tree Fly*, the dubbing an absolute black mixed with eight or ten hairs of *Isabella*-coloured Mohair."

A note upon it says, "A species of whitish yellow, or buff colour somewhat soiled."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

AUTHORS OF QUOTATIONS WANTED (10th S. ii. 130).—The ultimate source of the maxim referred to in No. 7 ("I have this day practised the rule of life, Diffidere") would seem to be Epicharmus's well-known line—

Νῦφε καὶ μέγας ἀπιστεῖν ἄρθρα τὰυτὰ τὰν φρενῶν

(255 in Mullach's edition, 'Fragmenta Philosophorum Græcorum,' vol. i. p. 144).

Compare also Demosthenes, second 'Philippic,' § 24, 'Ἐν δὲ τι κοινὸν.....τί οὖν ἐστὶ τοῦτο; ἀπιστία.

EDWARD BENSLY.

The University, Adelaide, South Australia.

JOANNES v. JOHANNES (10th S. ii. 189, 274, 355).—It may be interesting to note that the two spellings may be often found in one book. For example I cite "Johannis Secundi Opera. Accurate recognita ex museo P. Scriverii. Lugduni Batavorum," 1631. Although the *h* appears in the name on the engraved title-page, Joannes is the name in the minor title-pages—*e.g.*, "Joannis Secundi Basia," as also in the page-headings and the epitaphs (pp. 365-6), as well as in the epigram under the portrait. In the prefatory matter the writings are called in several places the "opera" or "poëmata Jani Secundi," while one of the "Testimonia" is headed "In laudem Jo. Secundi Hagensis, Poëtæ conterranei, Janus Dousa." Examples of the name with and without the *h* occur in the 'Itinerum Deliciæ' of Nathan Chytræus, second edition, 1599—*e.g.*, Joannis Alefeldii, p. 90, and Joannis Cratonis, p. 324. In 'Gemma Fabri' (Ambergæ, 1603) St. John is called Johannes (there is one abbreviation of the name, which is Joan). Here is the title of another book: 'Johannis Rosini Antiquitatum Romanarum Corpus,' Amstelædami, 1743. Although the *h* appears in the

title, yet in the editor's preface ('Dempsteri Præfatio') I find Joannem Rosinum and Joannis Gualtii. In "Catalogus Auctorum qui Librorum Catalogos, Indices.....Scriptis consignarunt: ab Antonio Teisserio..... Genevæ," 1686 (Pars Altera, 1705), the various indexes contain hundreds of men whose first names were John. The name is invariably Joannes.

ROBERT PIERPOINT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Great God's Hair.* Translated from the Original Manuscript by F. W. Bain. (Parker & Co.)

MR. BAIN has yielded to our solicitation, and has given us yet one more extract from the reputed Sanskrit MS. to which we have previously referred (see 9th S. v. 158; xii. 279; 10th S. i. 498). While, however, his new work is in no respect inferior to the preceding, has the same exquisite perfume, and ministers in a no less degree to delight, it finds us in a less credulous mood. There is no Sanskrit MS. from which these delightful books, partly fable, partly apologue, are taken. We defy Mr. Bain to show us such. The stories are pure works of imagination, invented by one who is saturated with the knowledge of Sanskrit and with Oriental lore and feeling. We had from the first a suspicion that this was so, but we were taken in by Mr. Bain's admirable art. Not the less welcome or dear are the stories because the secret is fathomed. 'The Great God's Hair' has as its key-note the idea, which "is the very core of Hindoo manners," that "the husband is the good wife's god," an idea the acceptance of which renders comprehensible to us such things as suttee. In eloping with Ranga, a Rajpoot of royal descent, robbed of his kingdom, who has entered her carefully guarded bedroom and captured her heart, Wanawallari has offended all the gods except Water Lily, a species of Psyche, who has aided and abetted her flight. Disguising himself as a Brahman, Indra, as representative of the assembled conclave, visits her, and tries by his arguments and remonstrances to win her into abandoning her husband and rejoining the king her father. Encountered at every point by the heroine, a typically lovely and cultivated woman, with an unparalleled knowledge of fable, Indra is at length baffled and converted, and retires from the unequal contest, leaving the lady to make her peace with her father. This, with some slight aid from Water Lily, she does, and the story ends happily and charmingly. It is hard to say which is the more enchantingly drawn, the heroine or her divine protector. A perusal of the work cannot fail to send the reader in search of the previous tales of the same writer, who has invented a class of literature of which we can scarcely have too much.

*Dunstable: its History and Surroundings.* By Worthington G. Smith, F.L.S. (Stock.)

WE can commend Mr. Smith's book as a complete and intelligent account of the interesting old town of Dunstable, of which he is the first freeman. He shows himself to have a familiar acquaintance with every nook and corner of the place, and a wide knowledge of its history and antiquities. We may

remark that the horseshoe in the seal of Dunstable is evidently intended to bear a punning allusion to the ordinary staple or hasp, the ancient name of the town being Dunstaple. This is overlooked on p. 108, though recognized on a later page (156). If Mr. Smith has evidence for his statement that Houghton Regis at one time bore the name "sælig Houghton," from which comes the modern by-name "Silly Houghton"—sælig, fortunate, being a supposed synonym for "royal"—he should have produced it. It looks like a mere guess. The well-known Greek palindrome on the font of Caddington Church is unhappily articulated (p. 140), though, of course, the fault may lie in the original. We notice, also, the misprint *secundem* on p. 67. The book is very prettily illustrated, and the topographical and historical matter is relieved by two welcome chapters on the traditions, folk-lore, and superstitions of the locality.

*The Flemings in Oxford.* Edited by J. R. Magrath, D.D. (Oxford, Clarendon Press.)

UNDER this somewhat ambiguous title the Provoost of Queen's has published, with copious annotations, a hitherto unprinted MS. illustrative of university life during the last half of the seventeenth century. It is with the experiences of the scions of a Cumberland family, so named, while "at Oxford" (which surely is the customary phrase), and not with any settlement there of the Netherlands, that the book is concerned. Among the MSS. preserved at Rydal Hall are the accounts and correspondence of Daniel Fleming, who matriculated at Queen's College in 1650. Of no special value in themselves, these documents have the interest which always belongs to relics of a bygone state of society, and they give us many quaint revelations as to the manners and customs of a university in which the mediæval spirit still prevailed. The editing of a work like this involves an amount of patient and laborious research which only those can appreciate who have undertaken a similar task. The incidental allusions to persons, places, and usages afford an ample field for comment to a conscientious editor, and to the elucidation of these Dr. Magrath has devoted his leisure for many years past with painstaking industry. Whenever, for instance, the writer refers, as he frequently does, in a succinct and allusive way to some purchases of books, full bibliographical particulars are supplied of the works in question, and their title-pages, however long, set out at full length. If he takes a journey, the places he visits on his route are enumerated, and the distances given with the faithful accuracy of a Baedeker. When a contemporary is mentioned a short biographical sketch, with extracts from parochial registers, puts the reader in possession of all that he needs to know—all which minute dealing must have involved no small amount of labour. It is not always easy to draw the line between too little and too much; Dr. Magrath certainly leans to the side of liberality. Some amusing glimpses into the undergraduate life of the period are afforded us in the Fleming correspondence. A brother of Daniel's writes to him an affectionate letter which, compiled on Mr. Bouncer's plan, incorporates whole periods from the 'Familiar Letters of James Howell,' then recently published. The weaknesses of the college man, it seems, are perennially the same. His tutor expresses a fear "that his expences amount high, not so much upon the account of Treats, as Curiositys."

and ornam<sup>t</sup> for his chamber," which he is sanguine enough to expect "will be of use afterwards" (p. 297). The same correspondent reports the convalescence of his pupil, after too free an indulgence in green fruit, in the modern-looking phrase, "he begins to pick up his crum's again mainly" (p. 300). That the conditions of university life were pretty much the same then as now appears from the complaint, "Scholars here are very much cheated in buying anything unless they pay present money, though their tutors be never so carefull" (p. 333). They could economize, however, in their book-bill, seeing that "bookes of all sorts are growne pretty plentifull *at the second hand* in y<sup>e</sup> Stationers Shops" (p. 241).

Among the items of local gossip of the year 1660 crops up the statement "Wee are now informed y<sup>e</sup> L<sup>d</sup> Gray of Grooby [Groby] was y<sup>e</sup> late King's executioner." The same letter which supplies this very improbable information gives a graphic account of Charles II.'s triumphal entry into London, with many of those minute touches which make the scene to live. Dr. Magrath is in doubt as to what Daniel Fleming meant by "ye *boling* of my maire," for which he paid 4d. It can hardly be, as he suggests, the swilling or the bolusing of the animal. *Bolling* is more likely to be a local form of "polling," for clipping, or having its hair cut. At all events, Ray gives "*bolling trees*" as a North-Country word for "*pollard trees*."

*Calendar of Inquisitions post Mortem and other Analogous Documents preserved in the Public Record Office.*—Vol. I. *Henry III.* (His Majesty's Stationery Office.)

WE are very glad to welcome the first volume of the new calendar of the long series of Inquests post Mortem. These documents form, we believe, an historical series unrivalled in the archives of any foreign state, and are of the highest topographical and genealogical value. They have remained up to the present time most difficult to consult. Imperfect manuscript calendars of some of them have been long in existence, and between the years 1806 and 1838 four folio volumes of calendars were issued by the old Record Commission. To say that these were useless would be to exaggerate wildly, but they are, in most cases, a very imperfect key to the treasures to which they relate, for not only were they compiled on lines which do not call for commendation, but they are—especially the earlier volumes—so full of mistakes and misprints that those who consult them are often led in hopelessly wrong directions; the indexes, too, were made by careless or inefficient persons, and are almost as likely to lead the searcher in a wrong direction as a right one. In 1865 two volumes of extracts were edited by Mr. Charles Roberts, entitled '*Calendarium Genealogicum*,' covering the reigns of Henry III. and Edward I. Mr. Roberts did sound work, which we have on many occasions found of service, but the plan on which the book was arranged was not satisfactory, and it was discontinued. There was good reason for this postponement: "The obvious inconvenience of pursuing a system in which the names of heirs were given in one calendar and the lands in another made it undesirable to proceed further on these lines"; but notwithstanding the error of plan, the work, so far as it goes, will always be of service. The present calendar, without inordinately adding to its bulk, could not be made to contain all the information to

be found in the originals, but it may be regarded as an almost perfect key. The extents of the manors and the names of the jurors have for the most part been left out. This, we are sure, will be a keen disappointment to all our readers who study the names of places and persons, as it will necessitate a visit to the Record Office when the information is required; but we are reluctantly compelled to say that the excellent system of reference to the originals in a great degree compensates for the inconvenience.

As well as the index to persons and places, which occupies more than a hundred pages, there is a most valuable one of subjects. Every historical student will be the better for reading it from end to end and endeavouring to assimilate the information to which it will direct him.

The volume is published under the able editorship of Sir H. C. Maxwell-Lyte, the text being due to Mr. J. E. E. S. Sharp, and the indexes to Mr. A. E. Stamp.

*Place-name Synonyms Classified.* By Austin Farmar. (Nutt.)

*The Place-names of Stirlingshire.* By Rev. J. B. Johnston, B.D. (Stirling, Shearer & Son.)

THE former of these books is a tentative effort to bring place-names into groups according to their signification. We cannot say we find it informing or interesting, and the system of cross-references adopted is somewhat irritating. To take an illustrative instance: on the first page we find group No. 6 to consist of Dal-iz, Dal-chow, Dali-chow, which contain in their common element the idea of distance. Here a further reference is given to group 8, 6, which consists of the same three names with the information that the final element in each means "place." References to both these entries are repeated on p. 134 and p. 196, but we are never told *where* these places are, or in what language *dal* means distant, so that we are hardly wiser than when we began the chase. Some groups, however, are more mutually illuminative, as in entry 2000, "Old Church," where Alt-kirch, Oude-capel, Hen-eglwys, Hen-egglys, and Shan-kill are brought together. But as very many of the entries consist of a solitary name, the comparative method completely breaks down.

In '*The Place-names of Stirlingshire*,' which has now attained to its second edition, Mr. Johnston does more minutely for one county what he has already done with much success for the whole of Scotland. He now claims to be able to disentangle the etymology of certain names which formerly baffled his efforts; but he honestly gives up as "doubtful" a certain residuum which still obstinately refuse to be accounted for, which plain dealing increases our faith in his method.

*The Burlington Magazine.* Vol. VI. No. XXI.

THE latest number of this favourite magazine for connoisseurs is of exceptional interest. Its list of plates is of unusual extent, including eight plates from the Carvallo collection (two of them after Goya); a like number of designs by Jean-François Millet, from the collection of our old friend James Staats Forbes; a triptych by Lucas Cranach to accompany Mr. Lionel Cust's '*Notes on the Royal Collection*'; an interesting uncatalogued miniature by François Clouet; a bronze statuette from Paramythia; many designs of furniture, Sheffield plate, and reproductions of Italian designs, the whole being

too numerous to admit of the possibility of individual mention, and almost too important to be collectively dismissed. This attractive magazine is pushing steadily to the front of illustrated periodicals.

THE most interesting and valuable paper, not only of the *Fortnightly Review*, but of all the month's periodicals, is the 'Artemis and Hippolytus' of Mr. J. G. Frazer. This is extracted from the third edition of the author's 'Golden Bough,' which, treading closely on the heels of the second, is announced as being in the press. In the worship paid by Trozenian maidens to this young and handsome favourite of Artemis we have, naturally, suggestion of the cult of Adonis by Tyrian damsels.

What is said about the deposition of the shorn locks of youths and maidens on their arrival at puberty links the worship with that at Nemi and with the crowned priest. It is curious to meet in an English periodical with a composition of that mystic Sar Peladan. Such, however, appears, though it is in a vein all unlike that the writer sometimes adopts. Ethel Goddard's paper on 'The Winged Destiny and Fiona Macleod' has also literary interest.—For the general public Mr. Bashford's conversation with Count von Bülow on 'Great Britain and Germany,' which appears in the *Nineteenth Century*, has absorbing interest. With this and its lesson we may not deal. The account by Lady Priestley of 'What the French Doctors Saw' during their late visit to London is edifying and satisfactory. Mr. Mallock answers his antagonists concerning 'Free Thought in the Church of England.' The Countess of Jersey displays much erudition in dealing with 'Hymns Ancient and Modern,' and condemns, with most others, the "failures in rhyme and rhythm," and, in fact, the general bathos of the classical side of the new book. Baron Suymatsu explains to English readers what is the real significance of the Hara-kiri. Miss Rose M. Bradley writes on 'The Decline of the Salon.' Other articles of much interest are those on the 'Reflow from Town to Country,' a feature of modern life not to be contemplated with unmixed approval, on 'The Coreless Apple,' 'Queen Christina's Pictures,' and 'Palmistry in China.'—In the *Pall Mall* Mr. Ruddiman Johnston deals with 'The Jap at Home.' Mr. Frederick Lees describes 'Madame Réjane on and off the Stage.' Mr. Austin Dobson has a valuable and delightful paper on 'How Dr. Johnson wrote his Dictionary.' Mr. Hilaire Belloc concludes his 'On Foot through the Pyrenees,' and there is a symposium on 'Is London growing more Beautiful?' in which several well-known people participate.—Mr. E. V. Lucas writes in the *Cornhill* on 'Charles Lamb's commonplace Books.' We are surprised to find him speaking of Lamb's transcription in his own hand of passages that pleased him as horrid drudgery. We have found such work delightful. Many of the extracts given have profound interest. 'The Revival of the Road,' by A. G. Bradley, is pleasantly antiquarian.—In his 'Historical Mysteries,' No. XII., Mr. Lang deals with 'The Mystery of the Kirks.' This is curious in its way and wholly unlike his other contributions. Mr. Aflalo writes on 'Fishes on their Defence.' 'Bishop Ridding as Head Master' is described by an Old Wykehamist. In 'Provincial Letters' a holiday in Wensleydale is described. The author has scarcely come under the spell of the district.—In the *Gentleman's*, 'Eros on the Waters' is the quaint title of

an article on Lady Hamilton and Nelson. Lieut. Col. Hill James has a pleasant paper on 'Bianchi.' 'Two Studies in Unwritten Literature,' by a Gu Maid! are criticisms of a supposed oration of Cæsar for Joan of Arc and a tragedy by Shakespeare's Charles I. 'The Squire of Walton Hall' is, of course, our old friend Charles Waterton.—In 'The Sign of the Ship,' in *Longman's*, Mr. Andrew Lang writes on Dr. Campbell's arraignment of working men and on the causes of the decline of church-going. Mr. W. E. Norris describes 'Some August Days in Japan,' and Mrs. Comyns Carr contributes 'A Musical Difference.'

By the death in his fifty-ninth year of Mr. W. G. Boswell-Stone we lose a valuable contributor chiefly on Shakespearian subjects. His name appears frequently in the General Index to the latest series. He had a share in the proceedings of the New Shakespere Society, and is responsible for an excellent edition of 'King Henry V.' His 'Shakespeare's Holinshed' is a valuable work to which we make frequent reference. He has also edited some plays for the new variorum edition of Beaumont and Fletcher of Mr. A. H. Bullen. As invalid for life, owing to an accident in childhood, he found relief in literary studies, which he pursued with much diligence.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately. To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

P. ("Yankee Doodle").—The lines as we last heard them are:—

Yankee Doodle went to town,  
Riding on a pony;  
Stuck a feather in his crown,  
And called it makarony.

This seems only useful as showing that the date must be soon after 1776.

H. KINGSFORD ("Tantarabobus").—See 'Tantarabobus,' 3rd S. vi. 5, 59, 331; and 'Tantibobus,' 8th S. xii. 298, 332.

CORRIGENDUM.—P. 457, col. 2, l. 5, for "living" read *livery*.

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Published Weekly by JOHN C. FRANCIS, Broom's Buildings, Chancery Lane, E.C.; and Printed by JOHN EDWARD FRANCIS, Athenaeum Press, Broom's Buildings, Chancery Lane, E.C.—Saturday, December 10, 1904.



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(Continued on Third Advertisement Page.)

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LONDON, SATURDAY, DECEMBER 17, 1904.

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BRITISH MEZZOTINTERS.

THE extraordinary revival of public interest in the works of the great school of British mezzotinters, as shown by the enormous prices now paid for choice examples, not less than the frequent exhibitions of engraving and the appearance of numerous volumes on the subject, might have suggested to editors and supervisors of books of reference the expediency of revising the articles on engravers in the light of present-day knowledge. Some of the articles in the 'Dict. Nat. Biog.' are excellent, and all are useful for the lists of the engravers' works, but one misses the names of craftsmen like John Dean, David Lucas, Charles Wilkin, and the stippler John Summerfield. In a 'revised and enlarged' edition of another well-known dictionary the articles on the mezzotinters, so far as I have examined them, are merely reproductions of those in the old editions published generations ago, although we were assured that the "old Biographies would be Rewritten, and upwards of 3,000 Corrections and Alterations in Dates, Names, Attributions, &c., rendered necessary by the researches of the last twenty years, would be introduced." There is no evidence of any such revision.

The "staff of specialists" have not even troubled to refer to the 'Dict. Nat. Biog.' To cite a very few instances. Dean is stated to have "scraped several plates of portraits and other subjects in a very respectable style"—criticism which is reminiscent of Jeremy Collier on Shakspeare. Dixon "died in London in 1780," but we are not favoured with a list of his works. Of Dunkarton, one of Turner's chosen mezzotinters, nothing particular is said, except that he was born "in 1744," and ceased to publish after 1811. On comparing the articles *s.vv.* Brooks and McArdell, we learn that McArdell "was born about the year 1710.....was apprenticed to James [sic] Brooks, and both went from Dublin to London about 1727." McArdell, as very obvious sources of information show, was born in 1728 or 1729, and accompanied John Brooks to London in 1746 or 1747. The articles on the Droeshouts, the line-engravers, are suffered to remain in their original triviality, although the researches of the late Mr. W. J. C. Moens have added much to our knowledge (see 'Dict. Nat. Biog.' and Mr. Lionel Cust's paper in the *Proceedings* of the Society of Antiquaries, Second Series, xvi. 45). In 'Valentine Green' we are again confronted with the erroneous statements about his birthplace and the "obscure line-engraver" his master; while in 'George Keating' we are not taken any further than the year 1799, though in the 'Dict. Nat. Biog.' he is accounted for until the time of his death in 1842. As with the engravers, so with the smaller painters. In quoting from this dictionary I am aware of the risk, as the publishers in a "caution" addressed to the *Athenæum* for 26 December, 1903 (p. 865), warned all and sundry against presuming to extract the nuggets contained in this mine of research. Appended are a few notes on some of the engravers named.

John Dean exhibited five works with the Society of Artists and six works at the Royal Academy during the years 1777-91. At the latter institution he showed his interesting painting (which he afterwards mezzotinted) of 'A Journey to the Watch-house' (1790), and the companion pictures (also mezzotinted by him) of 'A Good Mother' and 'Dutiful Children' (1791). Excepting for a brief stay at Epsom in 1784, he seems to have passed most of his days in Soho, first in Church Street, next at 27, Berwick Street, then at 12, Bentinck Street, from which he was burnt out between 1 September, 1790, and 1 October, 1791. On the last-named date two of his prints were published by M. A. Dean (probably his wife) at 138, High Holborn. He

dwelt for a while in the Strand, but eventually returned to Berwick Street, and there, at No. 33, "the dwelling house of Robert Watson," he died in the summer of 1799. By will, dated 24 February of that year, he gave to his sister Elizabeth Dean the

"sum of twenty-five pound three p.c. Consols with the interest due thereon with whatever real or personal property he might possess for the benefit of his two children Mary Ann and Eliz[abeth] Dean trusting to her well-known love of them without any controul."

The will was proved on 29 August following (P.C.C. 583, Howe). I think Dean's good sister may be identical with the "Miss Dean" who exhibited a work at the Royal Academy in 1778.

John Dixon, an Irishman, came over to England after dissipating a small patrimony. With the Society of Artists he exhibited twenty examples of his art during the years 1766-75. In 1769 he was living in Broad Street, opposite Poland Street, Carnaby Market; but in 1771 he rented a house in a row in Chelsea which had been built by Nicholas Kempe, bullion porter to the Mint, and was called after him Kempe's Row. In conjunction with Sir Thomas Robinson, Kempe was one of the original proprietors of Ranelagh Gardens, which were contiguous to the grounds of his house in Ranelagh Walk, Chelsea. He married, as his second wife, Ann, the elder daughter of Henry Meriton, of Chelsea, an eccentric gentleman, who, dying at the patriarchal age of ninety, in April, 1757, requested to be buried "without any company invited in the chappell in his Greenhouse Garden" (will in P.C.C. 130, Herring). The second Mrs. Kempe was a famous beauty, much admired by Romney, who painted her with a pug dog in her lap. Dixon's handsome presence and engaging manners made him a welcome guest at his landlord's house, and after Kempe's death in 1774 (will in P.C.C. 233, Bargrave), his widow bestowed her hand on the fascinating Irishman. They were married at St. George's, Hanover Square, on 15 July, 1775 ('Registers,' ed. Harl. Soc., i. 254). At his wife's request Dixon ceased to practise his art as a profession. On her death he had an addition made to his income in a bequest from her sister Miss Henrietta Maria Meriton. He then went to reside at 5 (afterwards at 14) Lower Phillimore Place, Kensington, and busied himself in the promotion of a scheme for establishing a national fishery on the south, west, and north-west coasts of Ireland, particularly on the Nymph Bank, as the "most immediate and effectual relief for the poor of these kingdoms." For the

furtherance of this desirable object he published five letters during the years 1800-4. Dixon joined the Society of Arts in 1801, and retained his membership until his death in December, 1811. His will was proved in the following January (P.C.C. 11, Oxford). Some interesting jottings concerning him, written from personal knowledge, are to be found in Arnold's *Library of the Fine Arts* for July, 1832 (iv. 14-16); while Mrs. Bray, who was Nicholas Kempe's granddaughter, has given a pleasing, though inaccurate sketch of him in her 'Autobiography' (pp. 48, 62-4). See also *Gent. Mag.* for June, 1823, p. 604.

Robert Dunkarton. — I take him to be the son of the Robert Dunkerton (*sic*) who married, at St. George's Chapel, Mayfair, on 12 August, 1746, Mrs. Hannah Burrell, both being of the parish of St. Giles-in-the-Fields ('Register,' ed. Harl. Soc., p. 67). He was born in 1747, and became a pupil of William Pether (Ackermann's 'Repository of Arts,' &c., v. 65). As a student his career was unusually brilliant. During seven successive years (1761-7) he was awarded premiums for his drawings by the Society of Arts. In the last-named year (1767) he came out first on the list of prize-winners for his mezzotint of a head, William Dickinson and Samuel Okey being placed second and third respectively. In 1774 he was living at No. 35, Strand, but by 1778 he had removed to No. 452. Besides practising as an engraver, he took portraits in crayons, exhibiting four pictures with the Society of Artists, and nineteen at the Royal Academy, during the years 1768-79. For Turner's 'Liber Studio-rum' Dunkarton engraved five plates: 'Hind-head Hill,' 'The Hindoo Worshipper,' 'Young Anglers,' 'The Water-mill,' and 'Rispa.' I note in passing that one Robert Dunkarton was admitted a poor brother of the Charterhouse on 28 June, 1780, died on 4 June, 1797, aged seventy-three, and was buried at Hornsey ('Register,' ed. Harl. Soc., p. 63). The engraver's father must have died about this time, as Dunkarton administered to his estate (under 100*l.*) on 24 May, 1798. In the act the elder Robert Dunkarton is described as "late of the parish of Saint Martin-in-the-fields, in the county of Middlesex, a widower, deceased"; while his son is called his "only child" (Register of Consistory Court of London, 1798, f. 309). The engraver himself died in the beginning of 1815. He made his will on 21 January, 1801, describing himself as "of the Strand, in the parish of St. Martin-in-the-Fields, mezzotinto engraver." The will was proved (under 200*l.*) on 2 February, 1816,

by his widow Mary, to whom he left his property, in the hope that she in turn would leave it to "her son William Robert Dunkarton, if by his future conduct he shall be deserving thereof" (Register of Consistory Court of London, 1815, f. 76).

GORDON GOODWIN.

(To be continued.)

**'MARTINE MAR-SIXTUS,' 1592, AND  
ROBERT GREENE.**

To make clear what afterwards follows I shall begin with a few passages from the first volume of the late Rev. Dr. Grosart's edition of the 'Works of Robert Greene':—

"R. W.'s 'red-nosed minister' in 'Martin Mar-sixtus.'—Prefatory Note.

"Also the red-nosed minister in Artibus Magister of Martin Mar-Sixtus."—Editor's 'Intro.' p. lxi.

"Another literary enemy of Greene's, the anonymous author of a pamphlet entitled 'Martine Mar-Sextus,' looking on Greene's works from his puritanical point of view, calls them fascinating, dishonourable love tracts."—Storjenko's 'Bio. Sketch,' p. 56.

As I have a copy of this rare and most interesting tract before me, I shall quote the title-page in full:—

"Martine Mar-Sixtus. A second replie against the defensory and Apology of Sixtus the fift late Pope of Rome, defending the execrable fact of the Iacobine Frier, vpon the person of Henry the third, late King of France, to be both commendable, admirable, and meritorious. VVherein the saide Apology is faithfully translated, directly answered, and fully satisfied. Let God be Iudge betwixt thee and me. Genes. 16. [Printer's ornament.] At London Printed for Thomas Woodcock, and are to be sold at his shop in Paules Church-yard, at the signe of the black Beare. 1592."

Following this title-page there is a dedication, occupying two leaves: "To the right Worshipfull and vertuous Gentleman, Master Edmund Bowyar Esquier, the Author hereof wisheth peace and wealth, with abundance of all spirituall felicitie." It is in this address that the references to Robert Greene are to be found, and I think it will be seen from the following extract that the epithet "red-nosed rimester" (not Dr. Grosart's ridiculous "red-nosed minister") does not even apply directly to Greene, but comes as a general observation from the author. This dedication is printed in italic type, and as I consider it of some importance in connexion with Greene, I shall reproduce it word for word as it is in the original:—

"VVe live in a printing age, wherein there is no man either so vainly, or factiously, or filthily disposed, but there are crept out of all sorte vnauthorized authors, to fill and fit his humor, and if a mans deuotion serue him not to goe to the Church

of God, he neede but repayre to a Stationers shop and reade a sermon of the diuels: I loath to speake it, euery red-nosed rimester is an author, euery drunken mans dreame is a booke, and he whose talent of little wit is hardly worth a farthing, yet layeth about him so outrageously, as if all Helicon had run through his pen, in a word, scarce a cat can looke out of a gutter, but out starts a halpenny Chronicler, and presently A proper new ballet of a strange sight is endited: VVhat publishing of frinulous and scurrilous Prognostications? as if Will Sommers were againe reuiued: what counterfeiting and coggng of prodigious and fabulous monsters? as if they labored to exceede the Poet in his Metamorphosis; what lascinious, vn honest, and amorous discourses, such as Augustus in a heathen common wealth could neuer tolerate? & yet they shame not to subscribe, By a graduate in Cambridge; In Artibus Magister; as if men should iudge of the fruites of Art by the ragges and parings of wit, and endite the Vniuersities, as not onely accessory to their vanitie, but nurses of bawdry; we would the world should know, that howsoeuer those places haue power to create a Master of Artes, yet the art of loue is none of the seauen; and be it true that Honos alit artes, yet small honor is it to be honored for such artes, nor shall he carry the price that seasoneth his profit with such a sweete; It is the complaint of our age, that men are wanton and sick of wit, with which (as with a leathsome potion in the stomack) they are neuer well till all be out. They are the Pharisees of our time, they write al, & speak al, and do al, vt audiantur ab hominibus; or to tel a plaine truth plainly, it is with our hackney authors, as with Oyster-wiues, they care not how sweetely, but how loudly they cry, and coming abroad, they are receaued as vsuauory wares, men are faine to stop their noses, and orie; Fie vpon this wit; thus affecting to bee famous, they become notorious, that it may be saide of them as of the Sophisters at Athens: dum volunt haberi celebriter docti innotescunt insigniter asinini, & when with shame they see their folly, they are faine to put on a mourning garment, and crie, Farwell. If any man bee of a dainty and curious care, I shall desire him to repayre to those authors; euery man hath not a Perle-mint, a Fish-mint, nor a Bird-mint in his braine, all are not licensed to create new stones, new Fowles, new Serpents, to cooyne new creatures; for my selfe, I know I shall be eloquent enough, I shal be an Orator good enough if I can perswade, which to be the end and purpose of my heart, he knoweth who knoweth my heart."

This dedication is subscribed, "Your Worships in all duety. R. W."

J. P. Collier has some remarks on the concluding portion of the foregoing passage, which are very well worth quoting ('Biblio. Account,' vol. i. p. 265):—

"The artificial style in which this and other pieces of this kind were composed, was excellently ridiculed at this date [1592] by R. W., in his 'Martin Marsixtus,' 1592..... Here we see Greene's 'Mourning Garment,' 1590, and his 'Farwell to Folly,' 1591, distinctly mentioned; but it was not in those, so much as in others, that he resorted to his invention, and, for the sake of apt similes, imputed to pearls, fishes, birds and beasts' properties which they did not possess."

Who was "R. W.," the anonymous author of this interesting tract? After considerable investigation, I am inclined to suggest, with some confidence, that these initials stand for Richard Willes, whose name appears in connexion with three articles in Hakluyt's *Collection of Voyages*. Willes was admitted a member of the Society of Jesus in 1565; he was Professor of Rhetoric in Perugia; and in 1569 he taught Greek at Trier. He afterwards renounced Roman Catholicism, and petitioned to be entered at Oxford, which was granted, 24 April, 1574, on condition that he made a profession of conformity. On 16 December, 1578, he was made M.A. of the University of Cambridge. In the epistle dedicatory the author informs us that "this short treatise" was "the fruites of a schollers study." There can be no doubt about it, and it is just such a production as we might expect to have been written by a man of Willes's accomplishments. The author had an intimate acquaintance with French history, and the aptness of his references in that direction are singularly interesting. I cannot find anything throughout the tract by which we might distinctly fix on the personality of the author; but on signature C 3 we have this remark: "This figure in rethorick we call a Preoccupation." This would seem to indicate that the writer had made that branch of learning a special study, and, as already stated, we know that Willes taught rhetoric in the city of Perugia. I offer the suggestion, however, for what it is worth.

I may further add that Willes was known to be the author of several poems in Latin, and the author of the tract before me opens his dissertation with the following two verses in English:—

This foule defence a Frenchman late defied,

And wisely wrote his censure of the same;  
His censure pleased; yet one of Rome replied,

A home borne Iudge could not the cause defame,  
The French were parcial for their Henries sake;  
Why then (quoth he) twere good some stranger  
spake.

With that they spied, and calde, and caused me stay,

And for I seemd a stranger in their ey,  
I must be Iudge twixt France and Rome they say,

And will (quoth I) nor can I Iudge awry;  
Sixtus was Pope, and pepish was your King,  
I both dislike, list how I like the thing.

Some time ago a folio came into my hands, viz., "The Six Bookes of a Commonweale, Written by I. Bodin, translated by Richard Knolles," 1606. On examining it, I found attached to the front cover, between the binding and the body of the book, a scrap of paper with some writing, evidently the fragment of a larger piece torn away. The

writing is in a clear, firm, and, I should say, educated hand of that period, and reads, "y<sup>e</sup> louing friend Richard Wills" or "Willy" (there is a flourish at the end of the final letter). It would be singular if it should be found that this autograph turned out to be that of "Richard Willes," the author of this tract.

A. S.

#### "LICENCE" AND "LICENSE."

UNDER the heading of 'Spelling Reform' we are told, *ante*, p. 451, that "it is quite conventional, and in defiance of all rule, that the words *license*, *practise*, *prophecy*, are spelt with *ce* when used as nouns; why should they be?"

There is no rule but custom; and the present custom is to spell words after the Anglo-French manner, *i.e.*, as most in accordance with the general habits introduced by Anglo-French scribes in the thirteenth century, and more or less acceded to by the scribes of subsequent centuries, and by the printers from time to time. There is a reason why every word is spelt as it is, and the reason is historical. Instead of talking of "defiance of all rule," your readers would do better to look into the facts, as recorded in the 'N.E.D.,' which exists for that purpose, and is therefore naturally neglected by all who prefer to evolve "rules" out of their own desires, and would like to impose them on others.

Instead of listening to such irresponsible utterances, let us just take the trouble to look out the word *Licence* in the 'N.E.D.' We shall be rewarded, for the matter is there put neatly and succinctly, and—what is more to the point—is in accordance with recorded facts:—

"The spelling *license*, though still often met with, has no justification in the case of the sb. In the case of the vb., on the other hand, although the spelling *licence* is etymologically unobjectionable, *license* is supported by the analogy of the rule universally adopted in the similar pairs of related words, *practise* sb., *practise* vb., *prophecy* sb., *prophecy* vb. (The rule seems to have arisen from imitation of the spellings of pairs like *advice* sb., *advise* vb., which expresses a phonetic distinction of historical origin.) A slight argument for preferring the *s* form in the vb. may be found in the existence of the derivatives *licensable* and *licensure* (U.S.) which could not conveniently be spelt otherwise. Johnson and Todd give only the form *license* both for the sb. and the vb., but the spelling of their quotations conforms, with one exception, to the rule above referred to, which is recognized by Smart (1836), and seems to represent the now prevailing usage. Recent Dicta., however, almost universally have *license* both for sb. and vb., either without alternative or in the first place."

Then follow (for the sb. and vb.) four columns of quotations. Of course, all the early examples, from good MSS. of 'Piers

Plowman,' Chaucer, and Hoccleve, have *lycence* or *licence*; so that this spelling is five hundred years old. Most of the trouble arises from the insubordination of later writers, who prefer their own ways to all authority and usage. That is really why no spelling reform is possible. If it were prescribed with never so much care, it would soon be deviated from in the future just as it has been in the past. Passing fashions have their way. Just now *connexion* is much in vogue, though both French and Latin use the *x*; and people cannot distinguish between the *ct* in the L. *affectio* and the *x* in the L. *connexio*, though one is from a base *fac-* (without *t*) and the other from a base *nect-*.

WALTER W. SKELT.

THOMAS HOBBS.—A volume (Cd. 784, 1901) of the Hist. MSS. Commission entitled "Report on Manuscripts in Various Collections, Vol. I," contains a summary of the "records of quarter sessions in the county of Wilts." Under the date of 1612 is entered (p. 85) "a printed passport for Thomas Hobbes, who had served in the Low Countries, to pass to his friends in the county of Wilts, signed by Sir W. Waad and Robert Branthwaite, 16 May." With this there is Sir Horace Vere's certificate of the discharge of Tho. Hobbes, "gentleman," dated at the Hague 13/23 March, and another certificate in Dutch signed and sealed by Count Maurice de Nassau. The papers bear memoranda of relief given to Hobbes on his journey, and a letter on his behalf from Waad bears a note that a pension of 53s. 4d. was allowed. At p. 129 occurs

"indenture of apprenticeship of Robert Hobbes, son of Thomas Hobbes of Westport, Malmesbury, with the assent of his father, to Giles Clarke, cordwainer, for seven years 20 Oct., 1651; he is discharged from his apprenticeship in this year [1654] because his master had run away for debt."

I do not find that these documents are referred to in the last volume on Hobbes the philosopher, but they would seem to relate to him. He went on the Continent in 1610 with William Cavendish, afterwards second Earl of Devonshire. Hobbes died unmarried, but he is said to have had an illegitimate daughter. He was born at Westport, now a part of Malmesbury. W. P. COURTNEY.

"SIR JOHN I'ANSON, BART., OF EPSOM."—So styled in a Fyler pedigree in Hutchins's 'Dorset.' But G. E. C., 'Complete Baronetage' (Exeter, Pollard, 1903), iii. 13, only says, "He presumably succeeded to the baronetcy in Nov., 1799," the date of the death of

Rev. Sir John Banks Hanson, Bart., rector of Corfe Castle, and nephew of "Sir" John of Epsom. G. E. C. adds: "On his death, presumably shortly after 1799, or possibly on the death of his predecessor, the baronetcy became extinct." So the writer of a good article on the I'Anson baronetcy in *Herald and Genealogist*, iv. 261, seems to have no knowledge of the date of the death of "Sir" John. His mural inscription in Tunbridge parish church shows that he survived his nephew, and succeeded to the baronetcy, but makes it doubtful whether he claimed it. It runs thus:—

"Also the body of Mrs. Mary Fyler the wife of Samuel Fyler of Lincoln Inn, Esq., Barrister at law and only child of the said John I'Anson by Mary his first wife who died April 3rd 1794 aged 30. Also the body of the above named John I'Anson who died 3rd of March 1800 Aged 66."

H. J. F.

MAJOR MOHUN, THE ACTOR.—In a petition to Charles II. for restitution of theatrical rights, made in November, 1682 (*vide* the *Athenæum* for 8 September, 1894), Michael Mohun sets forward that he had served both his Majesty and his father of sacred memory "48 yeares in the quality of an Actor, and in all the Warrs in England and Ireland, and at the siege of Dublin was desperately wounded, and 13 monethes a prisoner, and after that y<sup>r</sup> pet<sup>r</sup> served y<sup>r</sup> Ma<sup>ty</sup> in the Regiment of Dixmead in Flanders; and came over with y<sup>r</sup> Ma<sup>ty</sup> in England when y<sup>r</sup> sacred pleasure was that he should act againe," &c.

According to this Major Mohun must have been living abroad for some few years before his return to England in the spring of 1660; but a letter written by General Ludlow from Duncannon Fort to Arthur Hazelrigg, M.P., on 8 January in that year, seemingly makes reference to the actor's recent presence in Ireland. From the copy of the letter given in the 'Calendar of State Papers, Ireland, 1647-60,' I cite the interesting postscript:—

"P.S.—The reason many of the officers give, why they refused to engage with those at Dublin for the Parliament, is their doubt whether there were a reality in the thing, knowing the persons were all for a single person's interest except two; one whereof was Col. Kempston, whose hand they put to it against his mind, and Major Moon whom they have since imprisoned."

It may be, of course, that this Major Moon was not the sturdy little actor-soldier, but the coincidence is striking. W. J. L.

COLISEUMS OLD AND NEW.—Contemplation of the huge structure in St. Martin's Lane, now about to be opened to the public, carries the memory back to former like places of amusement and instruction in the metropolis—notably, to that build'

razed to make room for the fine row of mansions which is called Cambridge Gate, Regent's Park.

If I recollect aright, the lower portion of that popular resort, especially of children, was arranged as a kind of bazaar. Above, in a circular gallery, were the panoramas of 'London by Day' and 'Lisbon by Night.' And was there not some joke abroad as to a portion of the canvas being utilized for both representations? From accounts circulated it would seem that London's latest attempt in the way of a Coliseum will, from noon until midnight, offer a unique successive series of shows for the enlightenment of visitors—so much so that one is tempted to speculate whether the title selected is altogether appropriate, or whether some modern name more indicative of uses might not be chosen, or perhaps coined, to meet the occasion. We shall see what happens within.

I wonder how many of your readers remember the Panorama in the centre of Leicester Square some fifty to sixty years ago. I think it was the venture of a Mr. Moxhay, and met with but moderate patronage. Of late years Coliseums, Panoramas, Dioramas, of the good old-fashioned sort have certainly passed out of vogue. I fear these are times when one scarcely expects to find a revival of such wholesome entertainments.

CRCIL CLARKE.

Junior Athenæum Club, W.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**DR. BURCHELL'S DIARY AND COLLECTIONS.**—May I ask assistance in a somewhat unusual task, and one, I fear, of much difficulty?

The great naturalist William John Burchell, D.C.L. (Oxon.), of Churchfield House, Fulham, died by his own hand at the age of eighty, on 23 March, 1863. His vast collections—botanical and zoological—were left absolutely to his sister, Miss Anna Burchell, who offered them all to the University of Oxford. The zoological collections were accepted, and arrived in 1865; the botanical collections were refused, and are now at Kew. I am at the present moment preparing for publication Burchell's original notes on his collections of insects, arachnids, &c., from South Africa (1810–15) and Brazil (1825–30).

The former notes are complete, but the

latter are missing after the date 18 March, 1829, when Burchell was at Porto Real (now Porto Nacional), on the Rio Tocantins. He continued to make observations from this date until he sailed from Pará on 10 February, 1830. His complete itinerary exists in the Hope Department, where hundreds of his specimens bear numbers referring to the lost Diary.

The last number in the existing Diary is 1345 (for 18 March, 1829). But I find specimens with numbers in the neighbourhood of 1500, so that probably at least 150 observations, and perhaps many more, are lost.

After the last entry in the existing note-book is a statement in Burchell's handwriting that the continuation of the record is to be found in an "8vo (long) red-coloured volume." Beneath these words my predecessor, Prof. Westwood, had written in pencil, "This red vol. has not been found.—J. O. W." It may be safely inferred that the red volume never came to Oxford.

But this is not the only loss. There were certainly hundreds of drawings of the scenery and natural history of Brazil. I find references to many in the existing note-book. A large asterisk evidently refers to a drawing, and "v. J." clearly means "*vide Journal*." About twelve of Burchell's letters are preserved at Kew, and in one of these, written to Sir William Hooker, Burchell tells of his Journal, of his drawings, of his panoramas of Pará and of Rio, of meteorological observations during the rainy season at Goyaz, of bearings taken during the descent of the Tocantins. Even the notes on the insects tell of missing records. This "settled on my paper while drawing the panorama of Rio"; that was "captured while measuring the base-line"; a third "settled at the foot of my telescope while observing the eclipse at midnight." His notes often speak of a servant "Congo," probably a negro, who was apparently a most competent naturalist's assistant. One is reminded of the Hottentot "Speelman," whose name occurs so frequently in the 'Travels in Southern Africa.' There certainly have existed—perhaps there still exist—the materials for a fascinating and immensely valuable record of the travels of a naturalist of the highest rank in Brazil three-quarters of a century ago.

And even this is not all. Burchell's classical 'Southern Africa,' published in 1822 (the second volume in 1824), contains an account of less than half of his travels. It ends with the day he left Litakun on 3 August, 1812. It does not even include the most northern point reached in his journey. The excellent



map in the first volume does indeed give the whole route and the names of all his stations, with the dates of first arrival or return, and in some cases the bearings. But beyond these data all is unknown. Many of the names are tantalizing in their suggestion of interest: "Last Water Station," "First Camelopardalis Station," "Hot Station," "The Garden," "Puff-adder Halt," "Horse's Grave," "Storm's Grave," "Mountain Station," "Sylvan Station," &c.

It is not unlikely that the means for completing the African travels, and for the first time unfolding the story of the Brazilian travels, exist in some attic or lumber-room, where, too, may be found the means of writing an adequate life of this great man. Perhaps some member of his family may, unknowing, possess such materials. If these facts are brought before such a one, I would beg that the records may be permitted to rest in the Hope Department of Zoology in the University of Oxford, where they will be available for the use of the student, and whence they may be, at no distant date, issued to the world.

I may refer any who are interested in the question to recent publications upon W. J. Burchell and his collections at Oxford, in *Annals and Magazine of Natural History*, 1904, pp. 45-62, plates iii. and iv.; pp. 89-102; pp. 305-23; pp. 356-71, plate vi.

EDWARD B. POULTON,  
Hope Professor of Zoology.

CHARLES GODWYN AND BASKOLY. — The copy of Larramendi's very valuable, but not quite scientific 'Dictionary of the Baskish Tongue' which is preserved in the Bodleian Library has a book-plate bearing the words 'E Legat. Caroli Godwyn. S.T.B. Coll. Ball. Soc. M.D.CCLXX.' Will one of the learned readers of 'N. & Q.' inform us if there is any other evidence to show that Charles Godwyn, Fellow of Balliol College, studied Baskish, as Sir T. Browne, of Norwich, did a century before him? EDWARD S. DODGSON.

"TO HAVE A MONTH'S MIND." — This phrase, meaning to have an ardent desire, is found in Lockhart's 'Life of Sir Walter Scott,' where it is quoted from the novelist's diary. It also occurs in 'Hudibras,' in 'Euphues and his England,' and in 'The Two Gentlemen of Verona.' Are any other instances known?

GREVILLE WALPOLE, M.A., LL.D.  
Kensington, W.

INGRAM AND LINGEN FAMILIES. — Cicely, daughter of an Ingram of Wolford, Warwickshire, married William Lingen, of Sutton and Stoke Edith, Herefordshire (probably some-

where about the year 1570). Was her father Richard, as stated in Burke's 'Commoners,' iv. 267, or Anthony, as stated in Burke's 'Landed Gentry' (1900), p. 222? She was the sister of John Ingram, who was executed 26 July, 1594, at Newcastle, for being a priest ordained abroad who had returned to England. JOHN B. WAINWRIGHT.

"SEE HOW THE GRAND OLD FOREST DIES." — Many years ago I read a beautiful poem, by some American author, descriptive of the fine tints in an American forest in autumn, and now cannot find it. The first line was

See how the grand old forest dies.

Whence comes it? JOHN PICKFORD, M.A.

UNRESTORED CHURCHES. — There are very few of these left to us. The next trade boom will *literally* "decimate" most of the remnants. Is not this the time to record a list of what is left of them?

I shall be glad to receive direct from your readers, by means of picture postcards or otherwise, any notices or indications of unrestored churches. Notes even of unrestored portions of churches will be welcome.

SAMUEL MARGERISON.

Grey Gables, Calverley, near Leeds.

PATRICK BELL, LAIRD OF AUTERMONY. — Can any reader of 'N. & Q.' give me information about Patrick Bell, of Autermoney, born about 1685, son of Alexander Bell, of Autermoney? He married Annabella Stirling, of Craigbarnet, and was some time minister of Port of Monteith. J. M. GRAHAM.

BISHOP OF MAN IMPRISONED, 1722. — In a letter from Bath, dated 27 August, 1722, occurs this sentence, "The Imprisonment of the Bishop of Man makes a filthy noise." And again, 6 October, "I hear the Bishop of Man has paid his Fine and has got no Redress. He has the reputation of a very good man." I should be glad to know the name of this bishop, and particulars of the offence for which he suffered imprisonment and fine, and the amount of the latter.

CHARLES S. KING, Bt.

St. Leonards-on-Sea.

BANKRUPTS IN 1708-9. — By the Bankruptcy Act, 1883, sec. 93, the London Bankruptcy Court was united and consolidated with, and made to form a part of, the Supreme Court of Judicature, and the jurisdiction of the London Bankruptcy Court was transferred to the High Court of Justice, and by virtue of an order dated 1 January, 1884, made under sec. 94 of the Act 1883, was assigned to the Queen's Bench Division of the said High

Court. I presume that the records of this Court up to 1883 were transferred from their then resting-place (where was that?) to the Supreme Court. I would ask:—

1. With what date do the existing old records begin?

2. Are they continuous from that date (whatever it may be) to the present time?

3. What condition are they in now?

4. Are they consultable by the public?

5. If so, where?

I am told, but can hardly credit it (hence this query), that these records do not exist prior to 1710, and that, from that time up to a comparatively recent date, they are all in utter chaos at the Supreme Court of Judicature. If this should prove true, the sooner arrangements are made for their transfer to the Public Record Office (if they will take them) the better.

There must be many solicitors, antiquaries, and record searchers who can reply to my five queries, and I should be very grateful if they would do so, either through 'N. & Q.' or direct to me.

C. MASON.

29, Emperor's Gate, S.W.

KANT'S DESCENT.—Biographers of Kant are practically unanimous in the opinion that he was of Scotch descent, apparently for no better reason than that the name is fairly common in certain parts of Scotland. But are these biographers right? It may perhaps be of interest to note in this connexion that many families of the name of Cant have, for generations, been settled in Colchester, Ipswich, Manningtree, and other towns in Essex and Suffolk.

JNO. RIVERS.

SCHOOL SLATES.—When and by whom were slates first used for writing in English schools? There is no doubt that they were first popularized by Joseph Lancaster, and that they formed a feature of his system of education of which he was exceedingly proud. (See 'Improvements in Education,' 1805, pp. 48, 52, 54, &c. They may be mentioned in the 1803 edition of the 'Improvements,' but I have not a copy of it.) That Lancaster only introduced slates is obvious from the fact that he does not claim the honour of inventing them. That they were little known is also obvious from his giving particulars about kind and cost, and also from his manufacturing them at his school in Borough Road.

It is, of course, well known that Pestalozzi used slates, but Lancaster could not have imitated him. Pestalozzi appears to have first used them in his Burgdorf school, which he did not open till after Lancaster was at work in the Borough, and the earliest refer-

ence to them by Pestalozzi which I can find is in 'How Gertrude teaches her Children,' published in 1801. If we assume (which is very doubtful) that Lancaster did not use slates till 1801, we may be certain that neither he nor any other Englishman had heard of Pestalozzi at that date. Wilderspin almost boasted that he had not heard of him in 1820 ('Infant Schools,' p. viii).

Since writing the above I have come across in Walpole's 'Letters' (ed. Toynbee, xii. 94) a reference to their use out of school. Walpole (on 15 November, 1781) explains the illegibility of his writing by the gout in his hand, and adds: "Soon, mayhap, I must write upon a slate; it will only be scraping my fingers to a point, and they will serve for a chalk pencil."

DAVID SALMON.

Swansea.

PARODY OF BURNS.—I should be much obliged for the date of the appearance in *Punch* of a parody on "Scots wha hae," beginning:—

Dull men in the country bred,  
Dolts whom Diz. has often led,  
If you lose your daring head,  
Farewell victory.

The second stanza refers to "Pam":—

Pam himself could strongly jaw.

J. C. S.

"HE SAW A WORLD."—Where can I find this quotation:—

He saw a world in a grain of sand,  
And heaven in an opening flower,

or words to that effect? CHR. WATSON.

CHAPLIN.—Can any correspondent give me information concerning three Westminster boys of this name? Edward was admitted to the school in 1786; Francis in 1772; and Robert, admitted in 1811, became a B.A. of Trin. Coll., Camb., in 1822. G. F. R. B.

COPYING PRESS.—When was this useful piece of office furniture first introduced? Count Széchenyi in October, 1832, paid a visit to Messrs. Boulton & Watt's well-known foundry at Soho, Birmingham, and made a rough entry in his diary that they had "an excellent method of copying letters" there, but unfortunately the method is not described.

L. L. K.

[Watt patented a copying machine in 1780. A quotation from the specification is in the 'N.E.D.']

HAMLET WATLING.—This gentleman (formerly a schoolmaster in Suffolk, I believe at Earl Stonham) made a large collection of facsimile drawings of stained-glass windows in East Anglia. Where are these preserved?

If Mr. Watling is dead, can any reader give exact information as to the dates of his birth and death and his place of interment, with a copy of his tombstone inscription? He was one of those painstaking local antiquaries to whom we owe much.

T. CANN HUGHES, M.A., F.S.A.

Lancaster.

**BULWER LYTTON'S NOVELS.**—I am reading the novels of Bulwer Lytton, and am at present engaged upon 'The Parisians.' I cannot be sure which characters are historical and which fictitious. Is there any book that will enable me to solve my difficulty?

M. MORRIS.

**HERBERT KNOWLES.**—In the recently published 'History of British Poetry,' by the Rev. F. St. John Corbett, Canterbury is credited with being the birthplace of Herbert Knowles. I have always understood that he was a native of Yorkshire, and should be glad if any of your correspondents could give definite information on the subject.

POETICUS.

Burton-on-Trent.

[The 'D.N.B.' states that Knowles was born at Gomersal, near Leeds, in 1798.]

### **Bears.**

#### **BEARS AND BOARS IN BRITAIN.**

(10th S. ii. 248.)

THERE is proof of bears having infested Scotland so late as 1057, when a Gordon, in reward for his valour in killing a very fierce one, was directed by the king to carry three bears' heads on his banner ('Hist. of the Gordons,' i. 2, quoted in Thomas Pennant's 'British Zoology,' 1812, vol. i. pp. 90-2). But long after the bear became extinct in this country, he lingered in Scotland, and his scarcity in England was supplied, for baiting purposes, by importations, probably from France. Camden in his 'Britannia,' 1722, vol. ii., says: "I have offered some Arguments to prove also that Bears were heretofore natives of this Island, which may be seen in Mr. Ray's 'Synopsis Methodica Animalium Quadrupedum,' p. 213." Martial says that the Caledonian bears were used to heighten the torments of those who suffered on the cross; and Plutarch relates that bears were transported from Britain to Rome, where they were held in great admiration (Camden, vol. ii. p. 1227). But of late years evidence has been adduced of the still remoter existence of the bear in Britain. A complete skeleton of a cave-bear may be seen in the Department of Geology and

Palæontology in the Natural History Museum at South Kensington; and the remains of the cave-bear found in Kent's Cavern, in a limestone hill on the south coast of Devon, may be seen in the fourth shelf of Cases 121-2, representing the Palæolithic age. Remains of *Ursus spelæus* have also been found in the Brixham Cave, Devonshire; Kirkdale Cave, Yorkshire; Victoria Cave, Settle; and in very many other localities.

The precise epoch at which the wild boar was extirpated in England is unknown (W. B. Carpenter's 'Zoology,' 1857, vol. i. par. 297). Fitzstephen tells us that the vast forest which in his time grew on the north side of London was the retreat of stags, fallow deer, wild boars, and bulls. Charles I. turned out wild boars in the New Forest, Hampshire, but they were destroyed in the Civil Wars. White, in his 'Natural History,' says that General Howe turned out some German wild boars and sows in his forests of Wolmer and the Holt, to the great terror of the neighbourhood; but the country rose upon them and destroyed them. King Edward also lately, I think, tried the experiment—though unsuccessfully—of turning loose some German wild boars in Windsor Forest, for hunting purposes. Among the wild animals mentioned by Camden as having become long since extinct in Wales is the boar, to which allusion is made, he says, by Dr. Davies "at the end of his Dictionary." There is a curious proof of the former existence of the wild boar in Scotland in the place-name Boar Hills, St. Andrews. About 1120 Alexander I. gave a *cursus apri*, or "boar-chase," to the see of St. Andrews (J. B. Johnston's 'Place-names of Scotland,' 1892). Remains of the wild boar have been found in Palæolithic caves in England.

While attending building excavations in the City of London, I found that one of the commonest objects turned up in "the Roman level" was the tusk (the "tush," as the workmen called it) of the wild boar. Sometimes, indeed, these were encountered in profusion, often as black as the earth in which they had lain for the centuries that have elapsed since the Roman occupation.

Allusions to the custom of wearing the figure of a boar—not in honour of the animal, but of Freya, to whom it was sacred—occur in 'Beowulf,' in the Edda, and in the Sagas, while Tacitus ('De Moribus Germanorum') distinctly refers to the same usage and its religious intention as propitiating the protection of their goddess in battle. (See Lt. Jewitt's 'Grave Mounds and their Contents,' 1870, p. 255.)

In the Manuscript Department of the British Museum a bear, in one MS. (27699, f. 100), is represented caught in a trap; and there are many early drawings in which the bear plays a part. For representations of the wild boar and boar hunts in ancient manuscripts, see 'Early Drawings and Illuminations in the British Museum,' by W. de Gray Birch and Henry Jenner, 1879. Lancelot and Bevis of Hamtoun both have heroic encounters with great wild boars. (See 'Popular Romances of the Middle Ages,' by G. W. Cox and E. H. Jones, 1871.)

J. HOLDEN MACMICHAEL.

Macaulay, in vol. i. of his 'History,' chap. iii., on the state of England in 1685, writes:—

"The last wild boars which had been preserved for the royal diversion, and had been allowed to ravage the cultivated land with their tusks, had been slaughtered by the exasperated rustics during the license of the Civil War."

Guillaume Twici, Veneur le Roy d'Angleterre (Edward II.), wrote a treatise in French entitled 'Art de Venerie,' which was translated into English by John Gyfford, "Maister of the Game" to King Edward. In this treatise game is divided into three classes. The first contains four animals, called "beasts for hunting," viz., "the hare, the hart, the wolf, and the wild boar." Read Strutt's 'Sports and Pastimes of the People of England,' book i. chap. i. p. 17. At p. 5 of that chapter there is a representation of a man on foot, armed with a spear, attacking the boar, taken from a manuscript written about the commencement of the fourteenth century. This mode of hunting the animal Shakspeare may have had in his mind when, in 'Richard III.,' III. ii., he wrote, "Where is the boarspear, man? Fear you the boar, and go unprovided?"

JAMES WATSON.

There is a note on this subject in Bonney's 'Story of our Planet,' where it is, I think, stated that British wild boars became extinct in the seventeenth century, and bears in the tenth or eleventh.

J. DORMER.

I refer G. S. C. S. to the different natural histories and encyclopædias, to the back volumes of 'N. & Q.,' and to Chambers's 'Book of Days.'

The killing of an exceedingly ravenous wild boar—the last one in this immediate district, according to legendary history—gave to Bradford a subject for its crest, which is a boar's head erased. See Gough's edition of Camden's 'Britannia.'

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

REV. WILLIAM HILL (10th S. ii. 427).—This gentleman died at Hull, 17 May, 1867, aged sixty-one, and was buried in the cemetery there. A few paragraphs appeared in the Hull newspapers, but the only extended account of him was in the *Barnsley Chronicle*, May or June, 1880.

W. C. B.

'STEER TO THE NOR'-NOR'-WEST' (10th S. ii. 427).—I know of a prose version of a story touching "a barque trading between Liverpool and St. John's, New Brunswick," which turns on "Steer to the Nor'-West"—words written by a phantom on a slate in the captain's cabin—and this may perhaps be of use to OXONIAN. He will find it in Robert Dale Owen's 'Footfalls on the Boundary of Another World,' pp. 242-5. ST. SWITHIN.

'Steer to the Nor'-Nor'-West' is the title of a story contributed to *Temple Bar* in I think, 1863, by H. A. Hills, late Judge in Egypt, and now of High Head Castle, Cumberland.

ALFRED F. CUEWES.

HERALDRY (10th S. i. 329).—These arms appear to be those of the family of Calverley, of York and Sussex. They are described by Burke, and by Papworth and Morant as Sable, an escutcheon within an orle of owl argent. The crest is a horned owl, and the motto "Ex caligine veritas."

H. J. B. CLEMENTS.

Killadoon, Celbridge.

H IN COCKNEY, USE OR OMISSION (10th S. ii. 307, 351, 390).—In two old editions of 'The Vicar of Wakefield' I find in the first chapter "an horse of small value." In the second chapter of the older of these editions I find "an happy sensibility of look" and "an husband." But in the later of these two editions are "a happy sensibility of look" and "a husband." Such alterations may have been made frequently in reprinting old books. The Bible, however, has been untouched, and has always an before h.

Many years have passed since I read Foote's 'Mayor of Garratt,' but I think that Jerry Sneak, one of the characters in the play, is a cockney who misuses the aspirate. This is the earliest instance of the cockney in literature that I remember at present. If my memory is serving me rightly, the statement that "the dramatists of the eighteenth century do not make game of the cockney's h" is not quite accurate.

E. YARDLEY.

In the old Sussex dialect the h was never pronounced. It was rarely inserted where it should not be, except as an intensifier.

I have heard it used with a most ludicrous emphasis. It is worthy of notice that not only at the beginning of words was the *h* omitted, but it was usually wanting in composition—*th* being generally replaced by *d*, and sometimes *sh* by *s* or *z*. Nowadays these latter peculiarities have disappeared, but the initial aspirate is often dropped.

E. E. STREET.

Chichester.

In Northumberland and on Tyneside generally the *h* is never misused. A few years ago a pupil-teacher at one of the schools in this town, not a native, dropped his *h*'s, the consequence being that the children under him adopted the objectionable habit. A bookseller who supplied school-books could always distinguish the children from that special school when they came to his shop.

R. B.—R.

South Shields.

There is one thing with reference to *h* which puzzles me greatly. As in many English dialects it has been dropped for centuries, it is only natural that all those who, owing to their station in life, speak them, should omit the aspirate. So, if cockneys too did it, there were nothing to wonder at. It would not even be astonishing if, in their struggle to imitate the well-educated, they should promiscuously drop their *h*'s, and put them where there ought to be none. But which is the mysterious *δαίμων* that enables them to add, with the greatest surety, an *h* to words beginning with a vowel? The case stands thus: In the mouth of a cockney, who is generally reputed to drop the *h*'s, this sound is as common as in that of any well-bred English person, only in the wrong place, but without confusion. To me it is a riddle.

G. KRUEGER.

Berlin.

"FORTUNE FAVOURS FOOLS" (10th S. ii. 365).—The following quotations seem apposite:—

"'Good morrow, fool,' quoth I. 'No, sir,' quoth he; 'Call me not fool till heaven hath sent me fortune.'"  
'As You Like It,' Act II. sc. vii.

"'Alluding to the common saying [which may be traced up to classical antiquity] that *fools are Fortune's favourites*' (Malone)." — Dyce's 'Shakespeare' (3rd ed.), ix. 169.

The brackets, with the matter which they enclose, are not mine, but Dyce's.

Malone's 'Shakespeare' (edition of 1821), vi. 401, gives the following further note on the passage:—

"*Fortuna favet fatuis* is, as Mr. Upton observes, the saying here alluded to; or, as in Publius Syrus: *Fortuna, nimium quem fovet, stultum facit*. So, in the prologue to the 'Alchemist':—

Fortune, that favours fooles, these two short houres  
We wish away.

Again, in 'Every Man out of his Humour,' Act I. sc. iii. :—

Sog. Why, who am I, sir?

Mac. One of those that fortune favours.

Car. The periphrasis of a foole.—Reed."

In Gifford's 'Ben Jonson' (1816), ii. 38, the note on "the periphrasis of a fool" is:—

"According to the Latin adage, *Fortuna favet fatuis*. So in 'Wily Beguiled,'

Sir, you may see that fortune is your friend.

But fortune favours fools.—Whal."

"*Fortuna favet fatuis*" is apparently not given in Harbottle's 'Dictionary of Quotations (Classical),' 1897, but I find there:—

"*Fortuna nimium quem fovet stultum facit*.—Publius Syrus, 167.

"*Fortune makes him a fool, whom she makes her darling*.—Bacon."—P. 73.

"*Stultum facit fortuna quem vult perdere*.—Publius Syrus, 479."—P. 279.

The proverb under discussion does not occur in Bacon's essay 'Of Fortune' (Essay xl.), but Bacon couples folly with fortune twice:—

"*Faber quisque fortune sue*, saith the poet.\* And the most frequent of external causes is, that the folly of one man is the fortune of another."

"And certainly there be not two more fortunate properties, than to have a little of the fool, and not too much of the honest."

H. C.

In the second edition of Ray's 'Proverbs,' 1678, p. 141, is:—

"*Fortune favours fools, or fools have the best luck. Fortuna favet fatuis*. It's but equal, Nature having not that Fortune should do so."

W. S.

FLYING BRIDGE (10th S. ii. 406).—There is a ferry on the system described at the above reference in daily use on the river Elbe, not far from Dresden, which takes passengers to and from the railway station of Rathen and the path leading up to Bastei on the other side of the river. The cable or wire rope in this instance is buoyed in two or three places between the spot where it is anchored in mid-stream and the boat.

E. A. FRY.

A flying bridge answering exactly to the description quoted by L. L. K. from Voyle's 'Military Dictionary' has been in operation for very many years at Neuwied on the Rhine.

ALAN STEWART.

LUDOVICO (10th S. ii. 288, 377).—Giorgio Vasari, in his 'Lives of the Painters, Sculpt-

\* Appian, in 'Sall. de Republ. Ordin.' I (Haver-camp's 'Sallust,' 1742, ii. 156).

tors, and Architects' (translated by Mrs. Jonathan Foster, Bohn, 1852, vol. v. p. 457), says:—

"I have heard some mention of a certain Lodovico, a Florentine sculptor, who, as I am told, has produced good works in England, and at Bari, but as I know nothing of his kindred or family name, and have not seen any of his productions, I cannot (as I fain would) do more than allude to him by these few words."

J. HOLDEN MACMICHAEL.

**GALILEO PORTRAIT** (10<sup>th</sup> S. ii. 426).—There is a portrait of Galileo by Sustermans in the Uffizi Gallery, Florence; also, I believe, one or more in the corridors running from the Uffizi to the Pitti. At the Torre di Gallo, about a mile from the Porta Romana (Florence), which Galileo used as an observatory, there is a collection of portraits, engraved and otherwise, in the museum kept by the Government, in the room he occupied and which leads to his tower observatory.

HARRY H. PEACH.

MR. WATSON should compare the picture with prints such as he would find at the British Museum, &c. There is a fine line engraving of the astronomer by Cipriani after Sustermans, executed about 1830; also one by Ramsay and another by Vandersypon.

A. E. WHITEHOUSE.

49, Knightsbridge, S.W.

In the Bodleian Library at Oxford there is a portrait of Galileo, the painter of which is, I believe, unknown. Inquiries of the librarian would doubtless meet with attention.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**PRESCRIPTIONS** (10<sup>th</sup> S. i. 409, 453; ii. 56, 291, 355).—DR. EDWARD NICHOLSON gives an ingenious account of the origin of the symbol for scruple, but he founds his remarks upon the assumption that the scruple and gramma were the same, giving, however, no authority for his opinion. In my communication *ante*, p. 291, the word *ῥεῖν* should have been *ῥεῖν*, an error I perceived too late to correct. None of the communications at the last reference appears to me to have added anything to my reply just mentioned. The statement of PROF. STRONG that "surely the word *drachma* is derived from *δράσσομαι*, I grasp," merely repeats what I had already said.

CHAS. F. FORSHAW, LL.D.

Baltimore House, Bradford.

**GOVERNOR STEPHENSON OF BENGAL** (10<sup>th</sup> S. ii. 348, 437).—MR. S. C. HILL'S 'List of Europeans and others in Bengal at the Time of the Siege of Calcutta, 1756' (Calcutta, Gov. Press, 1902), gives at p. 85 the following

information about the Capt. Francis Stephenson, or Stevenson, who was in the Black Hole:—

"Sea-captain. Member of the Court of Requests. Letter appended to Public Proceedings, 18th Jan., 1756. Holwell says he died in the Black Hole. The Fulta lists say that he was a seafaring man and killed in the attack. Orme says he was a Free Merchant."

A Miss Rosalie Toumac, whom I believe to have been the child of the "Mrs. Toumac and child" who escaped to the ships in Fulta, married *en secondes nocces* a Mr. Stevenson (Christian name not known), whose brothers were Daniel Stevenson, a merchant at Tranquebar (1754-1806), and Major-General James Daniel Stevenson, a friend of the Duke of Wellington's, who fought at Seringapatam, and died 14 February, 1805. Mrs. Stevenson, *nata* Toumac, was born 4 June, 1754, and died at Tranquebar, 5 June, 1782. Her first husband was George Frederick Fischer, a ship's captain, whose sister Wendela (1730-61) became the first wife of the Rev. J. Z. Kiernander (1710-99). She had a son Edward William Stevenson, master attendant at Cuddalore and Porto Novo (1779-1823).

JULIAN COTTON.

Palazzo Arlotta, Chiatamone, Naples.

'TRACTS FOR THE TIMES' (10<sup>th</sup> S. ii. 347, 398, 452).—As stated at the last reference, 'Whitaker's Almanack' for 1883 contains an article on the 'Tracts,' with a list of authors appended. It is stated "that it has been found impossible to obtain a complete list of the writers; even the venerable Cardinal, their editor, is unable to supply all the names." The writers of sixty-eight of the ninety Tracts are given. If W. G. H. cannot obtain the list himself, I shall be pleased to forward a list of those given in 'Whitaker,' or can send him a copy of the 'Almanack.'

ROLAND AUSTIN.

Public Library, Gloucester.

**PHILIP D'AUVERGNE, 1754-1816** (10<sup>th</sup> S. ii. 427).—According to the 'Armorial of Jersey,' Philip d'Auvergne, Esq., of the branch of St. Ouen, Jersey, married, 1758, Jane, daughter of Edward Ricard, Esq., King's Receiver.

F. E. T.

MRS. ARKWRIGHT'S SETTING OF 'THE PIRATE'S FAREWELL' (10<sup>th</sup> S. ii. 448).—The above is not included in 'Twelve Popular Songs, written by Mrs. Hemans, composed by her Sister,' published as No. 102 of Chappell's *Musical Magazine*. No. 29 of the same series is described as 'Ten Contralto Songs, by Mrs. Arkwright, the Hon. Mrs. Norton, &c.," and may possibly contain the

'Farewell.' From a short biographical notice in the first-named number, it would appear that the married name of Mrs. Hemans's only sister was Gray.

W. B. H.

THE TENTH SHEAF (10th S. ii. 349, 454).—In the accounts given of the practice of setting out tithe the most important point has been omitted. The setter-out, beginning at a corner of the field, proceeded down one row of shocks, and, counting the shocks as he went, stuck a branch into one of them chosen by him (without previous arrangement), being between the first and the tenth; and then proceeded up and down the lines of shocks, putting a branch in every tenth shock, counting from the one first marked. The object was to prevent a fraud on the part of the farmer, who, if he had known which shocks would be marked, might have made them smaller than the rest. I have frequently heard my father explain the process. He had often been employed, when young, to set out tithe.

J. F. R.

Godalming.

HOLBORN (10th S. ii. 308, 392, 457).—PROF. SKEAT misquotes me and gives my words a different setting, and by so doing unintentionally misrepresents my meaning. I did not say that "hollowness" was "not characteristic of words connected with water"—although I might have said so with truth. I said that *hol* occurs in "water-words where the idea of hollowness is not specially characteristic." There is nothing specially hollow about a beach or a ford; and the river Hull is as bankless as may be. On the other hand, we are familiar with Waterbeach, Waterford, water-brook, and even Waterland.

W. C. B.

"PROPALE" (10th S. ii. 369).—This word is included in the Glossary to Sir Walter Scott's novels, meaning "to publish or disclose." The same explanation is given by N. Bailey, 1759, and Dr. Ash, 1775.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"ILAND" (10th S. ii. 348).—This is only a form of *island*, as shown and explained in the 'N.E.D.' It is not uncommon in place or field names. There is a Little Isle in Coreley parish, Shropshire; and Cream Island adjoins an ancient British village in the parish of Sancreed, Cornwall.

AYEAHR.

I do not know that I can help MR. ARKLE in this matter. I may, however, point out as a coincidence at least that the Welsh word for an island, *ynys*, which is the Welsh form of *insula*, means not only an island, but

also a low-lying meadow. A meadow on the bank of the Cynon, close to which I am writing, is always known as "Yr Ynys" (the island). Many place-names in Wales compounded with *Ynys* are far away inland, such as Ynyshir in the Rhondda Valley, Ynysals in Cardiganshire, and others that might be mentioned.

D. M. R.

The word *ile* was formerly in use as meaning an ear of corn (*vide* Webster). From this fact MR. ARKLE has the reply to his query.

CHAS. F. FORSHAW, LL.D.

Bradford.

'THE DEATH OF NELSON' (10th S. ii. 405).—Although not exactly to the point, it may be interesting to mention that in my musical library is an oblong folio volume containing a collection of printed and MS. glees for three, four, and five voices, by various eminent masters, dating from 1792 to 1809, including one for four voices by Stephen Paxton, undated (c. 1806), originally entitled in print 'On the Death of Major André' ("This Gained a Prize Medal"), but slightly altered, apparently in a contemporary hand, to 'On the Death of the ever lamented Lord Nelson,' and made to commence:—

Round the Gallant the Gallant [*sic*] Nelson's Urn  
Be the Cyprus foliage spread,  
Fragrant spice profusely burn,  
Honours gratefull to the dead.

Further on the word "soldier's," as printed, is altered to "sailor's."

W. I. R. V.

POEM BY H. F. LYTE (10th S. ii. 327, 351).—Like PROF. LAUGHTON, I regret that the old tune to 'The Sailor's Grave' has fallen into desuetude, for, to my mind, it was far more characteristic than the new tune, even though the latter is by Sir Arthur Sullivan. I have the old tune in a little volume, 'Songs, Rounds, and Quartets,' published by George Routledge & Sons about 1869, when I bought the book. The words are there attributed to Lyte, and the music to C. H. P., by which I understand the initials of C. H. Purday, though whether he was composer of the original air, or only responsible for the setting, I do not know.

W. B. H.

The words of the poem are set to music by Mrs. H. Shelton, and need no better setting.

J. ASTLEY.

Coventry.

ALEXANDER AND R. EDGAR (10th S. ii. 248, 352).—I have only just seen the inquiry for information about the Edgars of Bristol. If G. F. R. B. can get to the Bristol Museum Library, he will find in the Jeffries

MSS., 765/191 E, a *stemma* of the Foy, Cann, and Edgar families, all notable in Bristol in the eighteenth century, and all intermarried. For my own purpose I extracted thus much:

John Foy m. Cath. Cann, in or before 1729

Ann Cann Foy, m. Alex. Edgar, 1760

John Foy Edgar	Alex. Edgar, <i>ob.s.p.</i>	Robt. Cann Edgar, <i>ob.s.p.</i>
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Alexander Edgar, the son-in-law of Alderman John Foy, was mayor in 1788, and on 16 March of that year invited John Wesley to preach at the Mayor's Chapel on College Green, and afterwards to dine with him at the Mansion House.

Latimer, 'Annals of Bristol,' nineteenth century, p. 26, gives some account of John Foy Edgar, with whom the name and fortune of the united families passed away.

H. J. FOSTER.

**WOMEN VOTERS IN COUNTIES AND BOROUGHES** (10th S. i. 327, 372).—If it is not too late, may I refer to the following authority, which has not, so far as I can find, been mentioned in 'N. & Q.'? This is the case of *Chorlton v. Lings*, in the 'Law Reports,' Common Pleas, vol. iv. p. 374. Supposed instances of such women voters are stated and discussed, in the arguments by Mr. (afterwards Lord Chief Justice) Coleridge on the one side, and Mr. (afterwards Lord Justice) Mellish on the other, and in the judgments of Lord Chief Justice Bovill and Mr. Justice Byles. I think it safe to conclude that all instances worth mentioning were brought before the court on this occasion.

CLUNI.

**DUCHESS SARAH** (10th S. ii. 149, 211, 257, 372, 413).—The reference in Burke's 'Peerage,' 1879 edition, respecting the age at, and year of, death of John, Marquis of Blandford, is incorrect.

In Burke's 'Peerage,' 1897 edition, the error as to age was practically admitted, for at p. 977 it is properly given as seventeen (see Mrs. Thomson's 'Memoirs of Sarah, Duchess of Marlborough,' i. 414), but the year of his decease is still inaccurately stated as 1702/3.

Smallpox was raging in Cambridge in the summer of 1703, but it was not until the following January that the young lord, who was the eldest son though third child of Duchess Sarah, being born in 1686 (see Mrs. Colville's 'Duchess Sarah,' p. 59), was attacked. He succumbed to the malady on the morning of Saturday, 20 February, 1703/4 (see p. 422 of vol. i. of the first-named, and p. 141 of the last-mentioned work), and was

interred, as stated by MR. PICKFORD, in King's College Chapel, Cambridge.

FRANCIS H. RELTON.

9, Broughton Road, Thornton Heath.

It is certainly rather misleading, though legally correct, for Burke's 'Peerage' of 1897 to describe the Marquess of Blandford as dying in infancy of the smallpox when he was sixteen years of age. Another rather misleading statement occurring elsewhere *ob.s.p.*, applied to little children.

The following extracts from 'Esmond,' though not cited as authoritative, may prove illustrative, for Thackeray had made the days of Queen Anne his special study:—

"The young Marquis of Blandford, his Grace's son, who had been entered in King's College, in Cambridge.....had been seized with smallpox, and was dead at sixteen years of age."—Chap. ix, 'I make the Campaign of 1704.'

"His Grace joined the army in deep grief of mind, with crape on his sleeve, and his household in mourning."—Chap. ix.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**DENNY FAMILY** (10th S. ii. 288).—Would any of the following prints be of any assistance?

Sir Anthony Denny, educated at St. Paul's School, benefactor to Sedburgh, died 1549; four engravings of this man by Harding, Hollar, Holbein, and Picart.

Sir John Maynard, Serjeant-at-Law, 1651.

A. E. WHITEHOUSE

49, Knightsbridge, S.W.

The following list of old-time clergymen of this name may help the researches of MR. DENNY.

Richard Denny, of Trinity College, Dublin, B.A. 1836, was vicar of Ingleton, Yorkshire, in 1844.

Richard Cooke Denny, of Trinity College, Oxford, B.A. 1839, was vicar of Norton Subcourse, Norfolk, 1851.

Robert Denny, of Worcester College, Oxford, B.A. 1824, was vicar of Shidfield, Hants, 1842.

CHAS. F. FORSHAW, LL.D.

Baltimore, House, Bradford.

"CHARACTER IS FATE" (10th S. ii. 426).—In 'Our Daily Faults and Failings' (an Address by Joseph Kaines, 21 October, 1883, London, Reeves & Turner), on p. 9, are the words, "Habits form character, and character is destiny." That this was original with Kaines (whom I knew), I feel no doubt. FIER.

**MARKHAM'S SPELLING-BOOK** (10th S. ii. 32, 377).—'An Introduction to Spelling and Reading,' by Wm. Markham, schoolmaster, appeared in a fifth edition in 1738, and con-



inued in print till 1867, as improved. The archbishop of the same name was born in 1720; so, allowing five years for a first edition, he would, aged thirteen in 1733, be out of date for this publication. P. N. R.

"Stob" (10th S. ii. 409).—The mention of 'Stobhill in the neighbourhood of Newbattle Abbey' reminds me of Olivestob, the old name of an estate in Haddingtonshire (see 10th S. i. 201). The origin of this name has been the subject of many conjectures, none of them satisfactory. It has been generally admitted that "Olive" is a corruption of "Holy." Some writers have said that "stob" is a corruption of the word "step"—a step to a holy spot of some kind; other writers have said that it is a corruption of the word "stop"—a stopping-place for religious processions carrying the Host from or to Newbattle Abbey, a few miles off. I find among some old notes of mine that in a work dated 1687 mention is made of "the lands of Holiestob, now vulgo Olivestobe." The name may have been derived from some sacred enclosure. W. S.

For "stob" and "stob and stak," see 3rd S. iv. 111; 5th S. iv. 147. Halliwell, in his 'Dictionary of Provincialisms,' defines "stob" to mean

"A small post. The gibbet post of the notorious Andrew Mills, in the bishopric of Durham, was called *Andrew Mills Stob*. To stob out, to demand or portion out land by stobs. It is also used in reference to spines or thorns that have pierced the flesh."

EVERARD HOME COLEMAN.

71, Brecknock Road.

In Northumberland, near Morpeth, there is "Stobhill," and in Durham co., near Cornforth, is Stob Cross. On the moors above Elsdon, in Northumberland, there is a gibbet known as "Winter's Stob," from the name of the man who was suspended on it about the end of the eighteenth century for murder. There may be other places, but these are all I remember at the moment. R. B.—R.  
S. Shields.

The Government recently bought the estate of Stobs, three miles from this place, for military purposes. "Stobitcote" is the name of a cottage in this neighbourhood.

W. E. WILSON.

Hawick.

CRICKLEWOOD (10th S. ii. 408, 476).—I am obliged to Q. V. for his early references to Cricklewood. Mr. C. W. C. Oman, of All Souls' College, has kindly supplied me with the spelling "Crykyll Wood" in December, 1510. It is evident from this that the name

is not derived from Chichele, for that archbishop's fame must c. 1500 have been well in mind of even the local people, to say nothing of those who made records of the college estates. The fact that his name should have been recently selected for a new road adjoining, or upon, the lands settled on his foundation must be considered sufficient to keep ever green his memory in the district.

FRED. HITCHIN-KEMP.

6, Beechfield Road, Catford, S.E.

Halliwell, 'Archaic Dict.,' quotes "crickle" as bend, stoop, a variant of "crooked." Would it represent what is elsewhere termed a "hanging" wood? or is it from the crow, like Rookwood? A. H.

GWILLIM'S 'DISPLAY OF HERALDRY' (10th S. ii. 328, 416).—Few things are more popular than theories which suggest that a man was not the true author of the books published under his name; but, before credence is given to such theories, the grounds upon which they are based ought to be most rigorously examined. The suggestion that Barkham, and not Gwillim, compiled the 'Display' was, I submit, demolished by Bliss in his edition of Wood's 'Athenæ Oxonienses,' ii. 297-9. See also the 'D.N.B.,' xxiii. 330. In his 'Preface' to the 'Display,' as reprinted in the edition of 1724, Gwillim speaks of his "long and difficult labour" over the book; and he apparently took fourteen years to complete it. See Bliss (*loc. cit.*). Has "the original MS. wrote with Mr. Guillim's own hand," which Ballard had before him when he communicated with Dr. Rawlinson (see Bliss), been lost irretrievably? H. C.

I find that the 'Dict. Nat. Biog.' in the articles on Guillim and John Barkham discusses the question whether the latter was the real author of the 'Display.' The conclusion it comes to is that the contention is not made out, but that Barkham, in all probability, merely supplied Guillim with some notes for his work. T. F. D.

"MOCASSIN": ITS PRONUNCIATION (10th S. ii. 325).—Amongst huntsmen in Virginia, and I think in the Southern States generally, the pronunciation *mocassin* universally prevails, whether applied to the snake of that name or to the shoes of deerskin called after it. As the ancestors of these huntsmen must have learned the word from the Southern Algonquins, it was in all probability pronounced so by them. Nowhere in the States have I ever heard the word pronounced

any other way than with the accent on the first syllable.

An old farming rime I met with in a Virginian farmhouse account-book of the middle of the eighteenth century says:—

Take heed to your Oxen,  
Lest they tread on a Mockasin, &c.

And the same pronunciation, and not unusually the same spelling, prevail there to-day, or did so a few years ago.

FREDERICK T. HIBGAME.

BREWER'S 'LOVESICK KING' (10th S. ii. 409).—Cartimandua, Queen of the Brigantes in Britain, betrayed Caractacus to the Romans A.D. 50; see Tacitus, 'Ann.', xii. 36.

The first Mayor of Newcastle was Peter Scot, 1251. Roger Thornton was Mayor in 1400 and 1401. He died 3 January, 1429. The brass plate formerly on his tomb in the old church of All Saints (destroyed in 1786) is preserved in the vestibule of the new church, and he is thereon described as "mercator" (Mackenzie's 'Newcastle,' pp. 298, 312, 612).

JOHN B. WAYNEWRIGHT.

[MR. A. HALL also refers to Tacitus.]

LONDON CEMETERIES IN 1860 (10th S. ii. 169, 296, 393).—G. A. Walker, in his 'Gatherings from Grave Yards, Particularly those of London,' published by Longman in 1839, says that the burial-ground at Stepney adjoins the church. Mr. Walker, who was a surgeon, gave evidence in favour of extra-mural burial before the Parliamentary Select Committee on the Health of Towns in 1840. The Common Council of the City of London took up the subject in the following year.

W. H. W.—N.

Would not one of the following works possibly help to locate the cemetery in White Horse Lane: 'Two Centuries of Stepney History' and 'Memorials of Stepney Parish,' both by Walter Howard Frere; and Mrs. Basil Holmes's valuable book 'The London Burial-Grounds,' 1896?

J. HOLDEN MACMICHAEL.

PARAGRAPH MARK (10th S. ii. 449).—The old name for a *paragraph*-mark was *paragraph* (Gk. *παράγραφος*). The *paragraph* itself represents the Gk. *παράγραφή*. As English had discarded its genders, the two words coincided. Hence it might be well to use *paragraph*-mark, though it is not a common word.

Another name was *paraf*, from the French; later spelt *paraph*. See the 'New English Dictionary' (neglected as ever) under the headings *paragraph* and *paraph*, where the old and later forms of the marks are duly given.

WALTER W. SKRAT.

COUNTRESS OF CARBERY (10th S. ii. 248).—The passage referred to is about eight-ninths through Taylor's Funeral Sermon on the Lady Frances, Countess of Carbery, No. viii. in his 'ΔΕΚΑΕ ΕΜΒΟΛΙΜΑΙΟΕ, a Supplement to the ΕΝΙΑΥΤΟΕ,' p. 170, ed. 1667:—"Or rather (as one said of Cato) *sic abiit vita ut causam moriendi nactam se esse gauderet*, she dyed, as if she had been glad of the opportunity." "One" is Cicero, the Latin quotation being taken, with the necessary change of *nactam* for *nactum*, from the 'Tusculan Disputations,' bk. i. 30, 74.

EDWARD BENSLEY.

"SARUM" (10th S. ii. 445).—Will Q. V. kindly explain his note? For my part, I should have no doubt that a fourteenth-century scribe who wrote *ecclesiar* would mean "*ecclesiarum*"; and I am under the "delusion," if it is one, that if he wrote *Sar*, he would mean "*Sarum*." In any case, what does the couplet quoted by Q. V. prove? I suspect, by the way, that we should read *vices*, not *vires*, as the second word of the first line.

S. G. HAMILTON.

GENEALOGY IN DUMAS (10th S. ii. 427).—There can be no doubt on this point. Athos was the father of the Vicomte de Bragelonne; Madame de Chevreuse, the Marie Michon of 'Les Trois Mousquetaires,' was his mother. This is clearly shown in chap. xxii. vol. i. of 'Vingt Ans Après,' headed 'Une Aventure de Marie Michon.' It is necessary to read the whole chapter, but in one place (p. 232) Madame de Chevreuse, referring to the Vicomte, says, "Il est là, mon fils, le fils de Marie Michon est là!" My references are to the Calmann-Lévy edition of Dumas's works.

LANCE. H. HUGHES.

[MR. H. A. SPURR also refers to 'Vingt Ans Après,' and adds that the passage is omitted in ordinary translations.]

LOUIS XIV.'S HEART (10th S. ii. 346).—I believe the story about the eating of Louis XIV.'s heart is authentic. I have in my library an account of the matter, but I have misplaced the book, and have been unable to find it. Hartshorne's 'Enshrined Hearts of Warriors and Illustrious People' (published in England a few years ago) gives much material of the kind suggested by your querist. There is also much in the same line in my book, 'Last Words of Distinguished Men and Women,' published by Fleming H. Revell Co., New York, 1901. In the latter work (p. 205, note) is a short account of the narrow escape of the heart of Napoleon I. It was extracted for preservation very soon after the death at St. Helena. The physician

who had charge of the heart discovered in the night an enormous rat dragging it to a hole. In a few moments, had the physician not awakened, the heart of the great soldier would have been consumed by rats.

I do not think the swallowing of the heart of Louis XIV. was due to the decay of Dean Buckland's mind. The dean was always eccentric and absent-minded. He either put the heart into his mouth playfully without intending to swallow it, or he took it inadvertently. He was at the dinner-table with some friends when the heart was passed around for inspection. It is not unlikely that he thoughtlessly put it into his mouth with the food that he was at the time eating. The heart was dry and shrivelled, and could not have been much larger than a common plum. There are a number of instances recorded in which the human heart has been swallowed, by mistake or otherwise. The heart of Ralph, Lord de Coucy, was eaten by his dear lady. In the 'Decameron' (Fourth Day, Novel ix.) is the tale of Gulielmo Rossiglione, who gave his wife the heart of her lover, disguised as a boar's heart. Thus she became "the living tomb of the dear heart she loved so well."

FREDERIC ROWLAND MARVIN.

537, Western Av., Albany, N.Y.

THE PELICAN MYTH (10th S. ii. 267, 310, 429).—Readers who are interested in this subject may like to be reminded of Charles Waterton's opinion thereon. He was asked by an Englishman whether he believed that pelicans feed their young with blood from their own breasts. He writes:—

"I answered that it was a nursery story. 'Then, sir,' said he, 'let me tell you that I do believe it.' A person of excellent character and who had travelled in Africa had assured him that it was a well-known fact. Nay, he himself with his own eyes had seen young pelicans feeding on their mother's blood. 'And how did she staunch the blood,' said I, 'when the young had finished sucking?' or by what means did the mother get a fresh supply for future meals?' The gentleman looked grave. 'The whole mystery, sir,' said I (and which in fact is no mystery at all), 'is simply this. The old pelicans go to sea for fish, and having filled their large pouch with what they have caught, they return to the nest. There standing bolt upright, the young ones press up to them and get their breakfast from the mother's mouth; the blood of the captured fishes running down upon the parent's breast: this is all the keen observer saw. 'Tis, indeed, a wonder, a strange wonder, how such a tale as this could ever be believed. Still we see representations of it in pictures drawn by men of science. But enough of infant pelicans sucking their mamma in the nursery. I consign them to the fostering care of my great-grandmother.'—*Essays on Natural History*, Third Series, p. 26.

ST. SWITHIN.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Memorials of a Warwickshire Parish.* By Robert Hudson. (Methuen & Co.)

THIS handsome and well-printed volume, of which only a limited number of copies are available, is of high interest, and deserves special notice, not only for its general merits, but also as being the kind of thing which might profitably be attempted by many who waste their time on imaginative literature for which they are wholly unfit. For this book is an outline, founded on an exceptional collection of registers and other documents from circa 1190 to our own times, of the history of the parish of Lapworth in the Forest of Arden, a spot which recalls Shakespeare much more delightfully than the average commentator. Warwickshire, perhaps from its central position in the very heart of England, far from the vivifying influence of the seaboard, has kept itself unusually uncontaminated by modern manners and customs, and it is just these survivals of old culture on which the book throws so interesting a light, while it gives glimpses of the history common to all England. Old names have lived on in Lapworth for centuries, and Mr. Hudson has traced them ably in the often mutilated designations of fields and farms now used. An appendix, which seems to us an excellent idea, provides a survey over three hundred years of family names which have flourished in the parish, and another of pre-Reformation names. Such lists will appeal to all who were born and bred in some village, and have learnt to know its inhabitants as the man in the town never knows his neighbours and his tradesmen. It is ill-considered, town-bred ignorance which protests that Shakespeare could gain no knowledge at Stratford. On the contrary, he gained, we doubt not, much which is now the world's eternal and inestimable treasure by human intercourse such as even a Charles Lamb could not secure in cities.

Mr. Hudson, who died in 1898, lived for nearly forty years in Lapworth, and his deep interest in its history has produced excellent results. He was far more accomplished than the average local historian, a capable Latin scholar, and an eager student of early institutions. His notes are always sound and modest, and the fact that the book is founded on lectures delivered to fellow-parishioners has given it a simplicity of style which is a charm to the educated reader. Apt mottoes from Shakespeare head the chapters, and we find various forms of his name as well as several Slys in the registers. There are also Catesbys and Lucys of historic note. The parish charities have led to the preservation of a good many documents which illumine the history, but we hope that the heartburnings of the Elizabethan age have not been repeated in modern times, though that is our experience of similar benefactions in Warwickshire villages. The church of Lapworth is fine, though rather considerably restored by G. E. Street in 1860 and 1873; and it is clear that the holders of the living were men above the average, being mostly fellows of Merton College, Oxford. They had not all, unfortunately, Mr. Hudson's zeal for their parish history.

A facsimile is provided of a parchment over seven hundred years old, and Mr. Hudson is justly proud of the records which yielded up their secrets to his

diligence. A few extracts from these will show the interest of the volume. The crest of Sir John in the Lone, chaplain (1343-9), is reproduced in an illustration, and contains what is said to be the device of an ass under a tree, used to typify "the Good Samaritan." A Latin translation of "in the Lone" does not appear, but it looks as if the said John might have regarded himself as a preacher "in deserto," like John the Baptist, and taken a lamb for his crest in consequence. The animal as figured looks almost as much like that as like an ass. Mr. Hudson is undoubtedly right in saying that the first letter of "ye"="the" represents the "thorn" Saxon letter; in fact, the "y" is in form a mutilated copy of it.

The vagaries of early spelling are shown in the will of Roger Slye (1527), which has words like "sofyschantely." One of its bequests is "a nambling horse foole of a yere of ayge," to the widow of the second Sir Thomas Lucy of Charlecote. A deed concerning the hire of a parish cow, printed in facsimile, has already been printed in our own columns (5 May, 1894). In the first line the Latin "Willus" should be "Willm," the accusative of the word, which may be seen written similarly as the English nominative (William) in the English continuation below. Numerous complaints in 1615 as to the behaviour of one William Askew, a feeoffee of the parish, contain some odd terms which need explanation. Perhaps "peell of" (p. 122) means "(part and) parcel of." In 1564 the first entry of a Shakespeare in the registers occurs. In 1593 "Jone Grene.....going abroad, died in childbirth, & was buried." "Going abroad" is suggested to mean "on the tramp." But it might mean only "leaving the village," as in this district we have heard the word "furriner," "foreigner," often applied to any one not of the parish of the speaker. "A Traveller" recorded here (p. 190), and seen by us in other registers, undoubtedly means what we now call a tramp. "Jocosa," a feminine name recorded in 1617, is, we presume, a Latinization of "Joyce." An entry of 1661 throws some light on the marriage of Dr. Johnson's mother. The eighteenth is the century for compliment, and a rector of the parish ascribes to a lady patron the affluence of Dives and the piety of Lazarus. At the beginning of the nineteenth century we find reference to the instruments played in church by a select band in the gallery. In 1820 the Overseers' accounts show a great deal for "Ale and Tobacco"; the former works out, Mr. Hudson notes, at two and a half gallons per man at one meeting!

History everywhere tells, alas! of the failure of the village aristocracy. Old reputations are as desolate as the walls of Balacutha, and there must be many a Durberville working on the land. We notice with regret, but not surprise, the statement that there is not now in Lapworth "one single land-owner whose family record here goes back a century, while of the labouring class we have several who bear names—and those not common names—which have appeared steadily and without intermission in the parish register for well-nigh the whole time of its existence."

There is all the more reason to recall such names, and the history they made, before modern education and town ideals have swept away all the old human lore of the countryside. Mr. Hudson has raised the best of monuments to his own memory, and we hope that his book will persuade others to recover and publish the history of the places where they

were born and bred, if only in gratitude for the pleasures they have found there. Such work is not easy; it needs more endowments than, say, fox-hunting. But if it is as well done as it is here, it will outlast a good many belauded books of gossip and fiction.

*The Plays of Shakespeare.*—A *Midsummer Night's Dream*; *The Comedy of Errors*; *The Two Gentlemen of Verona*; *King Henry VIII.*; *Measure for Measure*; *Venus and Adonis*; *Lucrece*; *Sonnets*. (Heinemann.)

WITH these eight volumes the marvellously cheap edition of Shakespeare, in volumes each containing a single play, issued by Mr. Heinemann, to which we have frequently drawn attention, is completed. The "Favourite Classics," as it is called, deserves to enjoy an immense popularity. Each of the volumes, whether plays or poems, has an introduction by Dr. Brand's, and each has an interesting illustration. The 'Midsummer Night's Dream' presents Mrs. Tree as Titania and Miss Julia Neilson as Oberon, from the recent performance at His Majesty's. John Dunstall, an eighteenth-century actor, unmentioned in the 'D.N.B.', who played at Goodman's Fields and Covent Garden, is shown as Dromio. Dunstall acted Dromio at the latter house for a single occasion, 24 April, 1762. This, however, was in an alteration of Shakespeare's play called 'The Twins,' by Thomas Hall, for whose benefit the representation was given. Quick stands for Launce in 'The Two Gentlemen of Verona.' This part he acted for his benefit at Covent Garden, 13 April, 1784. 'King Henry VIII.' has a plate of a full scene, with Mrs. Siddons as Queen Katharine and Harris as Wolsey. Mrs. Siddons first acted Katharine at Drury Lane, 25 Nov., 1788, having previously been seen in the part in Bath. Bensley was Wolsey. When Harris played Wolsey we know not. 'Measure for Measure' shows Liston as Pompey. 'Venus and Adonis,' with which is 'The Passionate Pilgrim,' has a portrait of Herbert, Earl of Pembroke, after Mytens. 'Lucrece' reproduces the Droeshout portrait, reduced; and the 'Sonnets' have a portrait of the Earl of Southampton, after Mirevelt.

*The Cathedral Church of St. Asaph.* By B. P. Ironside Bax. (Bell & Sons.)

A HISTORY of the Cathedral Church of St. Asaph is the latest addition to Bell's "Cathedral Series," which, as regards our home edifices, must be rapidly approaching completion. Though one of the smallest—perhaps the smallest—the Cathedral of St. Asaph, or of Llanelwy—church upon the Elwy, is not without interest. It is at least entitled to a place in the series. Mr. Bax's history is founded on a monograph by him issued in 1896. It is capably illustrated, and is well worthy of the place assigned it.

#### BOOKSELLERS' CATALOGUES.

MR. B. H. BLACKWELL, of Oxford, has issued a catalogue of the first portion of the library of the late Prof. F. York Powell. The collection is interesting and very varied. On the first page is a speaking likeness of the beloved professor, under which are the appropriate words—

His life was gentle, and the elements  
So mix'd in him that Nature might stand up  
And say to all the world, "This was a man!"

Mr. David Cadney, of Cambridge, has a nice little catalogue, many of the items being very cheap. There is "an extremely rare pamphlet connected with the 'Snob' of Thackeray," 'The Snob's Trip to Paris; or, the Humours of the Long Vacation, a Fiction founded on Fact,' Cambridge, published by W. H. Smith (the same publisher who issued 'The Snob'), Rose Crescent, 12mo, uncut, as issued, 3s. 3s.

Mr. Richard Cameron, of Edinburgh, has a large collection of works relating to Scotland. These include the 'Acts of the Scottish Parliaments,' 12l. 12s.; 'New Club Publications,' edited by Dr. David Laing and others, 19 vols., 1878-89, 12l. 10s. (only eighty copies privately printed, the original cost being 30l. 5s.); Jamieson's 'Dictionary,' 4l. 10s.; books on Edinburgh and Glasgow, and county maps. A copy of the Somers Tracts, 13 vols., calf gilt, is offered for 7l. 10s. The original price was 42l.

Mr. F. S. Cleaver, of Bath, includes in a short list a clean set of Grose's 'Antiquities of England and Wales,' 8 vols., 1784, 3l. 18s. 6d.; Ogilvie's 'Dictionary,' 1885, 25s. (this was published at 6l. 6s.); Blackwood, from its commencement, 1817, to 1837, 2l. 10s.; and Smollett's works, half-calf, 1900, 5l. 5s.

Mr. James G. Commin, of Exeter, sends us two most interesting catalogues, containing the unique collection of books and pamphlets formed by the late C. D. Heathcote: many of these have valuable notes. There is a complete set of the *Western Antiquary*, 12 vols., 3l. 15s.; Camden Society, 67 vols., 5l. 5s.; Rowe's 'Forest of Dartmoor' and Falcon's 'Dartmoor Illustrated,' together 3 vols., 4l. 10s. The works relating to Devonshire and Cornwall are very numerous. A collection of works by Hawker of Morwenstow, 18 vols., 1821-99, is priced 5l. 5s. Among the pamphlets is Banting on 'Corpulence,' reminding us of the Banting mania of the early sixties.

Mr. Bertram Dobell has a first edition of A. Beckett's 'Comic History of England,' 1847, scarce, 3l. 12s.; the original edition of Alken's 'Touch at the Fine Arts,' McLean, 1824, 3l. 15s. (this is very scarce); first edition of 'Lavengro,' 1l. 15s.; Peter Cunningham's 'Story of Nell Gwyn,' New York, 1883, an extra-illustrated copy, containing 109 portraits, 10l. 15s.; and Pierce Egan's 'Life in London,' 1821, extra-illustrated, 14l. 10s. A large and valuable collection of broadsides relating to the Prince of Orange is offered for 2l. 10s. Mr. Dobell has also a number of Cruikshank books.

Messrs. George's Sons, of Bristol, have a list of five hundred items newly added to their stock. Under America are Choris's 'Voyage Pittoresque,' being the pictorial record of Kotzebue's voyage, 1822, 6l. 15s.; and Galloway's 'Reply to the Observations of Sir William Howe, in which his Misrepresentations are Detected,' 1780, 15s. In the general list will be found a copy of the Baskerville 'Virgil,' Birmingham, 1757, 3l. 3s.; Burton's 'Anatomy of Melancholy,' 1652, 3l. 7s. 6d.; Lindley's *Pomological Magazine*, 3l. 15s.; 'Monumenta Historica Britannica,' 1848, 1l. 10s.; 'Martial Achievements of Great Britain from 1799 to 1815,' 53 plates by Heath, 7l. 15s.; a handsome set of Motley, 6l. 6s.; also Swinburne, 28 vols., all first editions excepting 'Atalanta in Calydon,' 'Bothwell,' 'Erechtheus,' and 'Essays and Studies,' original cloth, 13l. 13s.

Mr. Charles Higham has a number of recent purchases, including those from the libraries of Mr. Benjamin Harris Cowper and the Rev. W. D.

Parish. Those of the former contain many notes. A copy of Beza's poems, a beautiful and rare specimen of Stephens's press, 1569, is priced 2l. 12s. 6d.; Cowper's 'Lexicon,' 1850-4, 5l. 5s.; a set of the *Journal of Sacred Literature*, 40 vols., 4l. 4s.; 'Library of the Fathers,' 41 vols., 1838-47, the set as originally completed, 7l. There are a number of works relating to foreign and colonial missions, besides a quantity of Roman Catholic and patristic literature; and among new books at net prices is Billings's 'Baronial and Ecclesiastical Antiquities of Scotland,' 4 vols., 3l. 3s.

Mr. George P. Johnston, of Edinburgh, has in his list 77 vols. of the 'Almanach de Gotha,' 7l. 7s.; a number of works in reference to the Darien Settlement; American pamphlets; pamphlets relating to the South Sea Bubble; the account of the loss of the Comet steam-packet, 21 October, 1825 (this was the first passenger steamboat on the Clyde), very scarce, 1l. 4s.; and many rare books.

Mr. James Miles, of Leeds, offers 'Visitation of England and Wales,' &c., by Dr. Howard and Frederick Arthur Crisp, 19 vols., 15l. 15s. This magnificent set of books was printed at Mr. Crisp's private press. A copy of the *Times* issue of the 'Encyclopædia Britannica' is 20l. Mr. Miles states that the *Times* now charges over 50l. for this. A set of Balzac, 40 vols., is 4l. The list of works relating to America includes geological and coast surveys. There are also interesting items under Angling and Architecture. Under Decoration we find the original edition of Owen Jones's 'Grammar of Ornament,' 50s., and under the Rev. Patrick Brontë 'The Rural Minstrel,' 1813, price 30s. A copy of Britton's 'Cathedrals,' 1814-35, is priced at 4l. 4s. This was published at 53l. A set of Grose's works, 1783 to 1801, is 5l. 17s. 6d.; Ritson's works, 12 vols., 1825-33, Chiswick Press, 2l. 17s. 6d.; and 'The Orchid Album,' 11 vols., 13l. 13s. There are also a number of works on occult literature.

Mr. H. H. Peach, of Leicester, has many valuable items in his new list. There are manuscripts on vellum, the first of these being a Breviary of Franciscan Use from Monte Alvernia, written on 447 leaves of fine vellum, c. 1450, 10l. 10s. Another MS. is in English, 'The Little Hours of the Virgin,' Sarum Use, c. 1430, 5l. 10s. There are a number of early printed books: a copy of Dibdin's 'Bibliotheca Spenceriana,' also his catalogue of books of the fifteenth century and his 'Ædes Althorpianae,' 7 vols. in all, 10l. 10s.; Noel Humphreys's 'Masterpieces of the Early Printers,' 2l. 5s.; and a copy of probably the first edition of 'The School for Scandal,' 5l. 5s. A volume of various poetical works includes a list of 'Books printed for E. Curll at Pope's Head, Rose Street, Covent Garden,' 16 pp. This interesting collection, bound in 1 vol., is 1l. 5s. Lawson's 'Treatise concerning Baptisms' is printed by T. Sowle, contains a twelve-page list of books sold by him, mostly W. Penn's American and Quaker works, and is priced 7s. 6d.

We have received from Messrs. James Rimell & Son, of Shaftesbury Avenue, Part I. A to G, of their catalogue of engraved portraits. They purpose continuing this at intervals, so as to comprise the full alphabets of all the classes therein. The arrangement is excellent. We notice on the back of the cover that a copy of Chaloner Smith's catalogue of 'British Mezzotinto Portraits,' 1884, is offered at 30l.

Mr. A. Russell Smith sends us a catalogue of engraved portraits. Many of these will be valuable to collectors. The Addenda contain a large-paper copy of Drayton's 'Battalle of Agincourt,' 1627, 15l. 15s. Only three large-paper copies of this are known, and this is the finest. A copy of the Prayer Book, folio, black-letter, 1662, is 3l. 15s. This is known as the Sealed Book of Charles II., is the first edition of the Common Prayer revised by a convocation of the clergy, and the last in which any alteration was made by public authority, and is that which is still in use by the Church of England. Under Exhibitions and Amusements are fifty-seven handbills of entertainments at the Egyptian Hall, Piccadilly, 1829 to 1886; also another collection, 1801-90, which includes Madame Tussaud's visit to Bath and her show in Gray's Inn Road.

Messrs. W. H. Smith & Son have in their December list a good general assortment, some new as published, also books for school prizes and presents.

Mr. Walter T. Spencer heads his catalogue with the words of Cowley, "Come, my best friends, my books, and lead me on," and we find that he possesses many "best friends," including a choice copy of Bewick's 'Birds,' large paper, 7l. 7s.; first editions of Browning; and Byron's 'The Deformed Transformed,' first edition, 35l. It contains Byron's autograph, "To Miss Agnes Cathcart with the Author's kind regards." There are also more first editions of Byron. First editions of Lewis Carroll, 4 choice volumes, in purple morocco, bound by Wood, are 33l. Many interesting works relating to America are included. This catalogue is rich in Dickensiana; extra-illustrations abound. There are many works on the early railways. A series of 17 original water-colour drawings by Rowlandson, attractive for framing, is 25l.; another series, 21l. These are from the Fraser Collection. Under Shakespeare we find Boydell's 'Gallery,' 30l. A copy of 'In Memoriam,' a present from Tennyson to his sister, is 57l. 10s. There are ten volumes from Thackeray's library, with his stamp upon them; and vol. i. of the *Pictorial Times*, 1843, 2l. 5s. This contains Thackeray's contributions. These, Mr. Spencer states, "have never been reprinted." The catalogue contains over two thousand items.

Mr. Thomas Thorp, of St. Martin's Lane, has selections from various libraries. The items comprise Collins's 'Peerage,' 9 vols., 1812, 3l. 5s.; a first edition of 'Copperfield,' 11. 5s.; a number of interesting works relating to Kent, including Haasted, vols. i. and ii., 1778, 4l. 10s., and Thorpe's 'Registrum Roffense,' 1769, 3l. 12s. 6d. 'L'Heptameron,' 3 vols., Berne, 1780, is 4l. 15s. (the Hamilton copy sold for 46l.). A scrap-book of autograph letters, price 30s., contains one from Huxley: "If I had as many lives as a cat I would leave no corner unexplored." There is a first edition of Swinburne's 'Atalanta,' Moxon, 1865, 5l. 5s.; also 'Songs before Sunrise,' 25s. There are some classical books at low prices to clear.

Messrs. Henry Young & Sons, of Liverpool, have a good December list. Among other items is the original edition of Knight's 'Account of the Remains of the Worship of Priapus.' This is very rare. Some of the plates are so extraordinary that doubt was thrown on the genuineness of the subjects represented; however, the author vindicated their truth by presenting to the British Museum all

the original specimens, which may still be seen there. The scarce edition of Walton and Cotton, 1784, is priced at 6l. 6s. Saxton's Atlas, which is most rare, 1579, is 70l. Sir Henry Edwards's copy fetched 90l. at Christie's in May, 1901. 14l. 14s. is asked for a fine set of Pickering's reprints of the Books of Common Prayer, 1844. Under Cruikshank is the first edition of Ireland's 'Napoleon,' 1838, price 21l. A complete set of *Beniley*, 1837-60, is 22l. There is a first edition of Pepys's 'State of the Navy,' 1690. This copy contains many corrections made by the author's own hand, and it has the table showing how the 1,515,067l. 13s. 7d. special grant was spent. There is a collection of medals commemorative of the triumph of the British arms over Napoleon, 1820, 7l. 10s. These were published under the direction of James Mudie, who expended 10,000l. on their production.

### Notices to Correspondents.

E. S. DODGSON ("Navew").—The compiler of your Spanish-English dictionary had authority for using this word. It is given in Annandale's four-volume 'Imperial Dictionary' as "a popular name of the wild turnip (*Brassica campestris*)"; and a similar definition appears in the 'Encyclopædic Dictionary.' In the abridged Johnson of 1756 *navew* is also included, and defined as "an herb," on the authority of Miller.

J. CURTIS ("Pronunciation of Pepys").—See 8th S. iii. 488; xi. 187, 269. Mr. Ashby-Sterry's clever lines on the subject were quoted by ST. SWITHIN at the second reference.

M. B. ("Hearts is trumps").—There is no defence for such locution, which, for the rest, we never heard.

F. H. RELTON ("Luther Family").—Will appear shortly.

A. A. KIDSON ("Masons' Marks").—See the articles at 8th S. vii. 208, 334, 416; viii. 18, 91, 198.

S-N ("Royal Arms in Churches").—Much information will be found at 7th S. vi. 191 and ix. 317, these communications summarizing many previous articles, and giving full references to them.

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(Continued from Second Advertisement Page.)

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Published Weekly by JOHN C. FRANCIS, Broom's Buildings, Chancery Lane, E.C.; and Printed by JOHN EDWARD FRANCIS, Athenaeum Press, Broom's Buildings, Chancery Lane, E.C.—Saturday, December 17, 1904.



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LONDON, SATURDAY, DECEMBER 24, 1904.

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## Notes.

## THE DOG WHO MADE A WILL.

AMONGST the Mohammedans the dog is regarded as an unclean animal. It is said that if a wet dog shook himself within forty steps of a member of the Shafi sect who was at prayer, that Puritan of Islam would rise and go through his ablutions and prayers from the beginning. Yet in the East, as in the West, the dog has grateful friends. The Rev. J. E. Hanauer, amongst the other popular stories which he has collected in Palestine, records one which he heard in childhood of a Moslem who owned a beautiful greyhound, to which he was greatly attached. It died, and he buried it with his own hands in his garden:—

“Enemies of his thereupon went and accused him of having interred an unclean beast with the respect due to a true believer. He thereupon informed the judge that ‘the dog had earned the right to decent burial by having left a will in which a large sum of money had been mentioned as a legacy to his worship.’”—‘Palestine Exploration Fund Quarterly Statement,’ July, 1904, p. 270.

The same anecdote is told by Poggio of a Tuscan clergyman and his bishop (‘Facetie,’ xxxvi.). This particular story of Poggio was included by William Caxton at

the end of his translation of Æsop, printed in 1484. When the spelling is modernized it presents no difficulty, though it bears unmistakable evidence of being, what it professes to be, a translation\* :—

“Silver doth and causeth all things to be done unto the hallowing again of a place which is profane or interdict. As ye shall mo[r]e hear by this present fable of a priest dwelling in the country which sometime had a dog which he loved much. The which priest was much rich. The said dog by process of time died, and when he was dead he entered and buried it in the churchyard for cause of the great love which he loved him. It happed then on a day his bishop knew it by the advertisement of some other. Wherefore he sent for the said priest, and supposed to have of him a great sum of gold or else he should make him to be straitly punished. And then he wrote a letter unto the said priest of which the tenour contained only that he should come and speak with him. And when the priest had read the letters he understood well all the case, and presupposed or he thought in his courage that he would have of him some silver. For he knew well enough the conditions of his bishop, and forthwith he took his breviary and an hundred crowns with him. The prelate began to remember and to show to him the enormity of his misdeed. And to him answered the priest (which was right wise), saying in this manner: ‘O my right reverend father, if ye knew the sovereign prudence of which the said dog was filled ye should not be marvelled if he hath well deserved for to be buried honestly and worshipfully among the men; he was all filled with human wit as well in his life as in the article of the death.’ And then the bishop said: ‘How may that be? Rehearse to me then all his life.’ ‘Certainly, right reverend father, ye ought well to know that when he was at the point of death, he would make his testament, and the dog knowing your greet need and indigence, he bequeathed to you an hundred crowns of gold, the which I bring unto you.’ And then the bishop for the love of money he assailed the priest, and also granted the said sepulture. And therefore silver causeth all thing to be granted or done.”

The story was popular, and is to be found in ‘Les Cent Nouvelles’ (96), ‘Conviviales Sermones’ of Gastio, ‘Facetie’ of Dominichi, the ‘Novelle’ of Malespini, the ‘Arcadia’ of Vacalerio, the ‘Voyage de Syrie’ of Jean La Roque, the ‘Singe de Lafontaine’ of De Théis, the ‘Testament Cynique’ of Sedaine, the ‘Fables’ of Barthélemy Imbert, the ‘Schimpf und Ernst’ of Pauli (72), in the ‘Contes Tartares’ of Gueulette, and in the ‘Gil Blas’ of Le Sage (book v. ch. iii.). That it was used by the preachers we may infer from its presence in the collection of exempla of John Bromyard. These and other references are given in the last edition of

\* ‘The Fables of Æsop,’ as first printed by William Caxton in 1484. Edited by Joseph Jacobs. London, 1889, 2 vols.

† Mr. Jacobs reads “desernyd,” which apparently should be “deseruyd.”

possessed myself of soe much of his personall Estate as I could gett and have paid one hundred and forty pounds or thereabouts in discharge of his debts and bred up our Children to the -vallue of that Estate or very near it," &c.

Both wills were proved on 23 February, 1701/2 (P.C.C. 25, Hern), by the Rev. John Loggan, the son. He was Fellow of Magdalen College, Oxford, 1700-17, and held various church preferments. There was a younger son Justinian Loggan.

In Chester's 'London Marriage Licences,' ed. Foster, col. 856, is the following entry:—

"David Loggan of St. Bride, London, gent., bachelor, about 26, and Anna Jordan, of St. Andrew, Holborn, spinster, about 19, consent of father, John Jordan, gent. — at St. Sepulchre, London, 15 June, 1663."

William Dickinson.—It would have been very gratifying to me if I could have given some biographical particulars about this brilliant engraver, whose personality must have possessed a more than ordinary interest. His transcript of Sir Joshua's 'Mrs. Pelham' ranks as one of the masterpieces of mezzotint, yet (strange to say) this notable achievement finds no place in the list of Dickinson's works given in the new edition ("revised and enlarged") of the dictionary referred to. According to a writer in Ackermann's 'Repository of Arts,' &c., for 1811 (v. 65), Dickinson was born in 1748 and studied under Robert Edge Pine, the painter, with whom he resided in St. Martin's Lane, but nothing is said of his parentage. He was awarded a premium by the Society of Arts in 1767, and afterwards became a member of the Society, his name appearing on the lists from 1788 until 1795. From 158, New Bond Street, he removed in 1791 to 24, Old Bond Street, where he remained until 1797. There was no relationship between him and the printseller Joseph Dickinson, who hailed from Northumberland, came to London early in the last century, and subsequently joined the water-colour painter Paul Sandby Munn, and, after the custom of that time, kept a stationer's shop (from 1814, according to the 'London Directory') at 114, New Bond Street, a business carried on after his death by two of his sons. The name is still kept up, but there has been no Dickinson connected with the establishment for many years past, nor is it the same kind of business. For this information I am indebted to Joseph Dickinson's eminent son, Mr. Lowes Dickinson. Though William Dickinson ultimately removed to Paris, he would seem to have resided occasionally in England, as in the lists of artists appended to Arnold's 'Annals of the Fine Arts' for 1817 and 1819 his name

appears with the address "Montpelier Row, Twickenham."

In conclusion, I may observe that in this thoroughly up-to-date dictionary most of the articles on the minor British painters, like those on the engravers, have been simply "lifted" from the antiquated editions. Take Katherine Read for instance. This pleasing portrait painter is known to have migrated to India in 1770 or 1771. "On her return to England," we are told, "she continued to exercise her talent with respectable success until her death, which happened about the year 1786." Three trifling alterations excepted, this amazing nonsense is to be found word for word in the original edition (ii. 714), published eighty-eight years ago. According to reliable authority Miss Read died on 15 December, 1778, while the statements as to her returning to England, &c., are mere guesswork. The facts are as follows. She made her will at Fort St. George, Madras, on 29 June, 1778, and being in feeble health, gave instructions for her "private interment in the usual burying ground" of the settlement. Her only relative near at hand was a nephew, Ensign Alexander Read, stationed at Madras. Numerous Scottish relations and friends are benefited under her will. Miss Read did not die at Fort St. George, but "on board the Dutch East India ship the Patriot" (Probate Act Book, P.C.C., 1779). Her will was proved at London on 26 October, 1779 (registered in P.C.C. 428, Warburton).

GORDON GOODWIN.

#### SHAKESPEARIANA.

'TROILUS AND CRESSIDA,' V. i. 20 (10<sup>th</sup> S. ii. 343).—The suggested emendation, "male harlot" for "male varlet," is very old. Here are the comments upon it in vol. xv. of the fifth edition of Johnson and Steevens's 'Shakespeare,' p. 426:—

"Sir T. Hamner reads *male harlot*, plausibly enough, except that it seems too plain to require the explanation which Patroclus demands.—Johnson.

"This expression is met with in Decker's 'Honest Whore': 'Tis a *male varlet*, sure, my lord!—Farmer.

"The person spoken of in Decker's play is Bellafronte, a harlot, who is introduced in boy's clothes. I have no doubt that the text is right.—Malone.

"There is nothing either criminal or extraordinary in a *male varlet*.....The sense.....requires that we should adopt Hamner's amendment.—M. Mason.

"*Man mistress* is a term of reproach thrown out by Dorax, in Dryden's 'Don Sebastian, King of Portugal.' See, however, Professor Heyne's 17<sup>th</sup> 'Excursus' on the first book of the 'Æneid,' edit. 1787, p. 161.—Steevens."

From these quotations it would appear that the two expressions, in the judgment of eminent commentators, are practically synonymous in meaning, and therefore no alteration was required.

RICHD. WELFORD.

Newcastle-upon-Tyne.

The emendation of "varlet" to "harlot," of the correctness of which there can scarcely be any doubt, has been proposed already by Hamner.

G. KRUEGER.

Horne Tooke considered *varlet* to be the same word as *harlot*, the aspirate being changed to *v*. This is probably the true explanation. Thersites uses an unusual form of the word, hence Patroclus's demand for an explanation. Singer adopted the reading *harlot*.

The matter is fully discussed in the Boswell-Malone 'Variorum' (1821) and in Dyce's 'Shakespeare.' ISAAC HULL PLATT.

The Players, New York.

The expression is just the kind that Thersites would use with its double meaning, and so require the explanation that Patroclus demands. Theobald was the first to alter the reading to *harlot*, but it was not adopted, being too plain to be questioned.

TOM JONES.

In the invaluable collection of Baskish 'Refranes y Sentencias,' published in Pamplona in 1596, and preserved in the library of the castle at Darmstadt, the proverb "Doguna jan dogu ta arlot gara biortu" (which, like "the more part of them," is in the Biscayan dialect) is translated into Castilian thus: "Lo que tenemos hemos comido y nos hemos buuelto pobres," i.e., That which we have we have eaten; and we are turned into poor people. It is worth noting that *arlot* was turned into Baskish in the sense of *poor*.

E. S. DODGSON.

'THE TWO GENTLEMEN OF VERONA': FRIAR PATRICK (10<sup>th</sup> S. ii. 344). — Touching Dr. Appleton Morgan's emendation in 'The Two Gentlemen of Verona,' I think "Friar Laurence" is not necessarily an error for "Friar Patrick." Another friar may be meant, but this is not likely, as there seems to be no need for a second. It is not likely to be a printer's blunder. No printer could mistake Patrick for Laurence. To leave this, then, out of account, three possible ways occur to me in which the error may have arisen. It may have been a blunder of the copy-reader, of a copyist, or of the author himself.

Perhaps the subject will seem more interesting if it is noted that a similar

blunder occurs in the same play. In Act I. sc. ii., Speed, being in Milan, welcomes Launce to Padua, a place with which the plot has no relations whatever. Now this associates 'The Two Gentlemen' with 'The Taming of the Shrew,' almost as clearly as the heterophony of Laurence for Patrick does with 'Romeo and Juliet.' This double confusion would not be likely to occur to the copy-reader, nor to a copyist, unless he were indeed the editor of the First Folio, and had all the plays more or less in mind, and that is not very probable, for the reason that in the order of the Folio the three plays are widely separated. But in the order of their production it is conceded that they must have come pretty near together. It appears to me that the most probable explanation is that the author had the three plays in mind at the same time, and that the confusion was his own. Indeed, this is rendered more probable by the fact that there is still another blunder in the same play, which is demonstrably the author's own. In Act V. sc. iv. ll. 128-9, Valentine says:—

Do not name Sylvia thine; if once again  
Verona shall not hold thee. Here she stands.

The context shows that Milan is meant, but Milan will not fit the metre, and Shakespeare must have written Verona. As part of the action of the play does occur in Verona, it is easy to see how this accident probably happened, and it is significant only in this, that Shakespeare having been convicted of one blunder, it seems more likely that the other two were his also. If this could be positively shown to be the case it would seem to be pretty strong evidence that 'The Two Gentlemen,' 'Romeo and Juliet,' and 'The Taming of the Shrew' were written at about the same time, but of course we never can be quite sure about anything connected with these matters.

ISAAC HULL PLATT.

The Players, New York.

'TWELFTH NIGHT,' I. i. 5-7 (10<sup>th</sup> S. ii. 343). — In reading my letter again it appears to me that perhaps I ought to have added something to it. Shakspeare's "sound" was not corrected to "South" until the time of Pope. Yet Milton, if he was remembering Shakspeare, would seem to have had the correct, and not the corrupt, word in his mind. Steevens has mentioned that in Sidney's 'Arcadia' is the following: "more sweet than a gentle south-west wind which comes creeping over flowery fields." It is likely that both Shakspeare and Milton knew the passage. Milton, with poetical instinct, would see that "sound" was a mistake. If

he had annotated Shakspeare's plays, he would have made the correction that Pope has made.  
E. YARDLEY.

"MICHING MALLICHO" (9th S. xi. 504; 10th S. i. 162, 344).—With the light thrown upon it by the best commentators there does not seem to be any difficulty about the reading of this phrase. I have myself heard it in common use to-day, "miching" or "mouching" about, meaning to hang about for no good purpose, to skulk. Perhaps the French "miche," a loaf, has some connexion with our word "loafing," and consequently with "miching." At all events a "mouchard" is a spy, and Nugent's French dictionary of 1793 gives "muche multe"—in secret. So Prof. Skeat has, "Mich, to skulk, play truant (French). M.E. *michen*; also *mouchen*, *moochen*. Old French *mucir*, *mucier*, later *musser*, to hide, conceal (hence to skulk). Origin unknown." But why not from *miche*, a manchet or loaf? In Australian and Bush slang, "to do a mike" is to bolt "unknown," and in Beaumont and Fletcher's 'Scornful Lady' (IV. i.):—

Sure she has some meeching rascal in her house.  
*Mallicho* is a Spanish word meaning an "evil action," whence it is transferred in "miching mallecho" to the evil-doer himself. The words Hamlet would have used had he lived in these days would probably be—

Marry, there is mischief brewing,  
in allusion to a vague foreboding of the poisoning scene. J. HOLDEN MACMICHAEL.

"PUCELLE" IN '1 HENRY VI.—I do not know whether it has ever been noted (I find no mention of the matter in any editions of Shakspeare or in 'N. & Q.') that according to the First Folio, which is the sole authority, "Pucelle" is treated as a surname. We have (in various spelling) Pucelle, Joan Pucelle, and Joan de Pucelle, and herewith agrees the Dauphin's address to her in Act I. sc. ii.:—

Excellent Puzil, if thy name be so.

"De Pucelle" occurs five times: thrice in the text, and twice in stage directions. Later editors have chosen to substitute "the Pucelle," with no sort of right, as it seems to me. *Difficilior lectio prestat*. That Heminge and Condell, if they had "the Pucelle" in their MS., should have been so wrong-headed as to alter it into "de Pucelle," is a thing well-nigh inconceivable; nor is it much more likely that the printers should have made the same blunder five times running over one word. All men wish to think that the treatment of Joan of Arc in the play, especially the foul aspersions in Act V., did not come

from Shakspeare's hand. Possibly this may be a small contribution on the negative side. With all his carelessness, Shakspeare must have known better than to take Pucelle for a surname.  
C. B. MOUNT.

P.S.—Since this was written, I have found that Butler in 'Hudibras' (Part iii., 'Lady's Answer,' l. 285) has:—

Or Joan de Pucel's braver name.

"THE PENALTY OF ADAM," 'AS YOU LIKE IT,' II. i.:—

Here feel we not the penalty of Adam,  
The seasons difference, as the icie phange  
And churlish chiding of the winters wind,  
Which when it bites and blowes upon my body  
Even till I shrink with cold, I smile and say  
Thine is no flattery: these are counsellors  
That feelingly persuade me what I am.

So much has been written as to what Shakspeare meant by "the penalty of Adam" that it furnishes the Variorum editor occasion for one of his longest notes. The poet's obligation to Golding's translation of Ovid has been so frequently asserted that I submit the following extract as possibly having suggested the passage to Shakspeare. It is from the 'Epistle Dedicatory,' verso of A3, edition of 1612:—

Moreover, by the Golden Age what other thing is ment,  
Than *Adams* time in Paradise, who being innocent  
Did lead a blest and happie life, untill that thorough sinne  
He fell from God? From which time forth all sorrow did beginne.  
The earth accused for his sake, did never after more  
Yeeld food without great toyle. Both heat and cold did vex him sore.  
Disease of body, care of mind, with hunger, thirst, and need,  
Feare, hope, joye, grieve and trouble fell on him and his seed.

CHAS. A. HERFICH.

New York.

'PERICLES,' I. iv. 69, 70:—

And make a conquest of unhappy me,  
Whereas no glory's got to overcome.

Malone (1780) reads *men*, Stevens conjectured *we*. The text, I think, might be improved by substituting *Cleon* for *me*. False rimes are common enough in the choruses. In the fourth chorus *Cleon* is made to rime with *grown*; and in the second chorus *home* with *drone*. All the speeches in this scene end with a riming couplet, the exception being the one quoted.  
TOM JONES.

"THE" AS PART OF TITLE. (See 9th S. ix. 428; x. 13, 338, 415).—A couple of years ago a short correspondence took place on this

subject, which abruptly ended without any definite result. It had, at any rate, no effect upon the able and courteous printer of this journal, who has continued to print the definite article as if it formed no part of the title of a newspaper, or even of a book. In an article of my own, for instance, headed 'Rossetti Bibliography,' which appeared in the issue for 10 December, I cited two magazines, which in my manuscript were written *The Bibliographer* and *The Dark Blue*. They were, however, printed "the *Bibliographer*" and "the *Dark Blue*." I hold, with deference to "The Athenæum Press," that this is incorrect. The definite article "the" forms an integral part of the title, and should be printed in the same type as the remaining portion. I am aware that the practice among newspapers and magazines is uncertain on this point; but the leading journal of the day invariably prints itself *The Times*. It may be noted that the early volumes of 'N. & Q.,' which issued from another printing-office, generally followed the method which I advocate, and which I have invariably followed in my separate bibliographical publications.\* Perhaps the experienced printer of this journal would be obliging enough to give his reasons for deviating from the practice of his predecessors.

W. F. PRIDEAUX.

[Personally we thank COL. PRIDEAUX for again drawing attention to the subject, and, having obtained the sanction of the Editor, we shall, with the new volume, print the word *The* as part of the title, thus altering the practice of more than thirty years.—J. E. F.]

GENEALOGY OF THE BONAPARTES. — The following extract from the *Times* of Friday, 23 November, 1804, may possibly interest readers of 'N. & Q.':—

*Genealogy of the Buonapartes.*

Mrs. Ranioglino, of Basle, married M. Ranioglino; and, 2dly, M. Fesch. She had by these marriages Lætitia Ranioglino, and M. Fesch, now Cardinal Fesch. Lætitia Ranioglino married Carlo Buonaparte, a Recorder of a petty Tribunal of Ajaccio. Lætitia Buonaparte was afterwards mistress of Count Marbeuf, Governor of Corsica. Her children, by Carlo Buonaparte and Count Marbeuf, are:

His Imperial Highness Joseph Buonaparte, who married her Imperial Highness M. M. Clary, daughter of a ship-broker at Marseilles.

His Imperial Majesty Napoleon Buonaparte, who married Madame de Beauharnois, first the wife of Count Beauharnois, and afterwards the mistress of Barras.

\* E.g., *The Times*, 1<sup>st</sup> S. ii. 439; *The Athenæum*, 2<sup>nd</sup> S. i. 135; *The Medical Critic and Psychological Journal*, 3<sup>rd</sup> S. iii. 237. My impression is that in those days the printer exactly copied the contributor's manuscript.

Citizen Lucien Buonaparte:—he was at first an Abbé. In 1793 he was employed in the waggon service of the army of Provence, at 100*l.* a year. His first wife was a *pot girl* in the tavern of one Maximin, near Toulon; she died at Neuilly, in 1797, from bad treatment. His second wife is Madame Jaubert, the divorced wife of an exchange broker of Paris: she was his mistress for a year; as soon as she was pregnant, he married her.

His Royal Highness Louis Buonaparte married Mademoiselle Beauharnois, daughter of her Imperial Majesty, by her first husband.

Citizen Jerome Buonaparte married Miss Pater-son, a very respectable and beautiful young lady, of Baltimore.

Her Imperial Highness Princess Eliza, the sister of her Imperial Majesty, married at Marseilles Bacciochi, son of a waiter at a coffee-house, and marker at a billiard-table at Aix-la-Chapelle and Spa, in 1792; the son carried on a small trade in cotton, in Switzerland.

Her Imperial Highness Princess Matilda Buonaparte married General Murat, son of an ostler, at an inn three miles from Cahors, in Quercy. Murat, in 1793, proposed to change his name to Marat.

Her Imperial Highness Princess Paulina Borghese married, first, General Le Clerc, who was the son of a wool dealer at Pontoise; he purchased wool from the country people, and resold it at Paris to the upholsterers. His mother, Madame Le Clerc, was a retail dealer in corn and flour; her brother had been sentenced to be hanged for robbery.

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

HOMER AND POPE. — The scene between Priam and Achilles in the last book of the 'Iliad' puts Homer on a level with Shakespeare. But he is not so various, and he does not so frequently take high flights as the later poet. Nevertheless he is very great in the scene between Hector and Andromache, in that which describes the infernal regions, in the meeting of Ulysses and Penelope, and in other parts of his two epics. His gods and goddesses are very material, and are, I think, inferior to those of Hesiod; and I think that Hesiod's description of Tartarus is a flight of imagination superior to any that Homer has taken. But Hesiod on the whole is much inferior to Homer. Pope misrepresents Homer greatly. In spite of his original, he speaks of Apollo as the sun-god. He makes Achilles say:—

Portents and prodigies are lost on me.

This is a fine line; but nothing like it has been said by Homer. It is not characteristic of Achilles, who, although very violent, was pious, and always submissive to the decrees of the gods. Speaking of the sons of Hecuba and Priam in the last book of the 'Iliad,' Pope has this line:—

Nineteen one mother bore—Dead, all are dead!

They were not all dead; and Homer does not

say so. Pope might have remembered that in this very book he had mentioned at least half a dozen of them as being then alive.

The popularity of Pope's translation is shown by its influence on original poetry. Collins has :—

Their eyes' blue languish ;  
and he evidently copied the line—  
And the blue languish of soft Alia's eye.

Gray has said :—

The paths of glory lead but to the grave.  
He may have had in mind the verse—  
And chose the certain, glorious path to death.  
There is not, however, the unquestionable imitation here as in the expression of Collins.  
In the fifth book of the 'Odyssey' Pope has the line—

And better skilled in dark events to come.  
This may have suggested Campbell's famous line—

And coming events cast their shadows before.  
The ideas are different, but the words of Pope are much the same as those of Campbell.

Pope, in the fifteenth book of the 'Odyssey,' has this line—

Welcome the coming, speed the parting guest.  
Here the translation is perhaps better known than the original, and certainly does not fall below it.

E. YARDLEY.

**SIR H. M. STANLEY'S GRAVE.**—The remarkable memorial recently placed over the grave of the great African explorer in Pirbright Churchyard is worthy, I think, of a note in the pages of 'N. & Q.' It takes the form of a large granite monolith, 12 ft. long, 4 ft. wide, and 2 ft. 6 in. thick, which was discovered on Frenchheer Farm, Dartmoor, where it had been lying in a recumbent position for a great number of years. The difficulties of its removal from Devonshire were considerable, owing to the fact that it weighs over six tons, and is probably the largest stone ever taken from Dartmoor. It bears the inscription :—

Henry Morton Stanley.  
Bula Matari.  
Africa.

"Bula Matari" (the rock-breaker) was the name by which he was known in Africa. A cross is carved above the inscription, which is so deeply cut into the stone that it is believed to be practically imperishable.

FREDERICK T. HIBGAME.

'THE FLEMINGS IN OXFORD.' (See *ante*, p. 478.)—Until I read the critique upon this book I had imagined that it had reference to a colony of Flemings planted in Oxford by

Edward III. As is well known, that king imported many such to England, whether in compliment to his renowned wife, Philippa of Hainault, I cannot say. She was a great benefactress of Queen's College, which was founded in 1340 by her father-confessor, Robert de Eglesfield. Queen Philippa died in 1369, and from that time her valiant husband began to degenerate, and I fancied that Dr. Magrath had found in the muniment room of his college some documents throwing light upon the period of the colonization of Flemings. It seems, however, that his book refers to a member of the Fleming family, long connected with the North of England and belonging to Queen's College. There are two pedigrees of the family in Burke's 'Landed Gentry'; and in his 'Peerage and Baronetage' one of Le Fleming, baronets, presumably the same house. I never heard before of Lord Grey of Groby (pronounced Grooby) being one of the supposed masked executioners of Charles I. Some have given the office to Hugh Peters and Cornet Joyce. Lord Grey was certainly a regicide, and his name, "Tho: Grey," stands second on the "Warrant to execute Charles I., King of England." Of him there is a fine full-length portrait in armour, attended by a page carrying his helmet, at Fawsley Park (the seat of the late Sir Rainald Knightley), co. Northampton.

It may be worth noting that one of the shoes of John Bigg, the Dinton hermit, supposed by some to have been one of the executioners, may be seen at the present time in the Taylor Institute at Oxford—a "regular clouted shoe" covered and patched with innumerable pieces of cloth; the other was kept by my old friend the Rev. J. J. Goodall, to whom Dinton Hall, Bucks, belonged. Once, when I was on a visit to him, he pointed out to me the place where the cave used to be in which the Dinton hermit resided. Bigg had been servant to Simon Mayne, then owner of Dinton, and the name of the Dinton hermit is yet preserved in the sign of a village hostelry. The shoe was originally given to the Ashmolean Museum, the relics of which are now in the possession of the Taylor Institute.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**LORD MELBOURNE.**—The following appeared in the *Times* of 13 December :—

"A memorial brass marking the spot where the second Viscount lies buried has been erected within the last few days in the parish church of Hatfield. The famous statesman died at Broom's Hall, Lord Mount-Stephen's place, about three miles from



Hatfield. The brass bears the inscription: 'Near this spot lies the body of William Lamb, second Viscount Melbourne, born March 15th, 1779; died March 24th, 1848. He was Prime Minister to King William IV. from March to November, 1834, and again from April, 1835, to June, 1837, and to Queen Victoria from her accession in June, 1837, to August, 1841.'

F. E. R. POLLARD-URQUHART.  
Castle Pollard, Westmeath.

PLURALITY OF OFFICE.—"In the thirteenth century," remarks MR. ADDY (9th S. xi. 322), "bailiffs were often clerics." In illustration of his statement it may be worth noting that a Devon Assize Roll (175, m. 4) of 1243 yields an instance in the case of "Rog'us Clericus Ball's p'dta Petronill' [De Tony]."

ETHEL LEGA-WEEKES.

Brook Green.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

FELIX BRYAN MACDONOUGH.—Can any of your readers give further information than has appeared already in your interesting columns (9th S. xi. 136) about Felix Bryan Macdonough? His portrait and an account of his life appeared in the *European Magazine and London Review*, April, 1824. He seems to have been a sort of Admirable Crichton, a man who played many parts, and all of them well: a brilliant classical scholar; an accomplished linguist, perfectly at home in the Court circles of France, Germany, Spain, and Italy; a fencer of great expertness; a great traveller and author of many books ('The Hermit in London,' 'The Hermit Abroad,' and 'The Hermit in the Country'); a student at Christ Church, Oxford; a member of the Bar (called at Lincoln's Inn, 9 December, 1793); a captain in the 2nd Life Guards, and a prominent Freemason. The engraving of him in the *European Magazine* is taken from a painting by Derby. Where is that painting to be seen now? It depicts a wonderfully fine-looking man. From whom did he get his good looks? whose son was he? who were his family? when did he die? and who represents so distinguished a man now?

CELT.

PATRICK, LORD GRAY.—Do any of your readers possess or know of any evidence on the following point? Douglas, in his 'Peerage of Scotland,' vol. i. p. 669 (second edition), states that Patrick, whom he calls

fourth Lord Gray (really third by modern reckoning), married the second daughter of George, second Earl of Huntly, by his wife the Lady Annabella, daughter of James I. of Scotland. He adds that there were three daughters of the marriage, of whom the eldest, Margaret, married Sir William Keith, of Innergie. G. E. C. says this Lord Gray *s.p.leg.* Of course he is generally an excellent authority, but not so impeccable in Scottish as in English matters, his knowledge not being as first hand in the former. Also he is apt to disregard females, except in the direct line of succession.

The point is of importance, as this Sir William of Innergie left two daughters, great heiresses. The elder, Margaret, married her chief, William, fourth Earl Marischal, before 30 June, 1538; the younger, Elizabeth, married William, seventh Lord Forbes. Both these races, and the descendants of their numerous alliances, are affected by the question whether or not they trace Plantagenet descent through James I.'s queen.

J. M. COLLYER.

New University Club, S.W.

TREATY OF UTRECHT.—Can any of your readers give me the title and date of a dissertation, in Dutch, by Dr. Doesburg, on the genesis of this treaty; and tell me also in what Dutch periodicals I shall find the articles by Prof. Bussemaker, of Groningen, on the early years of the eighteenth century?

J. F. ROTTON.

Godalming.

ROMAN THEATRE AT VERULAM.—In Wright's 'Wanderings of an Antiquary' an engraving is given of the Roman theatre at Verulam, or rather its foundations. Can any of your readers inform me if this theatre is still exposed to view, or whether it has been covered up again?

ARTHUR W. THOMAS, M.D.

Boscombe.

"PHIL ELIA."—In the final series of Lamb's 'Essays of Elia' a paper was printed at the commencement, signed by "Phil Elia," and entitled 'Preface by a Friend of the late Elia.' Can any of your readers tell me who "Phil Elia" was? He does not strike me as being a particularly good-natured friend.

ARCHIBALD SPARKE.

Bolton Public Libraries.

GABRIEL BUTLER.—I shall be obliged if any of your readers can give me information about a Gabriel Butler, of Earswell, co. Southampton. He must have lived about the middle of the eighteenth century, as his

son Thomas died in 1803, in his seventy-first year. I am anxious to know who his father was, and where Earswell is or was.

GEOFFREY BUTLER.

Bank of England.

GOETTINGEN HIPPODROME.—On the façade of a building in the Weenderstrasse, in Goettingen, Hanover, there is the following inscription. It may perhaps survive longer in 'N. & Q.' than in its own place. It is surmounted by the royal arms :—

PROVIDENTIA

GEORGII . II

M=BRIT=REGIS . ET . ELECT=BR=LVN=

CONDITAM . A . SE . ACADEMIAM

HOC . HIPPODROMO

EXORNAVIT

MDCCXXXV.

It is in raised letters of metal fixed into the stone. Each  $\Gamma$  except that in BRIT has its dot. Has this already appeared in any book?

E. S. DODGSON.

GREAT SEAL IN GUTTA-PERCHA.—In the *Mechanics' Magazine* for 20 January, 1849 (vol. i. p. 64), there is a paragraph stating that the Great Seal attached to the Irish patents for inventions issued at that date was of gutta-percha, instead of wax. The editor of the above-named periodical was a patent agent of great experience, and I have no doubt as to the truth of the statement, however difficult it may be to believe that a Chancery official, even in Ireland, could sanction so startling an innovation. Can any reader say whether a gutta-percha Great Seal is preserved in any public collection?

R. B. P.

AGNOSTIC POETS.—Can any reader of 'N. & Q.' give me the names of the principal representatives of agnostic poetry, and the titles of their works, with the year of publication? Have the English philosophical poets of this cast ever been treated in a monograph? I should accept any information on this point with many thanks.

G. KRUEGER.

Berlin.

SAMUEL WILDERSPIN.—A contemporary report says that

"on Monday morning, June 7 [1847], at the hospitable board of Mr. and Mrs. Daniel Gaskell between twenty and thirty guests [including Charles Dickens, Monckton Milnes, and Thornton Hunt] assembled at breakfast to grace the presentation of a timepiece, the offering of a large number of children and some teachers, to their indefatigable friend, Samuel Wilderspin. A scroll containing a long list of infants' autographs hung from the ceiling to the floor on which the remainder of the coil rested, bearing no doubt many names

destined to future celebrity. Beside this scroll appeared Wilderspin's portrait, an excellent likeness and an admirable work of art, the production of the pencil of J. R. Herbert, R.A."

Where may this (or any other portrait of Wilderspin) now be seen? Was it (or any other portrait) engraved? DAVID SALMON.  
Swansea.

"GOOD NEWS TO THOSE WHOSE LIGHT IS LOW."—I should be glad to know where I can find a passage which runs nearly as follows: "Good news is brought to those whose light is low, telling them the things which belong unto their peace."  
EXEMPLAR.

SIR WILLIAM CALVERT.—I should be glad to know the date of the death of Sir William Calvert (Lord Mayor of London in 1748), and where some account of him can be found.

D. E.

New Bedford, Mass.

ROYAL ARTILLERY OFFICERS.—Biographies of the following are wanted for the purpose of completing the regimental records :—

Major-General Sir Haylett Framingham, K.C.B., K.C.H., died at Cheltenham, 10 May, 1820.

Major-General Sir John May, K.C.B., K.C.H., died in London, 8 May, 1847.

Brevet-Major Robert Hutchinson Ord, K.H., died at Woolwich, 4 December, 1828.

J. H. LESLIE, Major.

Army and Navy Club, St. James's Square.

"WHEN SHE WAS GOOD," &c.—Who is the author of the poem in which the following lines occur?—

When she was good, she was very very good,  
But when she was bad she was horrid.

Q. W. V.

[We fancy the author is Mr. Thomas Bailey Aldrich, the American poet.]

DONALD CAMERON was admitted to Westminster School, 5 February, 1783. Any particulars concerning him would be of use.

G. F. R. B.

GEORGE SMART, about the year 1810, invented a machine for cleaning chimneys, obtaining the Society of Arts' two gold medals and the premium offered by them for the best mechanical means for chimney-cleaning. He named his invention the "Scandiscope," an account of which is given in Hone's 'Every-Day Book' and in the 'Penny Encyclopedia.' His invention superseded the climbing-boys eventually, although at the time the greatest opposition was shown to it by the master chimney-sweeps. The *Gentleman's Magazine* states that he was a timber

merchant at Lambeth. I shall be glad if any of your readers can state particulars of his family and parentage, and the date of his death.

ALASDAIR MACGILLEAN.

**LEFROY FAMILY.**—I should be much obliged if any of your readers could tell me the name of any book in which mention is made of any Lefroys (Loffroy, Loffroie, &c.) who existed previous to 1588. I believe that in a certain article in *Society Notes* some years ago a writer stated that the Château d'Eu (near Cambrai) was known to have been built by "the brothers Lefroy," architects, in 1568. I cannot discover who wrote this article, or whence he got his information. I should also be glad to know of any one of that name living in France or any other foreign country (not belonging to England) that any of your readers may have heard of when abroad.

H. LEFROY, Lieut. R.E.

R.E. Quarters, Shorncliffe.

**QUEEN'S SURNAME.**—What is the family name of our present Queen, in the same way as Guelph is the family name of the King and his Hanoverian ancestors? I can find no clue in any book at the Brighton Public Reference Library.

E. M. GRACE.

**SIR ANTHONY JACKSON.**—Can any correspondent tell me if there are any English families descended from Sir Anthony Jackson, who was knighted at Breda in 1650, and interred in the Temple Church, London, in 1666?

WM. JACKSON PIGOTT.

### Enquiries.

#### COLISEUMS OLD AND NEW.

(10th S. ii. 485.)

THE name of the mighty Coliseum of Rome, constituting "the grandest remains of antiquity in the world," has been taken in vain, for neither the modern extraordinary, if picturesque structure in St. Martin's Lane nor that in Regent's Park affords the slightest resemblance to the Flavian amphitheatre. The origin of the Regent's Park edifice is a curious one. A Mr. Hornor,\* a land surveyor, during the construction of the present ball and cross of St. Paul's Cathedral by C. R. Cockerell, Esq., A.R.A., undertook to make a series of panoramic sketches of London from a temporary observatory raised above the cross; and that he might overcome the difficulties which the smoke of the vast city

ordinarily presented, he invariably commenced his labours immediately after sunrise, before the lighting of innumerable fires had time to obscure the brick-and-mortar-scape with the reek. Mr. James Elmes, who was engaged at first by Mr. Hornor to superintend the erection of the building that was to contain the drawings, until superseded in that task by Mr. Decimus Burton, was occasionally a witness, he tells us, to the precision with which the projector of this immense picture determined the situations of the various buildings on his paper, and of his "extreme inaccuracy as to architectural details."

So far as external design went, Burton's building is claimed by Mr. Elmes to have been precisely the same as his own, namely, a sixteen-sided polygon, with a Doric portico and cupola. But the grandest feature of the building, which was rather a miniature Pantheon than a Coliseum, was its portico, "one of the finest and best proportioned of the Greco-Doric in the metropolis," and this gave a majestic feature to that part of the park in which it was situated, a part, as MR. CECIL CLARKE points out now, occupied by the fine row of mansions called Cambridge Gate, in honour, no doubt, of the late Ranger. In the accounts of this show-place in my possession there is no mention of the lower part having been arranged as a bazaar, though this may well, perhaps, have been so. A writer in the *Mirror* says the first place that particularly attracted notice after entering was the saloon, which was fitted up with festooned draperies, arranged in imitation of an immense tent, with numerous recesses around the exterior verge for settees and tables. Round this apartment was a choice collection of sculpture, and casts by celebrated ancient and modern artists. There was also a skating-room of artificial ice, of which an illustration is given in the *Mirror* for 6 August, 1842. See also the Monthly Supplement of the *Penny Magazine*, 28 February to 31 March, 1833, and Elmes's 'Topographical Dictionary,' 1831.

J. HOLDEN MACMICHAEL.

MR. CECIL CLARKE must be in error as to there being a panorama in the centre of Leicester Square, unless the "Great Globe" can be called such. Burford's "Panorama," No. 16 in the square on the north side, hard by Cranbourne Street, was for many years a very popular place of amusement and instruction, having exhibited a long series of panoramic pictures of great interest and constituting one of the chief attractions of London.

\* In 'Old and New London' the name is spelt "Hornor," but Elmes, who was intimate with the artist, invariably writes Hornor with two o's.

I remember Wyld's "Great Globe" being erected in 1851 in the centre of the square, and according to Wyld's lease or agreement it had to be removed in 1861 or 1862, when the bronze figure was again replaced. I have often wondered what became of it. I have heard that when taken down the pieces were numbered ready to be replaced in some other locality. As an educational medium it was invaluable. The *Times*, 30 May, 1851, says: "On the importance of this remarkable work as a means of instruction to those bent upon the acquisition of solid knowledge it would be superfluous to expatiate."

CHAS. G. SMITHERS.

47, Darnley Road, N.E.

Illustrated articles on the old Coliseum, Regent's Park, will be found in the *Mirror* of 17 and 31 January and 14 February, 1829. There is also a good engraving of the building and a long account, containing details of its progress and construction, in 'Metropolitan Improvements; or, London in the Nineteenth Century,' by Thos. H. Shepherd and James Elmes (1827). In each of the above-named volumes the name of the place is given as "The Colosseum."

JOHN T. PAGE.

West Haddon, Northamptonshire.

It would be a matter for regret if 'N. & Q.' were to appear as an authority for any incorrect statement as to the old Coliseum in Regent's Park. I can say from personal recollection that neither of the panoramas in the upper part of the building was 'Lisbon at Night'; though one was 'Paris,' but whether by night or by day I cannot remember. Lisbon appeared in the lower part of the house, in the exhibition which reproduced the earthquake of Lisbon as it happened—in which the tossing of the ships, the noise of the sea, and other elemental phenomena, used to terrify us children.

E. DYSEY.

SOUTHEY'S 'OMNIANA,' 1812 (10<sup>th</sup> S. ii. 305, 410).—In reply to MR. JOHN T. CURRY, I may say that there can be no possible doubt about the back labels on the two volumes of 'Omniana,' which I described in my former note being the original ones. The omission of Southey's name by the binder of MR. CURRY's copy cannot be accepted as a "proof" that the work was published anonymously. "What the binder did" is no better evidence than "what the soldier said." No bibliographer would ever think of collating a book from a "bound" copy so long as it was possible to examine one in its original condition. The copy I described is a very fine one,

in the original boards, and was formerly in the possession of Canon Ainger. The binder of MR. CURRY's copy is shown by that gentleman to have been a careless one, as he is said to have bound up the "Contents" of both volumes in the second volume, and very likely the copy which he bound had lost its back label, and he merely lettered it from the title-page. Any one who has had experience of binders knows that (to vary MR. CURRY's Habakkuk simile) they are in one respect like the British army: if not always ready "to go anywhere," they will at any rate "do anything." Many years ago, when in my bibliophilic infancy, I entrusted a set of Dickens first editions to a binder to be put into uniform "jackets." When they were returned, I discovered that all the half-titles had been carefully cancelled, whereby the set was ruined from a collector's point of view. But the absence of the half-titles in my volumes was no "proof" that they never existed. On a later occasion I handed an old black-letter copy of the romance of 'Valentine and Orson' to the great Francis Bedford to be bound. It was returned in a beautiful coat, but the title was lettered on the back 'Valentine and Arson.' After this, I no longer wondered at the frequent fires that take place in book-binders' establishments. As to the question of anonymity, I have been favoured by an esteemed correspondent of 'N. & Q.' with a sight of Messrs. Longman's list of publications for March, 1813, which contains the names, &c., of books then in print. In this list 'Omniana' is plainly entered as being "by Robert Southey." It would therefore appear that Southey decidedly claimed the collection as his own, although, as MR. CURRY points out, he acknowledged the collaboration of "a different writer."

Through the courtesy of Messrs. Longman, I am enabled to state that the edition of 'Omniana' consisted of 1,500 copies, and that it was not exhausted till 1829. It did not receive the honours of a reprint. Messrs. Longman paid the printing charges, and there is nothing in their ledgers to show that they took over the sheets from any other publisher or printer. The profits arising from the sale of the book were equally divided between Southey and Messrs. Longman. All this, I admit, militates against my position; but it is not entirely convincing, as, with the exception of a few letters from Southey, the correspondence which passed between him and the firm at that date no longer exists, and the points which I raised in my former note, and with which your correspondent GRETA does not deal,

seem to require explanation. I do not quite agree with GRETA that if the work was transferred from Gale & Curtis to Longman, it could only have been after the date of its actual publication by the former firm. My theory is that there was no actual publication by Gale & Curtis, that the sheets were transferred to Longman before the whole of the second volume was printed off, and that some of Gale & Curtis's title-pages escaped cancellation when the sheets were taken over by Longman. A somewhat parallel case may be found in Mr. Swinburne's book 'The Queen-Mother and Rosamond,' 1860. To quote Mr. T. J. Wise, in his 'Bibliography of Swinburne':—

"Upon the eve of publication, and before any but a few 'review' copies had been sent out, arrangements were made to transfer 'The Queen-Mother,' &c., to Edward Moxon, who issued the work without further delay. The sheets already prepared for Pickering were employed, but the title-page was cancelled, and replaced with a second."

I should like to add that there was no error, though there may have been an omission, on the part of Mr. Shepherd, since in the 'Bibliography of Coleridge,' as originally published by that gentleman in the pages of 'N. & Q.,' no publisher's name is given in the description of 'Omnia' (8<sup>th</sup> S. vii. 443). My authority for adding the names of Gale & Curtis was contained, to the best of my recollection, in a heap of memoranda which had been collected by Mr. Shepherd in view of a revised edition of his work, and which were temporarily placed at my disposal. It is surely inconceivable that a bibliographer, with "Longman, Hurst, Rees, Orme, and Brown" staring him in the face on the title-page of a book, would change, either deliberately or accidentally, the imprint into "Gale & Curtis." What object could he have in doing so? I feel sure that copies with Gale & Curtis's imprint are in existence, and that Mr. Shepherd, or his informant, must have met with one.

W. F. PRIDEAUX.

BELL-RINGING ON 13 AUGUST, 1814 (10<sup>th</sup> S. ii. 369, 414).—Probably in commemoration of the signing of peace on 1 June between France and Great Britain, Russia, Austria, and Prussia. News travelled slowly then. I have read of bell-ringing for Waterloo—in a far-off village—a year after the event.

HAROLD MALET, Colonel.

EPITAPHIANA (10<sup>th</sup> S. ii. 322, 396, 474).—I am grateful to W. S. for so kindly correcting me. I regret that by some means or other the word *south* slipped into my note, as I

know quite well the stone stands in the northern portion of the burial-ground. I do not consider tape-measure accuracy is absolutely necessary in describing the position of a stone, but a general indication of where it can be found is always helpful.

JOHN T. PAGE.

West Haddon, Northamptonshire.

"GALAPINE" (10<sup>th</sup> S. ii. 447).—In Cotgrave's 'Dictionary,' ed. 1632, the word is thus given: "Gallopins: m. Vnder Cookes, or Scullions in Monasteries."

R. OLIVER HESLOP.

Newcastle-upon-Tyne.

Halliwell, in the 'Archaic Dictionary,' has this entry, which is, no doubt, to the purpose: "Gallopins. An under-cook; a scullion. See *Arch.*, xv. 11; 'Ord. and Reg.,' p. 252."

THOMAS BAYNE.

CROSS IN THE GREEK CHURCH (10<sup>th</sup> S. ii. 469).—The upper bar, usually straight, indicates the inscription commonly abbreviated INRI; the arms were extended on the main bar; the position of the lower bar, upon which the feet of the Sufferer were nailed, points the mind upward and raises the hopes of the believer towards the Resurrection. In many cases the ends are elaborately bordered, which possibly typifies the Eastern view of the cross as an instrument of honour rather than of ignominy. As a well-known hymn, translated by the Rev. J. M. Neale, expresses the thought:—

O Tree of glory, Tree most fair,  
Ordained those Holy Limbs to bear.

In the same hymnal may be found the varying ideas "faithful cross," "sweetest wood and sweetest iron," beside "Tree of scorn," "awful Tree," and "Cross of sorrow."

The splendour of Moscow churches and monasteries, with golden domes surmounted by these crosses and connected by light chainwork, glittering in clear sunlight, can never be forgotten by the visitor.

FRANCIS P. MARCHANT.

Streatham Common.

The upper cross-piece represents the title; the lower, the foot-rest.

J. T. F.

Durham.

MERCURY IN TOM QUAD, OXFORD (10<sup>th</sup> S. ii. 467).—May I presume to suggest that your correspondent ALMA MATER is thinking of the figure that once stood in the quad at Brasenose? Tuckwell's 'Reminiscences of Oxford' (1900), p. 252, describes it as an "object of curiosity long since removed," and mentions Mark Pattison's story of his father's escapade, when, as an undergraduate, he was caught one night astride upon it by

the tutor, Hodson, but escaped the penalty by quoting Aristophanes. The statue, however, was perhaps not Hercules, but, in Tuckwell's words, "a man bestriding a prostrate foe and raising a mighty jawbone for the death blow." C. W. B.

Canon H. L. Thompson, in his short history of Christ Church (1900), p. 232, says:—

"The bronze head of Mercury himself—whose statue, dethroned more than seventy years ago, was hidden for many years in a stonemason's yard—now rests in dignified but inaccessible seclusion in the Wake archives of the Library, to which safe home it was entrusted by the Rev. T. Vere Bayne."

Dr. Ingram, in the first volume of his 'Memorials of Oxford' (1832-7), speaks of the removal as recent, so I suppose we may place it in the late twenties. During the reign of Dean John Fell, before 1670, Dr. Richard Gardiner, the senior Prebend, had given the basin, "and in the midst thereof a rock of stone with a large globe covered with lead and gilt, and a fountain of water conveyed through the centre of the said rock and globe by a pipe running through the mouth of a serpent into the said basin." Tom Quad, as thus finished and beautified, may be seen in Loggan's drawing of 1675. In 1695 the statue of Mercury (the body of lead, the head and neck of bronze) supplanted the globe. The gift of Canon Anthony Radcliffe, it was evidently a copy of Giovanni da Bologna's beautiful flying Mercury now in the Bargello at Florence. This was cast in 1565, and, like many other bronzes of the period, was originally placed on a fountain in one of the Medicean villas. The Oxford replica, which in all probability occupied the site of an ancient preaching-cross formerly belonging to the priory of St. Frideswide, may be seen on the 'Oxford Almanack' tops for 1724 and the following year. Mr. John Fulleylove, R.I., greatly daring, has recently painted a picture of a portion of the great quadrangle looking towards Tom Tower, showing Mercury again poised upon his pedestal (see 'Oxford,' by Fulleylove and Thomas, 1903, p. 105). The effect is not among his happier renderings of Oxford. But at the same time Tom Quad calls for some central object of beauty, both to relieve the monotony of the present ground-plan and to display the great size of the area. The beauty of the even larger great court of Trinity, Cambridge, is much enhanced by the admirable fountain which adorns its centre. A. R. BAYLEY.

A statue of Mercury (the body of lead, and the head and neck of bronze) was presented to the House by Canon Anthony Radcliffe in

the last decade of the seventeenth century. According to Mr. H. L. Thompson's 'Christ Church' (1900), "the statue, dethroned more than seventy years ago, was hidden for many years in a stonemason's yard," while the bronze head rests among "the Wake archives of the Library" (see pp. 87-8, 232).

G. F. R. B.

Perhaps the following extract from 'Lusus Alteri Westmonasteriensis' (1867) may throw some little light on the subject. In an epigram dated 1812 (p. 217) the subjoined may be found:—

*Nonne hoc monstri est simile.*

In plateâ, Wolseie, tuâ stat Mercurius, qui

Plumbeus exiles ejaculatur aquas.

Quid vult hoc monstrum? levis est deus iste, deque

Materies etiam debuit esse levis, &c.

An appended note adds:—

"This leaden image stood in the centre of a round tank in the great quadrangle of Christ Church, Oxford, but was dragged from its pedestal in the night by some riotous undergraduates."

The old statue called Cain and Abel, said by some to represent Samson slaying a Philistine, has disappeared from the quadrangle of Brasenose College, so perhaps in future years its very existence may be questioned.

JOHN PICKFORD, M.A.

The following note from "Oxford, painted by John Fulleylove, R.I., described by Edward Thomas," refers to a reproduction of the Mercury:—

"Christ Church College—Tom Quadrangle.—The front of the picture is occupied by part of the basin of the fountain, from the centre of which rises a pedestal bearing a figure in bronze of 'Mercury' (restored). In reality the figure no longer shows above the water-lilies in the basin, but engravings of views of the Quadrangle in the eighteenth century, in which a figure of Mercury appears, are still to be seen, and the fountain was once called 'The Mercury.' The entrance gateway to the College and a portion of Tom Tower appear in the background."

A. C. B.

"PAPERS" (9th S. xii. 387; 10th S. i. 18, 53, 111, 172).—I have just met with an early instance of the official use of the word "Papers" in connexion with the sale and exchange of commissions in the army. It is under the heading 'Form of Application for Permission to Exchange,' at p. 41 of the 'General Regulations and Orders for the Army,' 1811, and is as follows:—

"All Applications for Officers to exchange from one Regiment to another are to be accompanied by a Certificate from the Colonel or Officer Commanding the Regiment to which they actually belong, according to the following Form:—I —, Commanding the — Regiment of —, do hereby certify upon my Word and Honor as an Officer and a

Gentleman, that the Exchange recommended in the Papers now accompanying this Certificate does not originate in any Regimental Proceeding of any kind, or in any cause affecting the Honor and Character of —, nor are there any grounds of personal objection to the Individual, of which I am aware, that have in the smallest degree induced an application for such Exchange."

W. S.

HELL, HEAVEN, AND PARADISE AS PLACE-NAMES (10<sup>th</sup> S. i. 245, 332; ii. 354).—Il y a à Madrid une petite rue qui porte aujourd'hui le nom de "Arco del Triunfo," et qu'avant on nommait "Callejon del Inferno," à cause des grandes flammes qui se produirent par un grand incendie qui détruisit la Plaza Mayor presque entière en 1631.

Comme cette ruelle servait d'entrée à la comitive royale lorsque les rois honoraient de leur présence les fêtes populaires qui se célébraient dans tous les événements propices à la dynastie autrichienne, cet incendie fut le prétexte pour l'élargir, ce qui donna occasion à l'aumônier du couvent des "Recogidas," l'abbé Salas, pour écrire cet épigramme :—

¡ En que estado se hallarán  
Las costumbres de este pueblo  
Quando es preciso ensanchar  
El callejon del Inferno !

Dans une maison de cette ruelle demeurait l'abbé Merino, régicide, qui en 1852 prétendit assassiner la reine Isabelle II.

FLORENCIO DE UHAGON.

46, Gran via, Bilbao, Espagne.

SEVENTEENTH-CENTURY PHRASES (10<sup>th</sup> S. ii. 425).—

*Parragen*.—By this I presume parragone is intended, which is a richly embroidered cloth, imported principally from Turkey. See 7<sup>th</sup> S. v.; 8<sup>th</sup> S. vi.

*Danceing the ropes*.—To be hanged.

"If any of them chanc'd to be made *dance ith' rope*, they thought him happy to be so freed of the care and trouble attends the miserable indigent."—'Comical Hist. of Francion,' 1655.

*To putt for the poore children*.—Putt, a clown, a silly fellow, a simpleton, an oddity (Anandale). EVERARD HOME COLEMAN.

71, Brecknock Road.

Perhaps the "Spaniards discipline" was a relic of the religious observances partially introduced by Philip of Spain. In Shelvocke's 'Voyage round the World' (1757), 227, quoted in the 'H.E.D.', is a similar phrase, "Having regulated themselves according to the discipline of Jamaica."

A *parragen* is probably a "barracan," a kind of woollen stuff; a sort of camblet (Ash's 'Dict.,' 1795), of which coat and trousers were made.

*Measured the pale*.—Looked to his expenditure. To leap the pale was to exceed one's expenses (Halliwell).

A "compliment" was a gift or present. Capt. Marcie seems to have been "shown the door" in default of something of this kind.

Possibly when Sir Humphrey Mildmay rode to Putleigh "and remained there all the day to *putt* for the poore children," he went to amuse the children by means of a game of cards, now obsolete, called "putt" (Nares).

*Danceing the ropes*.—Would not this be an item of expenditure devoted to the pleasures of the time? Pepys records going "to Jacob Hall's dancing on the ropes."

*To beat sticke*.—Query to depart, like "to beat the hoof," i.e., to go on foot.

J. HOLDEN MACMICHAEL.

A *new suit of parragen*, i.e., "paragon," q.v. in 'N.E.D.'

*Sir Will Waler*, i.e. "Sir William Waler," q.v. in 'D.N.B.', lix. 132. W. C. B.

EPITAPHS: THEIR BIBLIOGRAPHY (10<sup>th</sup> S. i. 44, 173, 217, 252, 334; ii. 57, 194).—The following may be added :—

"The Antiquities of St. Peter's, or the Abbey-Church of Westminster: containing All the Inscriptions and Epitaphs."—In two volumes, third edition, 1722.

"The Monumental Remains of Noble and Eminent Persons, comprising the Sepulchral Antiquities of Great Britain, engraved from Drawings by Edward Blore, F.S.A."—London, 1826.

"Gleanings in Graveyards: a Collection of Curious Epitaphs. Collated and Compiled by Horatio Edward Norfolk."—London, 1861.

"Mottoes for Monuments or Epitaphs selected for Study or Application."—By F. and M. A. Palliser. London, 1872.

"Guide to the Remarkable Monuments in the Howff, Dundee, by A. C. Lamb, F.S.A.Scot. Presented by the Author."—British Association for the Advancement of Science. Visit to Dundee, 6 August, 1892. Printed by John Leng & Co., Dundee.

According to the late Dean Stanley in his 'Memorials of Westminster Abbey,' third edition, 1869, p. x, 'The Antiquities of St. Peter's' is by J. Crull. This is confirmed by Allibone, s.v. 'Crull, Jodocus, M.D.' Dean Stanley says of the book, "Usually signed J. C., sometimes H. S." In my copy (third edition) the dedication of vol. i., to the Earl of Orrery, is signed H. S., while that of vol. ii., to Sir Richard Steele, is signed J. R. What do H. S. and J. R. stand for?

'Mottoes for Monuments' is of little use as a book of reference. "When the name of the author is known, it has not been thought necessary to mention the churchyard where it is to be found."

Of books relating chiefly to the monuments in Westminster Abbey Dean Stanley

refers to (pp. ix, x) 'Reges, Reginae et Nobiles in Ecclesiâ Beati Petri Westmonasteriensis Sepulti,' by William Camden (1600, 1603, and 1606), and to 'Monumenta Westmonasteriensia,' by Henry Keepe (usually signed H. K.), 1683.

There have been, no doubt, many editions of 'An Historical Description of Westminster Abbey: its Monuments and Curiosities' (i.e. the Abbey guide-book)—e.g., 1836 and 1862.

Concerning the 'Theater of Mortality,' by R. Monteith, 1704 (*ante*, p. 194), I find that Allibone speaks of a supplement published in 1713.

ROBERT PIERPOINT.

St. Austin's, Warrington.

The following description of the monuments in the Old Greyfriars Churchyard at Edinburgh (from 'Guy Mannering,' chap. xxxvii.) may prove interesting as to their condition about 1775. It was the place of interment of the spinster there called Mrs. Margaret Bertram—I am inclined to think that the Christian name of a spinster was usually inserted when she is styled "Mrs." :—

"They finally arrived at the burial-place of the Singleside family. This was a square enclosure in the Greyfriars Churchyard, guarded on one side by a veteran angel, without a nose, and having only one wing, who had the merit of having maintained his post for a century, while his comrade cherub, who had stood sentinel on the corresponding pedestal, lay a broken trunk among the hemlock, burdock, and nettles, which grew in gigantic luxuriance around the walls of the mausoleum. A moss-grown and broken inscription informed the reader that in the year 1650 Capt. Andrew Bertram, first of Singleside, descended of the very ancient and honourable house of Ellangowan, had caused this monument to be erected for himself and his descendants. A reasonable number of scythes, and hour-glasses, and death's heads, and cross-bones, garnished the following sprig of sepulchral poetry, to the memory of the founder of the mausoleum :—

Nathaniel's heart, Bezaleel's hand,

If ever any had,

These boldly do I say had he,

Who lieth in this bed."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

For the benefit of readers interested in this absorbing subject, I may state that the *Aberdeen Daily Journal* of this city has issued in instalments every alternate Wednesday, from the pen of our well-known Deeside historian, Mr. John A. Henderson, articles on the 'Aberdeenshire Epitaphs and Inscriptions: with Historical and Genealogical Notes.' They are in continuation of what the late Mr. Andrew Jervaise, F.S.A. Scot., did for other parts of the country. The importance of epitaphs and monumental in-

scriptions, particularly in relation to family pedigrees and parochial history, is now fully recognized. It may be mentioned that these interesting articles, which started on 6 January this year, will ultimately be issued in book form. Aberdeenshire affords a field for investigation which has not been adequately or exhaustively worked.

In *Yorkshire Notes and Queries*, edited by Chas. F. Forshaw, LL.D., space is devoted to the compilation of curious epitaphs, with the following headpiece :—

Hush, ye fond flutterer, hush ! while here alone  
I search the records of each mouldering stone.  
Praises on tombs are words but vainly spent,  
A man's own life is his best monument.

ROBERT MURDOCH LAWRENCE

71, Bon-Accord Street, Aberdeen.

BISHOP OF MAN IMPRISONED, 1722 (10<sup>th</sup> S. ii. 487).—The bishop referred to in these letters is Bishop Thomas Wilson, of Sodor and Man. In 1722 Mr. Alexander Horne was Governor of the Isle, the Earl of Derby being then "Lord of Man." The Governor's wife had spoken some scandal about a widow, on account of which the Government chaplain, Archdeacon Horrobin, refused to admit the widow to the Holy Communion. The widow appealed to the bishop, who investigated the case, and was convinced that she had been wronged. The Governor's wife was thereupon required to make an apology and to ask forgiveness before being admitted to the Holy Communion. She came, however, and was permitted to do so by the archdeacon, who was therefore suspended at Convocation. He appealed to the Governor, who, in a very arbitrary manner, fined the bishop 50*l.*, and each of his two vicars-general 20*l.* They refused to pay, so were imprisoned 29 June, 1722. An appeal was made to the king in Council, and their release was ordered, which came about 21 August. The fine was not paid. The Privy Council also ordered the arrest of the Governor himself for his illegal conduct, but it was not carried out. (See Keble's 'Life of Bishop Wilson,' pp. 499-533, and 'History of the Diocese of Sodor and Man,' by A. W. Moore, S.P.C.K., pp. 196-9.) ERNEST B. SAVAGE.  
St. Thomas, Douglas.

There is a brief reference to the imprisonment in the life of Wilson in the 'D.N.B.,' and a full account of it in the life prefixed to Wilson's works in seven volumes in the "Library of Anglo-Catholic Theology."

J. A. J. HOUSDEN.

The reference is undoubtedly to "good" Bishop Wilson, the prototype of the Bishop



in Mr. Hall Caine's popular novel 'The Deemster.' I enclose two cuttings from a 'Guide to the Isle of Man' I recently wrote for Messrs. Ward, Lock & Co.'s series, which will probably give your correspondent sufficient information for his purpose.

HARRY GOLDING.

In addition to the facts about Bishop Thomas Wilson given in the 'D.N.B.,' two short but interesting references to him appear in the 'Private Journal and Literary Remains of John Byrom, the Poet,' published by the Chetham Society. Writing to his wife from Gray's Inn on Thursday night, 20 February, 1724, Byrom says:—

"I saw the Bishop of Man to-day; met him in the street. He said he would call on me at Gray's Inn, but never has: perhaps his own affairs embarrass him, which I hear are likely to go against, but don't mention that to anybody."

And again, under date 27 May, 1735, Byrom wrote:—

"I met the Bishop of Man to-day in a coach; just stepped in, and I afoot in the rain; he sent his man to say he should be glad to see me. I think to call upon him to-day at Mr. Patten's."

A. H. FEWTELL.

[We have forwarded the extracts to SIR CHARLES KING. MR. F. G. ACKERLEY, W. C. B., MR. T. CRAIB, MR. E. J. KINLEY, G. A. M., and the REV. C. S. WARD are also thanked for replies.]

LONDON CEMETERIES IN 1860 (10<sup>th</sup> S. ii. 169, 296, 393, 496).—I thank MR. HOLDEN MACMICHAEL for referring me to possible sources of information concerning the "East London Cemetery in White Horse Lane, Stepney." I have searched Mr. Frere's two books, which I possess, but can find no reference therein. If the third book named, Mrs. Basil Holmes's 'The London Burial-Grounds,' gives any particulars, I should be grateful to any correspondent who would favour a country reader with a transcript.

I would point out to W. H. W.—that the ground referred to by Walker is the Stepney Churchyard, and not the cemetery about which I inquired. JOHN T. PAGE.  
West Haddon, Northamptonshire.

An order closing the East London Cemetery (Mile End Old Town hamlet), and vaults under Brunswick Chapel wholly, may be seen in the *London Gazette* for 3 January, 1854. For another order closing Mile End New Town Burial-ground wholly, see *ibid.*, 31 January, 1854, 272.

J. HOLDEN MACMICHAEL.

H IN COCKNEY, USE OR OMISSION (10<sup>th</sup> S. ii. 307, 351, 390, 490).—R. B.—R's note on the pupil teacher who introduced *h*-dropping into

a Tyneside school reminds me that in the Norfolk villages, where the *h* is often wrongly used, but rarely dropped, the girls who come home after long service in London are sometimes regarded by their relations as authorities on pronunciation. The result is lamentable when the peasant family, hearing Kate talk of "'avin a 'oliday," strive to correct their own speech, just as a family in La Beauce may try to obtain a proper accent from Jeanne, who is a *bonne* in the Latin Quarter. For reasons too long to enter upon here, Jeanne's pronunciation of French is probably much better than Kate's of English.

W. H. HELM.

In an edition, dated 1622, of a translation of Tacitus by Richard Greenwey, I find "a husband," "a hainous," "a huge." I find also "a head" in the fifth edition of Sir Henry Savile's translation of Tacitus, dated 1622. But generally he seems to have *an* before *h*. It is well known that the work of Sir H. Savile was originally published in the reign of Elizabeth. From the dedication it seems clear that Greenwey's book must also have first appeared in that reign. But there is no announcement on the title-page that it is a second or later edition; and I am somewhat puzzled concerning it.

E. YARDLEY.

"I LIGHTED AT THE FOOT" (10<sup>th</sup> S. ii. 347, 412).—This is part of the fifty-ninth line of Aytoun's 'Firmilian,' p. 4. ALDENHAM.

DAVID MONTAGU ERSKINE, SECOND LORD ERSKINE (10<sup>th</sup> S. ii. 406).—H. C. is quite correct in stating that Lord Erskine's name appeared in the 'Westminster School Register' "solely because the author relied on the 'Dictionary.'" The school admissions from 1788 to 1806 have unfortunately been lost, so that there was no means of checking the statement in the 'D.N.B.' Some six years ago the late Mr. Holgate, who was a great authority on Winchester names and an old correspondent of 'N. & Q.,' wrote to me concerning some Westminster names, and, with reference to Lord Erskine, said, "He may have been also at Westminster, but he was certainly a Commoner at Winchester in 1787."

G. F. R. B.

PARISH DOCUMENTS: THEIR PRESERVATION (10<sup>th</sup> S. ii. 267, 330, 414, 476, 512).—I have been informed by a kind correspondent that a Bill was introduced into Parliament at the latter end of last session "to make better provision for the Custody and Preservation of Local Records." He has also been good enough to favour me with a copy of the Bill, which was ordered to be printed on

12 August. It can be obtained from Messrs. Eyre & Spottiswoode for 1*l.*, so it will be needless for me to take up the space of 'N. & Q.' with an excerpt of its contents.

JOHN T. PAGE.

West Haddon, Northamptonshire.

EDMOND HOYLE (10th S. ii. 409).—Exhaustive inquiries were made by "Cavendish" and by MR. JULIAN MARSHALL, but they both failed to discover any portrait of Hoyle (see 7th S. vii. 482). Since then I have examined a large number of catalogues of portraits without any result. I possess, however, a bronze medalet, rather smaller than a sixpence, bearing, on the obverse, a bust to the left, with the inscription "Edmund Hoyle"; on the reverse, the figure 4. It has been pierced, and was probably intended either for a whistle marker or for the badge of membership of a whistle club. The bust is very clearly cut, and the features are of a strongly marked classical type. The medalet appears to be of eighteenth-century workmanship, and gives me the impression that it represents a likeness, not a fancy head.

F. JESSEL.

MANOR COURT OF EDWINSTOWE, NOTTS (10th S. ii. 226, 353, 437).—Allow me to supplement MR. HONE's information by saying that a Calendar of Wills proved in this Court was printed in the *Northern Genealogist*, vol. i. (1895) pp. 20-24, and that on p. 221 of the same volume it is stated that the documents are kept at Newark.

E. A. FRY.

'HARDYKNUTE' (10th S. ii. 425).—This "fragment," which Ramsay gives more or less correctly, was printed by James Watson, Edinburgh, in 1719, five years or so before Ramsay's 'Ever Green' saw light. We, however, have a second part, which John Pinkerton acknowledged to be his work. This was written in 1776, although not published till 1781. Pinkerton was about eighteen years of age when he wrote this second part of 'Hardyknute,' and was forgiven for having considered the first part as ancient. The study of ancient Scottish poetry and riper experience led him to say he had no doubt the poem was of the eighteenth century.

With respect to the title-page of the 'Ever Green,' "wrote by the Ingenious before 1600," all acquainted with the 'Ever Green' and its compiler's work are, I presume, disposed to view the title more as an innocent literary "dress" than anything else. In the preface to the edition of 1761, now before me, the reader is informed that he will find "Satyres,

&c., that were uppermost two or three hundred years ago." Two hundred years previous to the first edition would carry one back to 1524, while the alternative would be a hundred years previous to that date. If we take Ramsay's title along with his preface, it might be fairly said that he was modest in the former. But the 'Ever Green' contains one or more of Ramsay's own productions—such at least was held to be the case many years ago, and still is maintained by students of Scottish poetry.

Lady Wardlaw's claim to the authorship of 'Hardyknute' was threshed by Percy in his 'Reliques,' as appears in vol. ii. p. 265. (London, 1823). Here, among other arguments produced by the doctor, is the statement of William Thomson, the Scottish musician (who published the 'Orpheus Caledonius,' 1733), that he "heard fragments of it ('Hardyknute') repeated in his infancy, before Mrs. Wardlaw's copy (!) was heard of." I am not aware "that all along there have been advocates for the authorship of Sir John Bruce of Kinross." So far back as 1719 there appeared extracts from a letter of the last named, from which I venture to think any reader could reasonably conclude that Sir John was not, and did not intend it to be understood he was, the author. Lord Hailes in 1785 wrote to Pinkerton that the latter was mistaken if he understood Lord Hailes to say that Sir John Bruce was the author of 'Hardyknute,' and added that "it was his sister-in-law, Lady Wardlaw, who is said to be the author." (Italics are mine.)

With regard to the "definite conclusions" which Mr. Gosse has reached, I plead ignorance of that gentleman's writing on the subject, but the "conclusions" quoted do not add one iota to what is already known by those familiar with the subject, except that he calls 'Hardyknute' "a poetical hoax." In the 'Ever Green' there is not any name attached to 'Hardyknute' as author, which is the case in many instances through the 'Ever Green.'

Addison, who, it will be admitted, was a strict moralist, says in the *Spectator* of Friday, 21 November, 1712:—

"These are they who say an author is guilty of a falsehood when he talks to the public of manuscripts which he never saw, or describes scenes of action or discourse in which he was never engaged. But these gentlemen would do well to consider there is not a fable or parable which ever was made use of that is not liable to this exception, since nothing, according to this notion, can be related innocently which was not once a matter of fact."

The so-called "poetical hoax" is a poem which Sir Walter Scott said was the first he

had ever learnt by heart, and he believed it would be the last he should forget. Hardyknute and the Stewart who had command of a portion of the Scottish army at the battle of Largs are supposed by some students to be one and the same individual. The castle referred to in the second stanza is by tradition, if not in other ways, said to be Glengarnock, about two miles from Kilbirnie, and its ruins standing on a ridge overhanging the river Garnock, accessible on one side only, show that it must have been a place of great strength. "Hardyknute" "revived" in modern days the battle of Largs.

With the exception, perhaps, of a couple of lines, the following stanza, referring to the slaughter of the Danes, is exceedingly beautiful and pathetic:—

On Norway's coast the widow'd dame  
May wash the rocks with tears—  
May lang look o'er the shipless seas  
Before her mate appears.  
Cease, Emma, cease to hope in vain,  
Thy lord lies in the clay:  
The valiant Scots nae reivers thoje  
To carry life away.

It is a rather strange coincidence that, in connexion with the first four lines, Malcolm Laing, in his 'History of Scotland' (vol. ii. p. 424, London ed., 1800), while discussing the authenticity of Ossian's poems, says the apostrophe to the Maid of Inistore, "Weep on thy rock of roaring winds, O Maid of Inistore; bend thy fair head over the waves: she is fallen—Thy youth is low, pale beneath the sword of Cuchulin," is borrowed from "Hardyknute."

The barony of Glengarnock extends to about 1,400 acres, and originally belonged to a family named Riddell. The second son of Sir Edward Conynham, of Kilmaurs, married Janet Riddell about 1292. Thus the estate came to the Cunninghams.

ALFRED CHAS. JONAS.

Thornton Heath.

GRIEVANCE OFFICE: JOHN LE KEUX (10th S. ii. 207, 374, 413).—I was in the Civil Service from 1834 to 1888, and often heard of the Grievance Office. I do not think it was ever applied to any particular department, but was generally used when the officials urged their claims for increased remuneration, which was not by any means unfrequent, in consequence of the slowness of promotion before the compulsory retirement on account of age.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"Jesso" (10th S. ii. 288).—I think that "Jesso" is probably the name of the pattern of the vessels, and of the design with which

they are decorated. I should imagine that one or both of these may aim at being Japanese, and that "Jesso" is reminiscent of Yesso or Yezo.

ST. SWITHIN.

See 9th S. v. 88, 191.

H. J. B.

BARGA, ITALY (10th S. ii. 449).—Barga is the name of a commune in Tuscany, in the province of Lucca, and consists of the towns of Barga, Albiano, Campo, Castelvecchio, Loppia, Somocologna, and Tiglio. The population, according to the census of 1862, was 7,215, or 108'07 to the square kilometer. The principal productions are cereals, fruit, and plants adapted for weaving. There is a full description of Barga, both topographic and historical, in Amati's 'Dizionario Corografico dell' Italia,' which is on the shelves of the Reading Room of the British Museum (2060 d), vol. i. 613-14.

JOHN HEBB.

COCKADE (10th S. ii. 407).—For an answer to this query, or any other possible question which can arise on this subject, consult 1st S. x., xi.; 2nd S. vii., viii., ix.; 3rd S. vii.; 4th S. iv., vi.; 8th S. xii.; 9th S. iv.

EVERARD HOME COLEMAN.

71, Brecknock Road.

There is a valuable article on cockades, which, I think, has not been noted, in the *Genealogical Magazine* for May, 1899—April, 1900, pp. 59-63.

J. HOLDEN MACMICHAEL.

JORDANGATE (10th S. ii. 448).—Mr. James Croston, F.S.A., in 'Local Gleanings,' vol. i. pp. 2-3, describing an early deed relating to Upton, near Prestbury, co. Chester, says:—

"The first witness named in the deed is Jordan de Macclesfield, bailiff, of Macclesfield. At the time the conveyance was executed (1329) Macclesfield, which was comprised within the Earldom of Chester, was an enclosed or fortified town, and tradition affirms that one of the principal approaches to the town, the Jordan Gate—a name still preserved—received its designation from the Jordan de Macclesfield named above, the representative of a family holding lands in Hurdfield and Shrigley, and who was also Lord of Stavely or Stayley, on the northern confines of the county."

A. H. ARKLE.

ISABELLINE AS A COLOUR (10th S. i. 487; ii. 75, 253, 375, 477).—The reply at the last reference is more confusing than ever. The writer says he "certainly did not mean to say that *I* was a French prefix," and he still talks about *zebelah* and *zibellino* as if they had something to do with the matter, when there is no more connexion between them and *Isabella* than there is between *isochronous* and *Socrates*.

What he really did say was that "*I* in this case would resemble the suffix [meaning "prefix"] by which *scarpino* in Italian (buskin) becomes *escarpin* in French." And again, "the transformation of *zibellino* into *isabelline* seems not impossible." That is to say that *I* was prefixed in French, though it was not a French prefix; which is a hard saying.

WALTER W. SKEAT.

Whatever may be the real origin of the *I* prefix in *isabelline*, the following extract from the *Evening Standard* of Wednesday, 14 December, p. 1, col. e, shows that another textile-name derived from *zibellino* is in vogue at the present day: "—left for their honeymoon tour, the going-away gown being of white *zibaline* cloth." H. 2.

NORTHERN AND SOUTHERN PRONUNCIATION (10th S. i. 508; ii. 256, 317, 393).—YORKSHIREMAN seems to assume the pronunciation of his county must be the true standard English, while we of the South venture to hold a different opinion. Perhaps he gives himself away when, quoting the plain words of PROF. SKEAT, he says, "I cannot understand such a remark." Surely he will not contend that the first letter of the alphabet has but one sound—that of *a* in *pay*, *say*, &c.—in even Yorkshire! When he says that *ah* (i.e., *a* in father) "is not a Northern English vowel-sound: it is much too Southern, much too continental, much too foreign," one is a little amused. The eminent authorities referred to by PROF. SKEAT teach us that the English of Alfred is that on which correct modern speech is based. If this be so, it is unnecessary to discuss the question further.

F. T. ELWORTHY.

DOG-BITE CURE (10th S. ii. 428).—The belief in rue as both anti-pestilential and antidotal for poison, especially for the bite of a mad dog, probably arose from the ancients believing that mithridate, in which rue has a principal share, possessed this virtue. Hence the adage, "*Salvia cum ruta faciunt tibi pocula tuta*." In Salmon's 'London Dispensatory,' 1676, it is said to "expel all manner of Poison, helps the biting of mad Dogs, stinging of Serpents, and Wounds made by other venomous Beasts" (p. 97).

"Made into tea, it is drunk with advantage to cure hysterics. Fits in infants are often cured by the syrup.....Boerhaave strongly recommended it as a cure for bad eyes. If taken as tea in the morning, he says, and the vapour of it be received by the eyes, the vision will be improved, and all disease of that organ removed. And the author of this work has several times, with himself and others, cured the most violent inflammation of the eyes by the vapour of boiling water alone: so much for the

probability of this practise with rue, as reported by the great Boerhaave!"—'A New Herbal,' by Robert J. Thornton, M.D., 1810, pp. 434-5.

Garlick

"made into an electuary with Honey cuts open Obstructions, and resists Poyson: it kills Worms.....and helps the Biting of all Venomous Beasts, inwardly taken and outwardly applied."—Salmon's 'London Dispensatory,' p. 1.

"An infusion of an ounce of bruised garlic in a pound of milk was the mode in which Rosenstein exhibited it to children afflicted with worms."—Thornton's 'Family Herbal,' 1810, p. 342.

It was asserted that whoever took a proper quantity of mithridate in the morning was insured from poison during the whole of that day (Galen, 'De Antidot.' lib. i.). See further Dr. Heberden's 'Αντιθρησκα', 1745, quoted in Dr. Paris's 'Pharmacologia,' 1833, p. 42.

J. HOLDEN MACMICHAEL.

Touching the recipe taken out of Cathrop Church, Lincolnshire, I found it in a sketch-book, bearing the label of S. W. Fores, in the Cruikshank Collection at South Kensington (No. 10,084). I guessed from the formal nudes in the sketch-book that it belonged to Isaac Cruikshank. To the recipe is added this P.S.: "It is added:—Many years' experience has proved that this is an effective cure." W. H. CHESSON.

BREAD FOR THE LORD'S DAY (10th S. ii. 209).—I do not know the book, and therefore I hazard a guess with great diffidence. But it is possible that there is an error through some misreading of an abbreviated reference. The book "against Bread" may have been "against Brerewood," who was a contemporary writer on the "Sabbath" question. See 'D.N.B.' W. C. B.

George Abbott was the son of Sir Morris Abbott, the youngest brother of the Archbishop of Canterbury. He was born in 1604, and elected Probationer Fellow of Merton College, Oxford, in 1624. He died on 4 February, 1648, and was the author of the following works, from which your correspondent may obtain the information he requires: 'The Whole Book of Job Paraphrased' (London, 1640); 'Vindiciæ Sabbathi' (London, 1641); 'Brief Notes upon the Whole Book of Psalms' (1651).

EVERARD HOME COLEMAN.

[The 'D.N.B.' says the writer of the books named was not the son of Sir Morris Abbot.]

WITHAM (10th S. ii. 289, 333, 474).—Thanks to the kind helpfulness of your correspondents, it is now clear that Wit-ham as a place-name and With-am as a river-name are differently sounded, and are therefore independent words.

The spelling *Witeham* (for the former) in Domesday Book suffices. The medial *-e-*, as in many other examples, regularly represents an A.-S. *-an*, so that *wite* means A.-S. *witan*, gen. of *wita*, a "wit" or counsellor, also used as a proper name; whence Witham means "Wita's home," as I have said already. The spelling *Witteham* merely means that the *i* is short, as is the fact.

The welcome note on *guith* in Old Welsh (*ante*, p. 466) shows quite clearly that (as I expected) it has nothing whatever to do with Witham. It was meant to explain the name of the Isle of Wight, which it entirely fails to do.

WALTER W. SKRAT.

With reference to the letter of MR. J. COLES concerning Witham, may I state that in my younger days, being a great walker (with map in pocket), I asked a countryman if I was on the right road for *Wrotham*? He failed to understand me, and at last said, "Oh! aye! *Rootam* you mane, sir." I thanked him, and walked on.

EDWARD P. WOLFERSTAN.

National Liberal Club.

GOVERNOR STEPHENSON OF BENGAL (10<sup>th</sup> S. ii. 348, 437, 492).—Some time during the eighteenth century a person of this name, a native of Keswick, Cumberland, went to India, and after a successful career returned to Keswick, where he built a large house, still (I think) standing. This house was always known as "Governor's House." Perhaps this is the person inquired about.

MISTLETOE.

O'NEILL SEAL (10<sup>th</sup> S. ii. 287).—Your correspondent may possibly find a clue by a reference to the *Kilkenny Archaeological Journal*, 1858-9, p. 38, where, according to Dr. Joyce's 'History of Ireland,' Owen Roe O'Neill's signet, with coat of arms, is figured.

ALEX. LEEPER.

Trinity College, University of Melbourne.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*La Bretagne*. Par Gustave Geoffroy. (Hachette & Cie.)

IN the latest annual Messrs. Hachette quit the domain of Art for that of Nature. In place of 'L'Enfant' and other subjects of recent gift-books, they now present us with a rhapsody concerning Brittany, written by a son of the soil, and inspired by a patriotic appreciation of its beauties. Superb photographs, attaining the latest degree of excellence in what may now claim to be art, illustrate a volume of singular attractions, and recall to the traveller spots of inexhaustible picturesqueness and interest. To the journeying

Englishman Brittany is as well known as it is to the average Frenchman, and there are few of us who are not familiar with its rugged hills, its fertile valleys, its rock-bound coasts, its archaeological and architectural remains. Without possessing great ecclesiastical monuments such as grace the adjacent districts of Normandy and Anjou, it is surprisingly rich in beautiful churches, ancient chapels, calvaries, and the like. In no other part of France does religion seem to enter so closely into the life of the people, and nowhere else is there the same sense of dream and reverie. For the lover of Celtic remains its menhirs and dolmens are of unparalleled interest. A representation of the superb 'Menhirs du Moulin' at Quiberon constitutes an admirable frontispiece to the volume. To the English traveller portions of Brittany have a striking resemblance to England, due in a great measure to the hedgerows, which, if they ever existed in other parts of France, have principally disappeared. Englishmen ordinarily enter the country through the superb portal of St. Malo, with its quickly receding tide, and their first excursion is likely enough to be up the river Rance from Dinard to the grey walls and towers of Dinan, picturesque still, though, as in many another feudal city, the moats and fosses have been filled up and converted into boulevards. With the Frenchman, and notably with the Parisian, it is different. He reaches Brittany from the east by Vitré, upon the Vilaine—a smiling little town, with a superb château, all towers and pignons—on the route from Paris or Le Mans to Rennes. Thence we are conducted to Northern Brittany, extending to St. Malo and La Manche. It is impossible to follow M. Geoffroy through his interesting volume, most of which leads us over familiar ground. His book is written with much discretion and some animation. The iniquities of the Revolution in places such as Nantes are glided over, and the book seems to us the product of a confirmed republican. When opportunities for dealing with the atrocities of Gilles de Rais, one of the supposed origins of Bluebeard, are afforded, they are all but neglected. Reading carefully the volume, and comparing its statements with our own recollections, now remote, and with the descriptions of Jules Janin, now almost antiquated, we feel as if a portion of the charm of Brittany were being lost, like the language. *A propos* of that, a well-to-do Breton proprietor near Vannes told us, half a century ago, that his father knew Breton and no French, that he himself knew French and Breton, and that his son knew French and no Breton. The chief charm of the book lies in the illustrations, which are matchless. Whether we contemplate long stretches of sea with the solitary and almost inaccessible *phare*, the moorland with its druidical monuments, the cathedrals, châteaux, stretches of pastoral scenery, the black mountains, or peasant costume, the effect is equally delightful. In typographical and bibliographical details the work is no less attractive, and a pleasanter souvenir and a handsomer present is not to be hoped.

*The Complete Poetical Works of Shelley*. Edited, with Textual Notes, by Thomas Hutchinson, M.A. (Oxford, Clarendon Press.)

IF we are disposed to call this an ideal edition of Shelley it is because, in view of the demand upon shelf-room involved in elaborate editions of the poets, we are disposed to favour editions in one volume. We have owned from its first appearance

Mr. Buxton Forman's library edition, and are compelled to concede that it is in its line, which is the best, unsurpassable. It is, however, a delight to have the entire poetry of Shelley in a handsome, commodious volume of over one thousand pages, which can be held without fatigue in the hand, and will rest comfortably in the portmanteau or dressing-bag. Type and paper are excellent, and the volume, externally and internally, has everything that gladdens the soul of the lover of beautiful books. So fine is, indeed, the paper that the volume does not even appear thick. Meanwhile, in other and, as some will hold, more important respects it is no less commendable. It contains every accessible line of the poet, every ascertained poem or fragment of verse that has appeared in print. It has a well-selected type that will satisfy and not weary the reader, some judicious textual notes, a table of first lines, much bibliographical information, the introductions of Mrs. Shelley, and, in fact, everything that the student, or even the enthusiast, can desire. The frontispiece reproduces the famous portrait of Shelley in the Bodleian, and there are two facsimiles, both of them from 'Prometheus Unbound.' Some slight change in the disposition of the poems has been made, but nothing at which the reader of taste will cavil. 'Queen Mab' thus heads the 'Juvenilia.' Mr. Hutchinson's preface is excellent. For the man with limited space for books the edition is, as we started by saying, ideal.

*A Genealogical and Heraldic Dictionary of the Peerage, Baronage, &c., for 1905.* By Sir Bernard Burke, Ulster King of Arms. Edited by Ashworth P. Burke. (Harrison & Sons.)

FOR the sixty-seventh edition of 'Burke's Peerage' Mr. Ashworth P. Burke is responsible, as he has been for some preceding editions. Under his careful and erudite supervision the work maintains its position and its authority. Both of these are subject to perpetual assault on the part of rivals, but issue forth, as it appears, the stronger from every conflict. The fact remains that though the statements on which rests, here and there, a descent have enough that is legendary to beget in some quarters a certain amount of scepticism, the evidence generally is unassailable, and the work wins entire acceptance from those best qualified to speak. Like its predecessors, Burke for 1905 is a complete directory to every living person holding honours from the Crown. To the latest editor it is due that the key to the work—which occupies 168 pages, and comprises an immense number of entries—furnishes a complete guide to precedence. A study of this is to be commended to those of our readers who have attempted nothing of the kind. They will there find the Duke of Norfolk and his Duchess standing in numerical order 1,000 and 1,001, while Lord Halsbury is 994 and his Countess 6,211. Lord Roberts stands in order 5,212 and Lady Roberts 6,212; and Sir John Fisher, who has begun his career in the Admiralty, is 23,105. All the special features of the best of existing peerages in any country are preserved. The armorial bearings remain admirable as works of art, and are, of course, absolutely authoritative. How closely up to date is the volume is proved by the inclusion of the three new bishops nominated on the 14th inst. It is interesting to find that the year now expiring witnessed the creation of no new peerage, not even a promotion in rank, a circum-

stance without a precedent in any corresponding period for over a quarter of a century. A warm welcome to the establishment during the year of the Central Chancery of the Orders of Knighthood, in the Lord Chancellor's department, is accorded by the author, who expresses his wonder that the creation of such an office has been so long delayed. It is futile in the case of those interested in genealogical pursuits to dwell upon the value of a work that remains unique and may be counted as an institution. Three generations of a family have contributed to its establishment, and further generations of heralds and genealogists will aid to keep it on the same level. For the purposes of history, as for those of social life, Burke remains indispensable.

MR. C. R. B. BARRETT, author of 'The Trinity House of Deptford,' is engaged on a 'History of the Society of Apothecaries,' which will be published by Mr. Elliot Stock very shortly. The history is compiled from the minute-books of the Society, extending from 1617 to our own day, and supplies much curious and hitherto unpublished information about the ancient customs and rules of the Society. A description is also given of the building in Blackfriars, and an account of the many artistic objects and other treasures which it contains. It will be fully illustrated by black-and-white sketches from the pen of the author.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

VALTYN ("The tree of knowledge is not that of life").—Byron, 'Manfred,' Act I. sc. i.

H. W. UNDERDOWN ("Bayswater").—The derivation of Bayswater was discussed at 9th S. i. 13, 55, 154, 293; ii. 18.

F. S. S. (Mass., U.S.).—You should apply to his publishers.

CORRIGENDUM.—P. 52, col. 2, l. 8 from foot, for "décerné" read *décernée*.

### NOTICE.

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